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April, A.D., 1897

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Griswold,

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE.

ROBERT P. PORTER,
Superintendent.
Appointed April 20, 1889; resigned July 31, 1893.

CARROLL D. WRIGHT,
Commissioner of Labor in charge.
Appointed October 5, 1893.

REPORT

ON

INDIANS TAXED AND INDIANS NOT TAXED

IN

THE UNITED STATES

(EXCEPT ALASKA)

AT THE

ELEVENTH CENSUS: 1890.

WASHINGTON, D. C.:
GOVERNMENT PRINTING OFFICE.
1894.

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LETTER OF TRANSMITTAL.

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE,
WASHINGTON, D. C., August 30, 1894.

SIR:

I have the honor to transmit herewith the Report upon Indians Taxed and Indians not Taxed, prepared under authority of the following provision of the census law: "The Superintendent of Census may employ special agents or other means to make an enumeration of all Indians living within the jurisdiction of the United States, with such information as to their condition as may be obtainable, classifying them as to Indians taxed and Indians not taxed".

I am, very respectfully, your obedient servant,

CARROLL D. WRIGHT,
Commissioner of Labor in charge.

HON. HOKE SMITH,
Secretary of the Interior.

INTRODUCTION.

INTRODUCTION.

Prior to 1846 there was no general law for taking a census of the Indians within the United States. Thomas Jefferson in 1782 gave a careful analysis of the location of tribes and their numbers in the United States, which then comprised only the country east of the Mississippi and north of the Floridas.

It will be noticed that Mr. Jefferson made two lists: one of Indians beyond the United States of that date, part of whom were in territory which is still outside the United States, based upon the estimates of Croghan, Bouquet, and Hutchins, and a second of Indians within the limits of the United States as bounded in 1782 based upon the estimates of the authorities above named and Dodge. In his "Notes on Virginia", he writes of the Indian tribes as follows:

I will now proceed to state the nations and numbers of the aborigines which still exist in a respectable and independent form. And as their undefined boundaries would render it difficult to specify those only which may be within any certain limits, and it may not be unacceptable to present a more general view of them, I will reduce within the form of a catalogue all those within and circumjacent to the United States whose names and numbers have come to my notice. These are taken from four different lists, the first of which was given in the year 1759 to General Stanwix by George Croghan, deputy agent for Indian affairs under Sir William Johnson; the second was drawn up by a French trader of considerable note, resident among the Indians many years, and annexed to Colonel Bouquet's printed account of his expedition in 1764; the third was made out by Captain Hutchins, who visited most of the tribes, by order, for the purpose of learning their numbers in 1768; and the fourth by John Dodge, an Indian trader, in 1779, except the numbers marked *, which are from other information.

INDIANS NORTHWARD AND WESTWARD OF THE UNITED STATES IN 1782 (THOMAS JEFFERSON).

NAMES OF THE TRIBES.	Croghan, 1759.	Bouquet, 1764.	Hutchins, 1768.	Where they reside.
Total	10,400	31,630	10,750	
Oswegatchies			100	At Swagatchy, on the river St. Laurence.
Connasedagoes			300	Near Montreal.
Cohunnewagoes		200		
Orondocs			100	Near Trois Rivieres.
Abenakies		350	150	
Little Algonquins			100	
Michmacs		700		River St. Laurence.
Amelisties		550		
Chalas		130		
Nipissins		400		Towards the heads of the Ottawas river.
Algonquins		300		
Round Heads		2,500		Riviere aux Tetes Boules on the east side of Lake Superior.
Messasagues		2,000		Lakes Huron and Superior.
Christinaux Kris		3,000		Lake Christinaux.
Assinaboes		1,500		Lake Assinaboes.
Blancs, or Barbus		1,500		
Sioux of the Meadows	10,000	2,500	10,000	On the heads of the Mississippi and westward of that river.
Sioux of the Woods		1,800		
Sioux				
Ajoues		1,100		North of the Padoucas.
Panis, white		2,000		South of the Missouri.
Panis, freckled		1,700		
Padoucas		500		
Grandes eaux		1,000		
Canses		1,600		South of the Missouri.
Osages		600		
Missouris	400	3,000		On the river Missouri.
Arkanzas		2,000		On the river Arkinzas.
Caouitas		700		East of the Alibamous.

INDIANS WITHIN THE LIMITS OF THE UNITED STATES IN 1772 (THOMAS JEFFERSON).

NAMES OF THE TRIBES.	Croghan, 1759.	Bouquet, 1764.	Hutchins, 1768.	Dodge, 1779.	Where they reside.
Total	9,100	23,330	25,080	11,050	
Mohocks			160	100	Mohocks river.
Oneidas			300	400	East side of Oneida lake and head branches of Susquehanna.
Tuscororas		1,550	200		Between the Oneidas and Onondagoes.
Onondagoes			260	230	Near Onondago lake.
Cayugas			200	220	On the Cayuga lake, near the north branch of Susquehanna.
Senecas			1,000	650	On the waters of Susquehanna, of Ontario, and the heads of the Ohio.
Aughquaghas			150		East branch of Susquehanna and on Anghquagah.
Nanticoes			100		Utsanango, Chaghtuet, and Owegy, on the east branch of Susquehanna.
Mohiccons			100		In the same parts.
Conoies			30		
Sapoonies			30		
Munsies			150	*150	At Diahago and other villages up the north branch of Susquehanna.
Delawares, or Linnelinopies			150	*500	Between Ohio and Lake Erie and the branches of Beaver creek, Cayahoga, and Muskingum.
Delawares, or Linnelinopies	600	600	600		
Shawnees	500	400	300	300	Sioto and the branches of Muskingum.
Mingoes				60	On a branch of Sioto.
Ouisconsings		550			Ouisconsing river.
Kickapous	600	300		250	On Lake Michigan, and between that and the Mississippi.
Otogamies, Foxes			4,000		
Mascoutens		500			
Miscothins					
Outimacs					
Muskuakies	200	250		250	
Soix, Eastern				500	On the eastern heads of the Mississippi and the islands of Lake Superior.
			Galphin, 1768.		
Cherokees	1,500	2,500	3,000		Western parts of North Carolina.
Chickasaws		750	500		Western parts of Georgia.
Catawbas		150			On the Catawba river in South Carolina.
Chacktaws	2,000	4,500	6,000		Western parts of Georgia.
Upper Creeks			3,000		
Lower Creeks		1,180			
Natchez		150			
Alibamous		600			Alibama river, in the western parts of Georgia.
Mohiccons				*60	
Cohunnewagos			300		Near Sandusky.
Wyandots	300	300		180	Near Fort St. Joseph's and Detroit.
Wyandots			250		Miami river, near Fort Miami.
Twightwees	300		250		
Miamis		350		300	Miami river, about Fort St. Joseph.
Ouiatonons	200	400	300	*300	On the banks of the Wabash, near Fort Ouiatonon.
Piankishas	300	250	300	*400	
Shakirs			200		
Kaskaskias	400	600	300		Near Kaskaskia.
Illinois			300		Near Cahokia. Query: if not the same with the Mitchigamis?
Piorias		800			On the Illinois river, called Pianrias, but supposed to mean Piorias.
Pouteotamics		350	300	450	Near Fort St. Joseph's and Fort Detroit.
Ottawas	2,000	5,900	550	*300	
Chippawas			200		On Saguinam bay of Lake Huron.
Ottawas					
Chippawas			400		Near Michillimackinac.
Ottawas			250	5,450	
Chippawas			400		Near Fort St. Mary's, on Lake Superior.
Chippawas					Several other villages along the banks of Lake Superior; numbers unknown.
Chippawas					
Shakies	200	400	550		Near Puans bay, on Lake Michigan.
Mynonamies					

Mr. Jefferson did not combine his compiled estimates into any total. Other estimates and counts made from time to time are outlined in the following statement:

ESTIMATES AND CENSUSES OF INDIANS: 1789–1890.

1789. Estimate of the Secretary of War	76,000
1790–1791. Estimate of Gilbert Imlay	60,000
1822. Report of Jedediah Morse on Indian Affairs	*a*471,417
1825. Report of Secretary of War	*b*129,366
1829. Report of Secretary of War	312,930
1832. Estimate of Samuel J. Drake	293,933
1834. Report of Secretary of War	312,610
1836. Report of Superintendent of Indian Affairs	253,464
1837. Report of Superintendent of Indian Affairs	302,498
1850. Report of H. R. Schoolcraft	388,229
1853. Report of United States Census, 1850	400,764
1860. Report of United States Census	339,421
1867. Report of Hon. N. G. Taylor (exclusive of citizen Indians)	*c*306,925
1870. Report of United States Census	313,712
1880. Report of United States Census and Indian Office	306,543
1890. Report of United States Census	248,253

a This included Texas, not then in the United States.
b Indians of extreme west apparently not included. See note, page 16.
c The Indian population by this count foots up 306,925, but by an apparent clerical error was printed as 306,475.

The estimate made by the Secretary of War in 1789 applied to the same territory as covered by Mr. Jefferson's compilation for Indians within the limits of the United States as bounded in 1782.

Gilbert Imlay, in his book "Topographical Description of the Western Territory", London, 1797, refers to the tables of Indian population given as estimates by Croghan, Bouquet, Hutchins, Dodge, Carver, and other writers, and gives the Indians of the country "from the Gulf of Mexico on both sides of the Mississippi, and from thence to the Missouri and between that river and Sante Fe, at less than 60,000".

The report of Special Commissioner Jedediah Morse, in 1822–1824, pages 107–113, was the first listing of the Indian population north of Mexico and to the British line. A large part of the territory considered was the present state of Texas, not then in the United States.

INDIANS IN THE UNITED STATES IN 1822.

The following table, from the report of Rev. Jedediah Morse, special United States Indian commissioner, June 6, 1822, shows all the Indian tribes within the limits of the United States at that time, including a few tribes not in the United States, but bordering on the northern and southern boundaries related to or intermingling with them, the number of each tribe, the places of their residence, and the pages of the report where the tribes are described. The report gives the names of about 230 tribes, tentative, of course, with a total population of 471,417.

INDIANS IN THE UNITED STATES IN 1822 (JEDEDIAH MORSE).

NAMES OF THE TRIBES.	Number.	PAGE IN REPORT AND APPENDIX WHERE EACH TRIBE IS DESCRIBED.		Places of residence and remarks.
		Report.	Appendix.	
New England states	2,526			
Maine:				
St. Johns Indians	300	.....	64	On St. Johns river, Meductic point, 60 miles above Fredericktown, in New Brunswick. Supposed to be a mixture of the Esquimaux with other Indians and white people, principally French.
Passamaquoddies	379	.....	65	Pleasant point, on Scodic river, town of Perry. 5 miles north of Eastport.
Penobscots	277	.....	65	Indian Old Town, Penobscot river, 12 miles above Bangor.
Massachusetts:				
Marshpee	320	.....	68	At Marshpee, 78 miles southeast of Boston, Barnstable county.
Herring Pond	40	.....	68	At Sandwich, 14 miles from Marshpee.
Marthas Vineyard (*a*)	340	.....	68	Island on the south coast of Massachusetts. southeast of Boston.
Troy	50	.....	68	In Troy, 50 miles south of Boston, Bristol county.
Rhode Island:				
Narragansett	420	.....	73	In Charlestown, 40 miles southwest of Providence.
Connecticut:				
Mohegan (*a*)	300	.....	74	In Montville, New London county, between New London and Norwich. on Thames river.
Stonington	50	.....	75	In Stonington, southeast corner of Connecticut.
Groton	50	.....	75	In Groton adjoining Stonington.

a The numbers in these tribes are conjectural, no particular account of them having been received.

INDIANS IN THE UNITED STATES IN 1822 (JEDEDIAH MORSE)—Continued.

NAMES OF THE TRIBES.	Number.	PAGE IN REPORT AND APPENDIX WHERE EACH TRIBE IS DESCRIBED. Report.	Appendix.	Places of residence and remarks.
New York	5,184			
Montauk Indians	300	.....	75	At Montauk point, east end of Long island New York.
Brotherton (a)	400	24	76	Near Oneida lake.
Stockbridge (a)	438	.....	77, 85	At New Stockbridge, 7 miles south of Oneida Castle.
Oneidas (a)	1,031	.....	86	At Oneida Castle, near Oneida lake.
Tuscaroras	314	.....	77	At Lewiston, near Lake Ontario.
Onondagas	229	.....	323	In Onondaga Hollow, near Onondaga lake.
Senecas and Onondagas	597	.....	77, 84, 87, 93	On the Alleghany river, bordering on Pennsylvania.
Senecas and Delawares	389	.....	77, 84, 87, 93	At Cattaraugus, in the county of this name.
Senecas and Delawares	340	.....	77, 84	At Tonnewanta, between Batavia and Buffalo.
Senecas, Cayugas, and Onondagas	700	.....	77, 84	At Buffalo, 3 miles east of Lake Erie.
Senecas and a few of other tribes	456	.....	77, 84	On 5 small reservations on Genesee river and at Oil creek.
Pennsylvania:				
Munsees, Delawares, Sopoonees	.....	.....	.....	30 years ago there were of these tribes in this state about 1,300 souls. Of the number now remaining, of their condition, and of the places of their abode, no information has been received
Ohio	2,407			
Wyandots	364	.....	91-94	Upper Sandusky, on Sandusky river, 44 miles south of Sandusky bay
Wyandots	44	.....	91-94	Zanes, Mad river, on the headwaters of the Great Miami of Ohio.
Wyandots	37	.....	91-94	Fort Finley, waters of the Auglaise, on Hulls road.
Wyandots	97	.....	91-94	Solomons town, on the Great Miami of Ohio.
Shawnees	559	.....	92	Wapaghkonetta, 27 miles north of Piqua.
Shawnees	72	.....	92	Hog creek, 10 miles north of Wapaghkonetta.
Shawnees	169	.....	92	Lewiston, 35 miles northeast of Piqua.
Senecas	348	.....	93	Seneca town, Sandusky river, between Upper and Lower Sandusky.
Senecas	203	.....	93	Lewiston, 35 miles northeast of Piqua.
Delawares	80	.....	90	Upper Sandusky, Sandusky river
Mohawks	57	.....	.....	Honey creek, near Upper Sandusky, Sandusky river.
Ottawas	107	.....	93	Auglaize river, 45 miles north of Wapaghkonetta.
Ottawas	64	.....	93	12 miles west of Fort Defiance.
Ottawas	56	.....	93	Rock de Beauef, near the rapids of Miami of Lake Erie.
Ottawas	150	.....	93	Not stationary, about Miami bay, on south shore Lake Erie.
Michigan and Northwest territories	28,380			
Wyandots	37	.....	16	On Huron river, 30 miles from Detroit, Michigan territory.
Pottawattamies	166	.....	.....	On Huron river, Michigan territory.
Chippawas	5,669	.....	19	On Saganau bay, river, and vicinity.
Ottawas	b2,873	.....	23	Along the east shore of Lake Michigan on the rivers, in 11 villages.
Chippawas (c)	8,335	.....	26-46	From Mackinaw, west along the shore of Lake Superior to the Mississippi 19 settlements.
Chippawas and Ottawas	1,600	.....	50	In villages scattered from the south side of Lake Superior, along the west side of Green bay and Michigan lake, to Chicago.
Menominees	3,900	.....	47-58	In a number of villages on Winnebago lake, Fox river, Green bay, and Menominee river.
Winnebagoes (d)	5,800	.....	48-59	In the river country, on Winnebago lake, and southwest of it to the Mississippi.
Indiana and Illinois	17,006			
Delawares, Munsees, Moheakunnuks, and Nanticokes.	1,700	.....	108	On White river, in Indiana, in 5 villages, in a compass of 36 miles. This was their state in 1816. Since, their lands have all been sold and these Indians are scattered, none can tell where.
Pottawattamies	3,400	.....	119-140	Scattered in villages in the vicinity of Chicago, in the northern part of Indiana, on the south shore of Michigan lake, and south, near the center of Indiana.
Chippawas	500	.....	.....	Scattered in several villages among the Pottawattamies.
Menomiuees	270	.....	.....	On Illinois river.
Peorias, Kaskaskias, and Cahokias	36	29	.....	Once inhabited a large part of Illinois and Indiana. In the war kindled against these tribes by the Sauks and Foxes, in revenge for the death of their chief, Pontiac, these 3 tribes were nearly exterminated. Few of them now remain. About 100 of the Peorias are settled on Current river, west of the Mississippi. Of the Kaskaskias, 36 only remain in Illinois.
Kickapoos	400	29	.....	About the center of Illinois. They have sold all their lands and are about to remove over the Mississippi.
Miamies, Weas, and Eel River Indians	1,400	29	119, 109	At Mississippi, about the center of Indiana, from north to south The Weas and Eel River Indians are different bands of the Miamis.
Sauks of the Mississippi	4,500	.....	120-140	On both sides of the Mississippi from the Illinois river to the Ouisconsin. Their hunting grounds north of Mandan.

a These tribes live within the ancient limits of the Oneida territory

b Part of this number is a mixture of Ottawas, Chippawas, and Winnebagoes.

c Colonel Dickson, long a resident among the Chippawas, states their number residing about the Great Lake at 10,000. Others make the whole number of the tribe 30,000.

d Major O'Fallon states the number of Winnebagoes at about 4,000.

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NAMES OF THE TRIBES.	Number.	PAGE IN REPORT AND APPENDIX WHERE EACH TRIBE IS DESCRIBED.		Places of residence and remarks.
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Indiana and Illinois—Continued.				
Foxes	2,000	.....	120-140	Mingled with the Sauks in the same territory.
Ioways	1,000	.....	204	These Indians are mingled with the tribes last mentioned. Their principal villages are on the Ioway and La Moines rivers, the greater part west of the Mississippi.
Kickapoos	1,800	29	.....	About this number of the tribe are on the territories they have lately sold, or settling themselves on their new lands east of the Great Osages.
Southern Indians on the east side of the Mississippi. (a)	65,122			
Virginia, North Carolina, South Carolina, and Florida.	5,497			
Nottaways, Pamunkeys, and Mattaponies.	27	31	.....	In Southampton county, southeast part of Virginia; west side of Nottaway river.
	20	31	.....	
Catawbas	450	32	.....	On Catawba river, in South and North Carolina.
Seminoles and other remnants of tribes in Florida.	5,000	33	147	The places where these Indians dwell are stated in Captain Bell's letter, quoted in Appendix, page 303.
Seminoles (b)	59 625			
Micasukies	1,400	.....	.....	30 miles north-northeast from Fort St. Mark, on a pond 14 miles long, 2 or 3 wide; land fertile, and of a beautiful aspect.
Fowl towns	300	.....	.....	12 miles east of Fort Scott; land tolerable.
Oka-tiokinans	580	.....	.....	Near Fort Gaines.
Uchees	130	.....	.....	Near the Mikasukey.
Ehawho-ka-les	150	.....	.....	On Apalachicola, 12 miles below Ocheese bluff.
Ocheeses	220	.....	.....	At the bluff of their name.
Tamatles	220	.....	.....	7 miles above the Ocheeses.
Attapulgas	220	.....	.....	On Little river, a branch of the Okalokina, 15 miles above the Mikasukey path from Fort Gadsden; fine body of lands.
Telmocresses	100	.....	.....	West side of Chattahoochee, 15 miles above the fork; good land.
Cheskitalowas	580	.....	.....	On the west side of Chattahoochee, 2 miles above the line.
Wekivas	250	.....	.....	4 miles above the Cheskitalowas.
Emussas	20	.....	.....	2 miles above the Wekivas.
Utallahs	670	.....	.....	12 miles above Fort Gaines.
Red Grounds	100	.....	.....	2 miles above the line.
Eto-husse-wakkes	100	.....	.....	3 miles above Fort Gaines.
Tatto-whe-hallys	130	.....	.....	Scattered among other towns; dishonest.
Tallehassas	15	.....	.....	On the road from Okalokina to Micasukey.
Owassissas	100	.....	.....	On the eastern waters of St. Marks river.
Chehaws	670	.....	.....	On the Flint river, in the fork of Makulley creek.
Talle-whe-anas	210	.....	.....	East side of Flint river, not far from Chehaws.
Oakmulges	220	.....	.....	East of Flint river, near the Tallewheanas.
Creeks	20,000	32	146	Western part of Georgia and eastern part of Alibama.
Cherokees	11,000	32	152-182	Northwest corner of Georgia, northeast corner of Alibama, and southeast corner of Tennessee.
Choctaws	25,000	33	182-200	Western part of Mississippi and eastern part of Alibama.
Chickasaws	3,625	.....	200	In the north part of Mississippi.
Sioux of the Dacorta or Mississippi and St. Peters river. (c)	.....	.....	.....	
Tribes west of the Mississippi and north of Missouri.	33,150			
Leaf Tribe	600	.....	.....	On the Mississippi, above Prairie du Chien.
Red Wing's band	100	.....	.....	On Lake Pepin.
Little Raven's band	500	.....	.....	15 miles below St. Peters.
Pineshow's band	150	.....	.....	15 miles up the St. Peters.
Band of the Six	300	.....	.....	30 miles up the St. Peters.
Others	250	.....	.....	At Little Rapids and St. Peters.
Leaf bands	1,000	.....	.....	
Other villages	1,200	.....	.....	White Rock.
Great village of the Yonktons, branch of the Sioux.	1,000	.....	.....	On both sides of the Mississippi, above St. Anthonys falls.
Sioux of the Missouri:				
Tetons of the Burnt Woods	1,500	.....	.....	This band of the Sioux rove on both sides of the Missouri, White, and Teton rivers.
Teton Okandanda or Chayenne Indians	2,250	.....	251	On both sides of the Missouri, above and below Chayenne river.
Tetons Minakenozz				
Tetons Saone	1,500	.....	.....	On both sides of the Missouri, below the Warrenconne river.
Yonktons of the Plains, or Big Devils	2,500	.....	.....	Rove on the heads of the Sioux, Jacques, and Red rivers.

a The Palaches, Eamuses, and Kaloosas were the ancient possessors of Florida; all extinct.

b From Captain Young's manuscript journal, making a total for the southern Indians east of the Mississippi of 65,122.

c The Sioux inhabiting the Mississippi and St. Peters are less than 5,000 souls.—Major O'Fallon.

INDIANS IN THE UNITED STATES IN 1822 (JEDEDIAH MORSE)—Continued.

NAMES OF THE TRIBES.	Number.	PAGE IN REPORT AND APPENDIX WHERE EACH TRIBE IS DESCRIBED. Report.	Appendix.	Places of residence and remarks
Tribes west of the Mississippi and north of Missouri—Continued.				
Sistasoone	750			On the headwaters of St. Peters river.
Kristineux, callled for the sake of brevity Crees.				These tribes, says Mr. Harmon (who resided among them 6 years, from 1800 to 1806) dwell in a plain or prairie country, between the Mississippi, Missouri, Red, and Se-se-satch-wine rivers, extendiug west to the Rocky mountains, spreading from latitude 44° to 51° north. The climate is similar to that of lower Canada. Generally, throughout this tract of country, the soil is good; it has very little timber. Some of the prairies are 100 miles in length, on which not eveu a shrub is to be seen.
Assinniboins				
Algonquins				
Mandans	15,000			
Rapid Indians			349	
Blood Indians				
Sursees				
Coutouns				
Paunch Indians	2,500			
Gros Ventres of the Prairie	2,000			
Between Missouri and Red rivers and the Mississippi and Rocky mountains.	101,072			
Shawanoese	1,383		235	Cape Girardeau and Merrimac river, near St. Louis.
Delawares	1,800		236	On Current river, east of the bend of White river.
Peorias	97			On Current river.
Piankashaws	207			On St. Francis river.
Kanzas	a1,850		203	On Kanzas river.
Great Osages	b4,200		203	On Osage river.
Great Osages of the Arkansaw				On Neozho or Grand river.
Little Osages	1,000		204	On Graud or Neozho river, of the Arkansaw.
Grand Pawnees	6,000		237	On the Wolf fork of Platte river.
Pawnee Republicans	1,500		238	4 miles above the Grand Pawnees.
Pawnee Loups	2,750		238	3 miles above the Pawneo Republicans.
Ottoes, Missouries, and Ioways	1,800		251, 204	On Platte river, 40 miles from its mouth.
O'Mahas	3,000		204	On Elkhorn river, 80 miles west-northwest of Council Bluffs.
Pancas	1,250		204	At the mouth of Quickoane river.
Arrapahays	10,000		253	Their territory extends from the headwaters of the Kanzas river north to the Rio del Norte.
Kaninavisch	2,000		253	West of the Pawnees, on the headwaters of the Yellowstone river.
Kaninavisch	5,000			On the heads of Yellowstone river.
Staitans, or Kite Indians	500		253	Between the heads of Platte river and Rocky mountains.
Wettaphato, or Kiawa Indians	1,000		253	Rove above the last mentioned.
Castahana	1,500			Supposed to be remnants of the Great Padouca nation, now under that name extinct, who occupied the country between the upper parts of the Platte and Kanzas rivers.
Cataka	375			
Dotami	200			
Chayennes, or Chiens	3,260		256	On Chayenne river, above Great Bend.
Chayennes, or Chiens	200		254	Head of the above river.
Kaskayas, or Bad Hearts	3,000		253	In the neighborhood of the above tribes, bordering on the Rocky mountains.
Ricaras, or Arricaras	3,500		252	On the Missouri, halfway between Great Bend and Mandan.
Mandans	1,250		252	On the Missouri, near Mandan Fort.
Minetaries	3,250		252	Halfway between Mandan and Yellowstone river, on Little Missouri.
Roving bands	20,000		252, 349	On the Missouri, near aud on the east side of the Rocky mountains, including bands of the Blackfeet, Assinuiboins, Crows, etc., within the present boundaries of Missouri territory.
Wate-panatoes and Ryawas	900			Ou the Padoucas fork.
Padoucas	1,000		247	On the Padoucas river.
Pastanownas	1,500			Between the Padoucas fork and the Platte.
Ayutans, or Camarsches	8,000			Southwest of the Missouri river, near the Rocky mountains.
Blue Mud and Long Haired Indians	3,000			Between the heads of the Missouri and of the Columbia.
Cherokees	6,000		255	On the north side of Arkansaw river, 400 miles from its mouth.
Quapaws	700		236	On the south side of the Arkansaw, opposite the post and Little Rock.
Indian tribes west of the Rocky mountains	171,200			
Chinnook Indians	1,700			12 miles from the mouth of Columbia river, north side.
Clatsop	1,300			2 miles from the mouth of Columbia river, south side.
Chihecleesh	1,400			40 miles north of Columbia river.
Callimix	1,200			40 miles south of Columbia river, along the coast of the Pacific ocean.
Cathlamat	600			30 miles from the mouth of Columbia river.
Waakicems	400			Opposite the Cathlamats.
Hellwits (part of the tribe)	1,200			39 miles from the mouth of Columbia river, south side.
Cowlitsick (in 3 villages)	2,400			On Columbia river, 62 miles from its mouth; they dwell in 3 villages on a north creek of it, called the Cowlitsick, 260 yards wide, rapid, boatable 190 miles.
Cathlakamaps	700			80 miles from the mouth of Columbia river, at the mouth of the Wallaumut (called, incorrectly, Multnomah), south branch of Columbia river.
Cathlapootle	1,100			Opposite the Cathlakamaps, on Columbia river.

a This is Major O'Fallon's estimate.

b Mr. Sibley's estimate is 1,600.

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NAMES OF THE TRIBES.	Number.	PAGE IN REPORT AND APPENDIX WHERE EACH TRIBE IS DESCRIBED.		Places of residence and remarks.
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Indian tribes west of the Rocky mountains—Continued.				
Cathlanamenamens	400			On the island in the mouth of the Wallaumut, once very powerful under the famous chief Toteleham.
Mathlanobs (erroneously called Multnomahs	500			At the upper end of the island above named, in the mouth of the Wallaumut. The main channel of the Wallaumut is here 500 yards wide.
Cathlapooyas	1,800			50 miles from the mouth of the Wallaumut, west side.
Cathlathlas	500			60 miles from the mouth of the Wallaumut, on the east side.
Shoshones	20,000			All above No. 14 on the Wallaumut are of this name. They inhabit the banks of this fine crooked river, boatable above 500 miles.
Cathlakahikits	900			At the rapids of Columbia river, the former on the north, the latter on the south side, 160 miles from its mouth.
Cathlathlas	900			
Chippanchickchicks	600			North side of Columbia river, in the Long Narrows, a little below the falls, 220 miles from its mouth.
Cathlaskos	900			On Columbia river, opposite the above.
Ithkyemamits	600			On Columbia river, north side, near the above.
Hellwits (part of the tribe)	1,200			At the falls of Columbia river.
Wollawalla				
Shoshonees	60,000			They occupy all the country between the southern branches of Lewis river extending from the Umatullum to the east side of the Stony mountains, on the southern parts of Wallaumut river, from about 40° to 47° north latitude. A branch of this tribe of 4,000 or 5,000 reside in the spring and summer on the west fork of Lewis river, a branch of the Columbia, and in winter and fall on the Missouri.
Ootlashoot	400			Reside in spring and summer in the Rocky mountains on Clarke river; winter and fall, on the Missouri and its waters.
Chopunnish	2,000			Residing on the Kooskooskee river, below the forks, and on Cotters creek, and who sometimes pass over to the Missouri.
Pelloatpallah, band of Chopunnish	1,600			Reside on the Kooskooskee river, above the forks, and on the small streams which fall into that river west of the Rocky mountains and Chopunnish river, and sometimes pass over to the Missouri.
Kimmooenim, band of Chopunnish	800			Reside on Lewis river, above the entrance of the Kooskooskee, as high up as the forks.
Yeletpoo, band of Chopunnish	250			Reside under the southwest mountains, on a small river called Weancum, which falls into Lewis river above the entrance of the Kooskooskee.
Willewah, band of Chopunnish	500			Reside on the Willewah river, which falls into Lewis river on the southwest side below the forks.
Soyennom, band of Chopunnish	400			On the north side of the east fork of Lewis river from its junction to the Rocky mountains, and on Smattar creek.
Chopunnish	2,300			On Lewis river below the entrance of the Kooskooskee, on both sides of that river to its junction with the Columbia.
Sokulk	2,400			On the Columbia river above the entrance of Lewis river, as high up as the entrance of Columbia river.
Chimnahpum	1,860			On the northwest side of Columbia river, both above and below the entrance of Lewis river, and on the Taptul river, which falls into the Columbia river 15 miles above Lewis river.
Wollaolla	1,600			On both sides of Columbia river as low as the Muscleshell rapid, and in winter pass over to the Taptul river.
Pisquitpahs	2,600			On the Muscleshell rapid, and on the north side of the Columbia to the commencement of the high country; this nation winter on the waters of the Taptul river.
Wahowpum	700			On the north branch of the Columbia, in different bands from the Pishquitpahs, as low as the River Lapage; the different bands of this nation winter on the waters of Taptul and Cataract rivers.
Eneshure	1,200			At the upper part of the Great Narrows of the Columbia, on both sides; are stationary.
Eskeloot	1,000			At the upper part of the Great Narrows of the Columbia, on the north side; is the great mart for all the country.
Chillnckittequaw	1,400			Next below the Narrows, and extending down on the north side of the Columbia to the River Labiche.
Smockshop	800			On the Columbia, on both sides of the entrance of the Labiche to the neighborhood of the great rapids of that river.
Shahala (nation)				At the Grand rapids of the Columbia, extending down in different villages as low as the Wallaumut river.
Tribes Yehah	2,800			Above the rapids.
Tribes Clahclellah				Below the rapids.
Tribes Wahclellah				Below all the rapids.
Tribes Neerchokioon	1,000			100 lodges on the south side, a few miles below, above the Wallaumut river.
Wappatoo (nation)				
Nechacoke	100			On the south side of the Columbia, near Quicksand river, and opposite the Diamond island.
Shoto	460			On the west side of the Columbia, back of a pond and nearly opposite the entrance of the Wallaumut river.
Nemalquinner	200			On the northeast side of the Wallaumut river, 3 miles above its mouth.
Cathlanaquiahs	400			On the southwest side of Wappatoo island.
Clockstar	1,200			On a small river, which discharges itself on the southeast side of the Wappatoo island.
Clanimatas	200			On the southwest side of Wappatoo island.
Cathlacumups	450			On the main shore southwest of Wappatoo island.

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Indian tribes west of the Rocky mountains—Continued.				
Clannarminnamuns	280			On the southwest side of Wappatoo island.
Skilloot	2,500			On the Columbia, on each side in different villages, from the lower part of the Columbia valley as low as Sturgeon island, and on both sides of the Coweliskee river.
Killamucks	1,000			From the Clatsops of the coast along the southeast coast for many miles.
Lucktons	20			
Kahuncles	400			Places of abode not known.
Lukawis	800			
Rapid Indians, or Paw-is-tuc I-e-ne-muck	500		332	A small bravo tribe on the large prairies on the Missouri.
Sicaunies	1,000		334–346	On the Rocky mountains, near the Rapid Indians and west of them.
Carriers			342	A general name given to the native tribes of New Caledonia.
Facullies	100		334	In one village on Stuarts lake, on the west side of the Rocky mountains, latitude 54° 30′ north, longitude 125° west, opposite the heads of the Missouri. They have other villages. The Atenas Indians are in this neighborhood.
Atonas				
Na-te-o-te-tains	2,000		337–347	In New Caledonia, west of Rocky mountains, on the northern border of the United States.
Flatheads	1,000		346	
Youiconc	700			
Neekeetoos	700			
Ulseahs	150			
Youitts	150			
Sheastukles	900			
Killawats	500			These tribes dwell along the coast south of Columbia river, and speak the Killamuck language.
Cookkoo-oose	1,500			
Shallalah	1,200			
Luckkarso	1,200			
Hannakallal	600			
Killaxthocles	100			
Chiltz	700			
Clamoctomichs	260			
Potoashs	200			
Pailsh	200			
Quinilts	1,000			Indians dwelling along the coast in succession, in the order they are mentioned, north of Columbia river.
Quieetsos	250			
Chillates	150			
Calasthocle	200			
Quinnechart	2,000			
Clarkamces	1,800			On a large river of the same name, which heads in Mount Jefferson and discharges itself into the Wallaumut, 40 miles up that river on its northwest side. This nation has several villages on both sides of the river.
Skaddals	200			On Cataract river, 25 miles north of the Big Narrows.
Squannaroos	120			On Cataract river, below the Skaddals.
Shallattoos	100			On Cataract river, above the Skaddals.
Shanwappones	400			On the heads of Cataract and Taptul rivers.
Cutsalunim	1,200			On both sides of the Columbia, above the Sokulks, and on the northern branches of the Taptul river, and also on the Wahnaachee river.
Lahanna	2,000			On both sides of the Columbia, above the entrance of Clarke river.
Coopspellar	1,600			On a river which falls into the Columbia north of Clarke river.
Wheelpo	2,500			On both sides of Clarke river, from the entrance of Lastaw to the great falls of Clarke river.
Hihighenimmo	1,300			From the entrance of the Lastaw into Clarke river, on both sides of the Lastaw, as high as the forks.
Larticlo	600			At the falls of the Lastaw river, below the great Wayton lake, on both sides of the river.
Sheetsomish	2,000			On a small river of the same name, which falls into the Lastaw below the falls, around the Wayton lake, and on 2 islands in it.
Micksucksealton tribe of the Tushshepah	300			On Clarke river, above the great falls, in the Rocky mountains.
Hohilpos, a tribe of the Tushshepah	300			On Clarke river, above the Micksucksealtons, in the Rocky mountains.
Tushshepahs and Ootlashoots	5,600			On a north fork of Clarke river in spring and summer, and in the fall and winter on the Missouri. The Ootlashoots is a band of this nation.
Indian tribes between Red river and Riodel Norte	45,370			
Mobilian, Tunica	30			Red river, 90 miles above the mouth.
Mobilian, Biloxi	20			Red river, 90 miles above the mouth.
Mobilian, Biloxi	50			Biloxi bayou, 15 miles above its junction with the river Nechez.
Alibama	160			Alibama bayou, 10 miles above its junction with the Nechez.
Apalache	150			Red river, 160 miles above the mouth.
Pascagoula	80			Red river, 160 miles above the mouth.
Mobilian, Pascagoula	60			Red river, 320 miles above the mouth.
Mobilian, Pascagoula	100			Biloxi bayou, 15 miles above its junction with the Nechez.
Mobilian, Choctaw	1,200			Waters of Sabine and Nechez rivers.

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Indian tribes between Red river and Rio del Norte—Continued.				
Mobilian, Choctaw	140			Red river, near Nanatsoho or Pecan point.
Mobilian, Quapaw	250			Waters of Washita.
Mobilian, Chickasaw	100			Waters of Washita.
Mobilian, Chickasaw	70			Nacogdoches waters of Auigilina or branch after Nechez.
Mobilian, Cherokee	120			Red river, left side, 612 miles above the mouth.
Mobilian, Delaware	30			Red river, 2 miles below the Cherokee village.
Mobilian, Chatteau	240			Sabine river, 50 miles above the mouth.
Muscoga, Coshatta	350			Red river, above Lake Bodeau and 510 miles above the mouth.
Muscoga, Coshatta	50			Neehez, 40 miles above the mouth.
Muscoga, Coshatta	240			Trinity river, 40 or 50 miles above the mouth; 2 villages.
Caddo Caddo	450			Waters of Lake Ceodo of Red river.
Caddo Caddo	100			Red river, right bank, near Nanatsoho.
Caddo Natchitochy	20			Adayes bayou, which enters the Spanish lake.
Caddo Adayes	30			Bayou Pierre, of Red river.
Caddo Tetassee	40			Sabine waters, left side of the river.
Caddo Nadaeo	180			Sabine waters, left side of the river.
Caddo Nabidacho	400			River Nechez.
Cadodache, Nacogdochet	60			Augilina, 100 miles above its junction with the Nechez.
Cadodache, Aise	20			Augilina, intermixed with the Nacogdochet.
Cadodache, Texas	230			Nechez, at the junction of the Bayou St. Pedro.
Cadodache, Hini	200			Auigilina river.
Beedi Beedi	120			Trinity river, right side, 65 miles above the mouth.
Beedi Keechi	260			Trinity river, left side, 125 miles above the mouth.
Attacapas, Coco	150			Trinity river.
Towcash { Towacanno; Tahuacana, or Tahuaya	1,200			Brassos river, 180 miles above the mouth.
Panis { Waco	800			Brassos river, 24 miles above the mouth.
Panis { Towcash	400			Red river, 1,200 miles above the mouth.
Tonkawa, Tonkawa	700			Erratic, on the Bay of St. Bernardo.
Tonkawa, Coronkawa	350			Erratic, on the St. Jacinto river, between the Trinity and Brassos.
Tonkawa, Arrenamuses	120			St. Antonio river, near the mouth.
Tonkawa, Carees	2,600			On the coast, between the Nuaces and the Rio del Norte.
Apaches, Lapanne	3,500			Erratic, between the Rio del Norte and the sources of the Nuaces.
Comauch { Comauch; Jelan; Yamperack	30,000			Erratic, from the sources of the Brassos and Colorado to the sources of Red river, Arkansaw, and Missouri.

RECAPITULATION.

Total	471,417
Indians in New England	2,526
Indians in New York	5,184
Indians in Ohio	2,407
Indians in Michigan and Northwest territories	28,380
Indians in Illinois and Indiana	17,006
Indians in southern states east of the Mississippi	65,122
Indians west of Mississippi and north of Missouri	33,150
Indians between Missouri and Red river	101,072
Indians west of the Rocky mountains	171,200
Indians between Red river and Rio del Norte	45,370

REMARKS.—The average proportion of warriors to the whole number of souls is about 1 to 5. In some tribes it is more and others less. In the tribes dwelling among white people the proportion is about 1 to 3. The number of men and women in the Cherokee nation is nearly equal. In the Menominee and Winnebago tribes the women are a third more than the men. The number of children is much greater in proportion to the whole number of souls in the 2 tribes last named than in tribes mingled with white people.

In Indian countries where fish constitute an article of food the number in each family is about 6; in other tribes, where this article is wanting, the average number in a family is about 5.

In 8 years the Winnebagoes increased, according to the account given by respectable traders among them, from 3,500 to 5,800.

ESTIMATE OF THE PROPORTION BETWEEN MEN AND WOMEN (FROM RESPECTABLE AUTHORITY).

INDIANS.	Men.	Women.
Cherokees, equal		
Winnebagoes	900	1,300
Menominees	600	900

PROPORTION OF WARRIORS TO THE WHOLE NUMBER.

INDIANS.	Warriors.	Whole number.	Proportion.
Indians south of Red river	13,229	46,370	About 3.5
Winnebagoes	900	5,800	6.5
Menominees	600	3,900	6.5
Indians in Ohio	753	2,257	3.0
Missouri	7,560	30,000	4.0
On the west side of the Rocky mountains			6.0

FISHERY.—About 40 miles from the mouth of the Columbia river is a famous smelt and sturgeon fishery; also abundance of wapatoe, a species of potato, an excellent substitute for the real potato. The smelts are taken from the middle of March to the middle of April, and at no other time. They are fat and of good flavor. The Indians dry and run a stick through a number of them and use them in the place of candles. When lighted at the top they burn to the bottom, giving a clear and bright light.

CAPTAIN WINSHIP'S ESTABLISHMENT.—Within a few miles of the spot above mentioned Captain Winship, of Boston, in the spring of 1810 attempted to make a permanent establishment. A difference arose between him and the Indians, and after erecting a building he was obliged to decamp. This building was afterward carried away by a flood.

In 1825 and in 1829 the Secretary of War included an estimate of the Indians in his report, as given on a previous page.

The "Book of the Indians of North America", by Samuel J. Drake, has a list of the principal tribes of Indians in the United States, with their locations, in 1832, with an estimated population of 293,933. This list of about 200 tribes contains many local names.

INDIANS IN THE UNITED STATES IN 1832 (SAMUEL J. DRAKE).

Abenakies, near Three Rivers, in Canada, in number about 150 in 1780; in 1689 about 200.
Absorokas, or Crow Indians, on the Missouri, near the Rocky mountains.
Adirondaks on the St. Lawrence; numerous in 1607; in 1786 about 100.
Ajones, south of the Missouri, and north of the Padoucas; 1,100 in 1760.
Amalistes, formerly on the St. Lawrence; about 500 in 1760.
Apalachicolas, on the river of that name; in 1835 about 340; have agreed to emigrate; about 260 have gone west of the Mississippi.
Arrapahas, now about 4,000, about the sources of the Kansas river.
Assinnaboins, now about 1,000, on Ottowa river; reduced by the Sioux.
Attikamegues, in north of Canada; destroyed by disease in 1670.
Aughquagas, on the east branch of the Susquehannah river; 150 in 1768.
Bedies, on Trinity river, about 60 miles southward of Nacogdoches; 100.
Big Devil Indians, Yonktons of the Plains, 2,500; heads of the Red river.
Blackfeet, various warlike bands about the sources of the Missouri and in the region of the Rocky mountains; estimated in 1834 at 30,000.
Blanches, or Bearded Indians, white Indians, on upper southern branches Missouri; 1,500 in 1760.
Brothertons, in New York, near Oneida lake; now (1836) supposed to number 350.
Caddoes, in 1717 a powerful nation on Red river; now reckoned at 800.
Caiwas, near the heads of the Arkansas; neither brave nor generous.
Camanches, or Comanches, a warlike and numerous race on the confines of Texas.
Catawbas, on Catawba river, in South Carolina; had long wars with the Iroquois; 150 warriors in 1764.
Caughnewagas, tribes of praying Indians, in several places.
Cherokees, Carolina and Tennessee; 12,000 in 1812; 9,000 have agreed to emigrate.
Chiens, near the source of Chien river; 200 in 1820.
Chikahominies, on Matapony river, in Virginia, in 1561; but 3 or 4 in 1790.
Chikasaws, between the head branches of Mobile river in 1780; once said to have been 10,000; in 1763, about 250; now vastly increased; in 1835, 5,600 agreed to emigrate.
Chikamaugas, on the Tennessee, 90 miles below the Cherokees; many years since broken from them, under the chief, Dragomono.
Chillukittequaus, next below the Narrows on the Columbia; 1,400, in 32 lodges.
Chimnahpum, at Lewis river, northwest side of the Columbia; 1,800, in 42 lodges.
Chinnooks, north side of Columbia river; 400, in 28 lodges.
Chippewas, many formidable tribes about the Great Lakes. (See Ojibwas.)
Choktaus, formerly of Carolina; about 15,000 in 1812: now on a government grant of 15,000,000 acres on the north side Red river, and about 18,000.
Chopunnishes, on the Kooskooskee, 2,000; and on Lewis river, below Kooskooskee, to the Columbia, 2,300; in all, in 1806, 73 lodges.
Clakstars, beyond the Rocky mountains; 1,200, in 28 lodges.

Clatsops, below mouth Columbia, about Point Adams; 200, in 14 lodges.
Cohakies, nearly destroyed by the Saques and Foxes, in the time of Pontiak; in 1800 a few wanderers near Winnebago lake.
Comanches. (See Camanches.)
Conòies, near the east branch of the Susquehannah; about 40 in 1780.
Congarees, on the Congaree river in South Carolina.
Copper Indians, far in the north, about Coppermine river; numerous.
Corees, a tribe of North Carolina.
Creeks, formerly over a vast country from near the Gulf of Mexico northeast.
Crees, north of the Missouri and west of the Mississippi; 3,000 in 1834
Delawares, once numerous on the river and bay of the same name, now chiefly beyond the Mississippi; anciently, Lenalenape.
Dinondadies, a tribe of the Hurons; same as the Tsononthouans of the French.
Docotas, bands of the Sioux.
Dog Indians, or Chiens, 3,460 on the heads of Chayenne river.
Dogrib Indians, tribe of Blackfeet, to the north of them; of a different language.
Echemins, on a river of their name which flows into the St. Lawrence, on the east side.
Eneshures, at the Great Narrows of the Columbia; 1,200, in 41 clans.
Eries, on the east of the lake of their name, entirely exterminated by the Iroquois.
Eskeloots, on the Columbia; 1,000, in 21 lodges or clans.
Esquimaux, about Labrador and the neighboring country.
Euchees, friendly Creeks; 200 now in service against the Seminoles.
Five Nations, anciently many thousands on the east of the Great Lakes.
Flatheads, beyond the Rocky mountains, on a fork of Columbia river.
Foxes, or Ottogamies, on Fox river, in Illinois. (See Saques and Foxes.)
Fond du Lac Indians, roam from Snake river to the Sandy lakes.
Gay Head Indians, on Marthas Vineyard; probably Wampanoags; 200 in 1800.
Grand River Indians, on Grand river, north side Lake Ontario; remnant of the Iroquois; 2,000.
Gros Ventres, on the River Maria, in 1806; 3,000 in 1834, west of the Mississippi.
Herring Pond Indians, Wampanoags, in Sandwich, Massachusetts; about 40.
Hurons, numerous and formidable; upon Lake Huron and adjacent.
Illinois, formerly numerous upon the Illinois river.
Ioways, recently on Ioway river, now scattered among other tribes of the west; 1,100.
Iroquois, or Five Nations, a chief remnant now on Grand river. (See Grand Rivers.)
Kaninavisches, wanderers on the Yellowstone, near its source; about 2,000.
Kanzas, on the river of the same name; about 1,000.
Kaskayas, between the sources of the Platte and Rocky mountains, beyond the Kites; 3,000.
Kiawas, also beyond the Kites; in number about 1,000.
Kigenes, on the coast of the Pacific, under a chief named Skittegates, in 1821.
Kikapoos, formerly in Illinois; now about 300, chiefly beyond the Mississippi.
Killamuks, branch of the Clatsops, coast Pacific ocean; about 1,000.
Killawats, in a large town southeast of the Luktons.
Kimocuims, band of Chopunnish, on Lewis river; 800, in 33 clans.
Kites, between sources Platte and the Rocky mountains; about 500.
Knisteneaux, or Christinaux, on Assinnaboin river; 5,000 in 1812.
Kookkoo-ooses, south of the Killawats, on the coast of the Pacific; about 1,500.
Leech River Indians, near Sandy lake; about 350.
Lenape, or Lenalenape, former name of the Delawares, which see.
Lukawisses, on the coast of the Pacific ocean, about 800.
Luktons, to the southwest of the Killamuks, on the coast of the Pacific.
Mandans, 1,612 miles up the Missouri, on both sides; about 1,200.
Manahoaks, formerly a great nation of Virginia, sometime since extinct.
Marshpees, chiefly a mixed remnant of the noble Wampanoags, in Sandwich, Massachusetts; about 400; lately conspicuous in asserting their dormant rights, under the direction of the efficient Mr. William Apess, of Pequot descent.
Massawomes, formerly a very warlike nation in what is now Kentucky.
Menominies, formerly on Illinois river; now about 300, west of the Mississippi.
Messasagues, subdued early by and incorporated with the Iroquois; about lakes Huron and Superior in 1764, and then reckoned at 2,000.
Miamies, on the Mississippi, below the Onisconsin, and in number about 1,500.
Mikmaks, on the river St. Lawrence; about 500 in 1786.
Mindawarcarton, the only band of Sioux that cultivates corn, beans, etc.
Minetares, on Knife river, near the Missouri, 5 miles above the Mandans; 2,500.
Mingoes; such of the Iroquois were so called as resided upon the Sioto river.
Mohawks, formerly a great tribe of the Iroquois, and the most warlike of those Five Nations.
Moheakunuuks, formerly between the Hudson and Delaware rivers.
Mohegans, a remnant now on Thames, below Norwich, in Connecticut.
Mosquitos, a numerous race, on the east side of the Isthmus of Darien.
Multnomahs, a tribe of the Wappatoos, mouth Multnomah river; 800.
Munsees, north branch Susquehannah in 1780; on Wabash in 1808; now unknown.
Muskogees, on Alabama and Apalachicola rivers; 17,000 in 1775.
Nabijos, between New Mexico and the Pacific; live in stone houses, and manufacture.
Nantikokes, near the east branch of the Susquehannah in 1780, and about 80.
Narragansets, once a powerful nation about the south of the bay of that name.
Natchez, discovered in 1701; chiefly destroyed in 1720; 150 in 1764.

Niantiks, a tribe of the Narragansets, and were in alliance with them.
Nicariagas, once about Michilimakinak; joined Iroquois in 1723.
Nipissins, near the source of the Ottoway river; about 400 in 1764.
Nipmuks, interior of Massachusetts; 1,500 in 1675; long since extinct.
Nottoways, on Nottoway river, in Virginia; but 2 of clear blood in 1817.
Oakmulges, to the east of Flint river; about 200 in 1834.
Ojibwas, or Chippewas, about 30,000, on the Great Lakes.
Omahas, on Elkhorn river, 80 miles from Council Bluffs; about 2,200.
Oneidas, a nation of the Iroquois, near Oneida lake; about 1,000.
Onondagas, a nation of the Iroquois, Onondaga Hollow; about 300.
Ootlashoots, tribe of the Tuskepas, on Clarke river, west Rocky mountains; about 400.
Osages, Great and Little, on Arkansaw and Osage rivers; about 4,000.
Otagamies, between the Lake of the Woods and Misssissippi; 300 in 1780.
Ottawas, east Lake Michigan; 2,800 in 1820; at Lake Huron, about 200 in 1786.
Ottoes, on Platte river; about 1,500 in 1820.
Ouiatonons, on the Wabash formerly; 300 in 1779.
Ozas, about Red river; about 2,000 in 1750.
Padoucas, south of the Missouri and west of the Mississippi; 2,000 in 1834.
Pancas, on the west of the Missouri; about 750 in 1830.
Panis, white, south Missouri, 2,000; freckled Panis, about 1,700.
Passamaquoddies, remnant of the Tarratines, on Schoodic river; about 379.
Paunees, on the Platte and its branches; about 10,000.
Pelloatpallah, tribe of the Chopunnish, on Kooskooskee; about 1,600.
Penobscots, island in Penobscot river, 12 miles above Bangor; about 300.
Pequots, formerly about the mouth of the Connecticut, now a mixed remnant; about 100.
Piankeshaws, on the Wabash; formerly 3,000; in 1780 but 950.
Pishquitpahs, north side Columbia, at Muscleshell rapids; about 2,600.
Pottowattomies, formerly numerous; now on Huron river, about 160.
Powhatans, 32 nations or tribes, spread over Virginia when settled by the whites.
Quapaws, opposite Little Rock, on Arkansaw river; about 700.
Quathlahpohtles, southwest side Columbia, above the mouth of Tahwahnahiooks.
Quatoghics, formerly on south Lake Michigan; sold their country to English in 1707.
Quicetsos, coast Pacific ocean, north mouth Columbia; about 250.
Quiniilts, coast Pacific, south Quicetsos, and north Columbia; about 1,000.
Quinnecharts, coast Pacific, north Quiectsos; about 2,000.
Rapids, a brave tribe on the prairies, toward the sources of the Missouri.
Redknife Indians (so called from their copper knives); roam in the region of Slave lake.
Ricarees, on the Missouri, between the Great Bend and Mandan.
River Indians, formerly south of the Iroquois, down the north side of Hudson river to the sea.
Roundheads, on the east side of Lake Superior; about 2,500 in 1764.
Sauks, Sacs, or Saques, in Illinois, about Lake Winnebago; now about 500 in Missouri.
Scattakooks, upper part of Troy, in New York; went from New England about 1672.
Seminoles, east Florida, now (1836) estimated from 6,000 to 10,000.
Senecas, one of the ancient Iroquois nations; 2,200 near Buffalo, New York.
Serraunes, in Carolina, nearly destroyed by the Westoes about 1670.
Shahalahs, at the Grand rapids of the Columbia river; 2,800, in 62 lodges.
Shawanees, now about 1,300 on the Missouri.
Shoshones, or Snakes, driven into the Rocky mountains by the Blackfeet.
Sioux, on St. Peters, Mississippi and Missouri; numerous; 33,000.
Skilloots, on the Columbia, from Sturgeon island upward; about 2,500.
Snake Indians, or Shoshones; borders Rocky mountains; about 8,000.
Smokshops, on Columbia river, at mouth of Labiche; 800, in 24 clans.
Sokokies, anciently upon Saco river; now extinct.
Sokulks, on Columbia, above Lewis river; about 2,400, in 120 lodges.
Sonties, the name by which some knew the Ottowas, which see.
Soyennoms, on east fork Lewis river; about 400, in 33 villages.
Staitans, a name by which the Kites are known, which see.
Stockbridge Indians, New Stockbridge, New York; about 400 in 1820.
St. Johns Indians, remnant of the Esquimaux, on the St. Johns, in New Brunswick; 300.
Symerons, on the east side of the Isthmus of Darien; numerous.
Tetons, piratical bands of the Sioux of the Missouri.
Tsononthouans, tribe of the Hurons. (See Dinondadies.)
Tuscaroras, joined the Iroquois from Carolina in 1712.
Twightwees, on the Great Maimi; 200 in 1780.
Tushepahs, on Clarke river in summer, and Missouri in winter; about 430.
Tutcloes, an ancient nation between Chesapeake and Delaware bays.
Uchees, a tribe of Creeks, formerly in 4 towns. (See Euchees.)
Uiseahs, on the coast of the Pacific ocean; about 150.
Wabinga, between the west branch of Delaware and Hudson rivers.
Wanamies, in New Jersey, from the Rariton to the sea.
Wahowpums, on the north branch of the Columbia; about 700, in 33 lodges.
Wappatoos, 13 tribes, of various names, on the Columbia; about 5,500.

Welsh Indians, said to be a southern branch of the Missouri.
Westoes, once a powerful tribe in South Carolina; nearly destroyed in 1670.
Willewahs, about 500, in 33 clans, on Willewah river.
Winnebagos, on Winnebago lake; now chiefly beyond the Mississippi.
Wolf Indians, a tribe of the Pawnees, commonly called Pawnee Loups.
Wollawollahs, on the Columbia, from above Muscleshell rapids; 1,600.
Wycomes, a tribe on the Susquehannah in 1648; about 250.
Wyandots, on Great Miami and Sandusky; 500; formerly very warlike.
Yamoisees, South Carolina; early nearly destroyed by the whites.
Yattasies, branch Red river, 50 miles above Natchitoches; 100 in 1812; speak Caddo.
Yazoos, once a great tribe of Louisiana; now lost among the Chikasaws.
Yeahtentanees, formerly near the mouth of the Wabash.
Yeletpos, on a river which falls into Lewis above Kooskooskee; 250.
Yonikkones, on the coast of the Pacific ocean; about 700.
Yonktons, branch of Sioux, about Falls St. Anthony; about 1,000.
Yonktons of the Plains, or Big Devils; 2,500; sources of the Sioux, etc.
Youitts, on the coast of the Pacific ocean; about 150.

In 1834 the Secretary of War included an estimate of Indians in his report, and in 1836 and in 1837 a similar statement was published in the report of the Superintendent of Indian Affairs.

In November, 1846, a memorial was presented to Congress asking for a more efficient census and other features. In consequence of this, Congress provided in the fifth section of the act of March 3, 1847, for "a better organization of the office of Indian Affairs", and to amend the "trade and intercourse act".

SECTION 5. And be it further enacted, That in aid of the means now possessed by the department of Indian Affairs, through its existing organization, there be, and hereby is, appropriated the sum of five thousand dollars to enable the said department, under the direction of the Secretary of War, to collect and digest such statistics and materials as may illustrate the history, the present condition, and future prospects of the Indian tribes of the United States.

Under this authority, H. R. Schoolcraft was appointed to collect Indian statistics. On the transfer of the Indian office to the newly created Department of the Interior under the act of March 3, 1849, the work of collecting Indian statistics was continued. The results of this census will be found in Schoolcraft's "History of the Indian Tribes of the United States", published under the direction of the Commissioner of Indian Affairs, in 6 volumes. In the first volume, page 523, appears an "ultimate consolidated table" of the Indian population of the United States, dated July 22, 1850. The statement is as follows:

INDIANS IN THE UNITED STATES IN 1850 (H. R. SCHOOLCRAFT).

Iroquois group, complete	5,922	
Algonkin group, incomplete	17,197	
Dakota group, incomplete	6,570	
Appalachian group, incomplete	5,015	
Total, of which a detailed enumeration has been made		34,704
Tribes of the new states and territories south and west, now including Texas and Mexican acquisitions (*a*)		183,042
East of the Rocky mountains and the Mississippi, in high northern latitudes		167,330
Fragmentary tribes in the older states		3,153
Total		388,229

a Mr. Schoolcraft estimates the California Indians at 32,231.

In a note appended to the statement Mr. Schoolcraft says: "There may be, in addition to these numbers, 25,000 to 35,000 Indians within the area of the unexplored territories of the United States".

CENSUS OF 1850.

The United States censuses prior to 1850 did not include Indians, and they were not stated in the total of population. The Indian census of 1850 grew out of an enumeration of the Indians under authority of the following clause in the Indian appropriation act of June 27, 1846:

And it shall be the duty of the different agents and subagents to take a census and to obtain such other statistical information of the several tribes of Indians among whom they respectively reside as may be required by the Secretary of War, and in such form as he shall prescribe.

In the Seventh Census of the United States, 1850, page XCIV, appears a table of Indian population, which includes a statement by the Commissioner of Indian Affairs, dated November 10, 1853, of the number of Indians in the United States at that time. The aggregate, according to this statement, was 400,764, but this does not profess to be accurate, for the number of Indians in the states of South Carolina, California, and Texas, the territories of Oregon, Washington, Utah, and New Mexico, and those belonging to the Blackfeet, Sioux, Kiowa, Comanche, Pawnee, "and other tribes", numbering, according to the table, 272,130, are confessedly "estimates". Thus, while Schoolcraft, in the statement dated July, 1850, reports the California Indians at 32,231, this statement, 3 years later, "estimates" their number at 100,000.

INDIANS IN THE UNITED STATES IN 1853.

The following statement was made up on November 10, 1853, at the request of the Superintendent of the Seventh Census, 1850, by the Commissioner of Indian Affairs. It is valuable as showing the location of the Indian tribes which form a portion of the inhabitants of the territory of the United States, though they are not included in any of the enumerations of 1850 except in a few cases, which can not affect the general correctness of the table. The total number of Indians for 1789 is 76,000; for 1825, 129,366; for 1853, 400,764. The exceedingly large estimate of 100,000 Indians for California swells the number above other estimates.

INDIANS IN THE UNITED STATES IN 1853, WITH THE NUMBER IN 1789 AND 1825, SHOWING THEIR LOCATION.

NAMES OF TRIBES AND LOCATIONS IN 1825.	1789	1825	1853	Present location and remarks [1853].
Total number of both sexes and all ages (a)	76,000	129,366	400,764	The number for 1789 was obtained from report of Hon. H. Knox, Secretary of War, to the President of the United States, dated June 15, 1789, to be found in volume of American State Papers; names of the tribes, etc., not given in detail.
St. Johns Indians, Maine		300		
Passamaquoddies, Maine		379		
Penobscot, Maine		277		
Marshpee, Massachusetts		320		
Herring Pond, Massachusetts		40		
Marthas Vineyard, Massachusetts		340		Obtained from report of T. L. McKenney, esq., head of the Indian office, to the Secretary of War, dated January 10, 1825. Of late years these tribes have either become extinct or so reduced in numbers as to be lost sight of by the government in their tribal character.
Troy, Massachusetts		50		
Narragansetts, Rhode Island		420		
Mohegan, Connecticut		300		
Stonington, Connecticut		50		
Groton, Connecticut		50		
Senecas, New York		2,325		
Tuscaroras, New York		253		
Oneidas, New York		1,096		
Onondagas, New York		446	3,745	The aggregate number of Indians now residing in New York. The Oneidas, Stockbridges, Brothertons, and a few Senecas are now west, part living in Wisconsin, the others in Indian territory.
Cayugas, New York		90		
Stockbridges, New York		273		
Brothertons, New York		360		
St. Regis, New York		300		
Nottoways, Virginia		47		Supposed to be none in Virginia at present.
Catawbas, South Carolina		450	200	Estimated.
Wyandots, Ohio		542	553	Now in Indian territory west.
Shawnees, Ohio		800	1,400	Now in Indian territory west.
Senecas, Ohio		551		
Delawares, Ohio		80		Now in Indian territory west.
Ottowas, Ohio		377	247	Now in Indian territory west.
Wyandots, Michigan territory		37		Supposed to be few, if any, in Michigan now.
Pottawatomies, Michigan territory		106	7,000	
Chippewas and Ottowas, Michigan territory		18,473		
Menomonees, Michigan territory		3,900	2,200	The Menomonees and a large number of Chippewas, with the Winnebagoes, are now the first tribe in Wisconsin; the others in Minnesota.
Winnebagoes, Michigan territory		5,800	2,708	
Miamies and Eel River, Indiana		1,073	766	The larger portion live in Indian territory west; balance in Indiana.
Menomonees, Illinois		270		Now in Wisconsin. (See above.)
Kaskaskias, Illinois		36	200	Now in Indian territory west.
Sacs and Foxes, Illinois		6,400	2,373	Now in Indian territory west.
Pottawatomies and Chippewas, Indiana and Illinois		3,900	4,680	Now in Indian territory west.
Creeks, Georgia and Alabama		20,000	25,000	Now in Indian territory west.
Cherokees, Georgia, Alabama, Tennessee, and North Carolina.		9,000	19,130	Indian territory west; about 1,600 of this number live in North Carolina.
Choctaws, Mississippi and Alabama		21,000	17,000	Indian territory west; about 1,000 of this number live in Mississippi, or east.
Chickasaws, Mississippi		3,625	4,709	Indian territory west.
Seminoles, Florida		5,000	3,000	Indian territory west; about 500 of this number live in Florida.
Biloxi, Louisiana		55		
Apolashe, Louisiana		45		
Pascagoulas, Louisiana		121		
Addees, Louisiana		27		
Yattassees, Louisiana		36		
Coshattees, Louisiana		180		
Caddoes, Louisiana		450		It is believed there are but few Indians now in Louisiana.
Delawares, Louisiana		51		
Choctaws, Louisiana		178		
Shawnees, Louisiana		110		
Natchitoches, Louisiana		25		
Quapaws, Louisiana		8		
Plankeshaws, Louisiana		27		

a The great difference in the several aggregates must be accounted for in the extension of the territorial limits of the United States by the acquisition of Texas, etc., bringing with it an increased Indian population; and, further, in the fact that the report of Mr. McKenney for 1825 does not appear to have embraced the tribes of the Missouri valley, the plains, Oregon, etc., then a part of the United States.

INDIANS IN THE UNITED STATES IN 1853, WITH THE NUMBER IN 1789 AND 1825, SHOWING THEIR LOCATION—Cont'd.

NAMES OF TRIBES AND LOCATIONS IN 1825.	1789	1825	1853	Present location and remarks [1853].
Delawares, Missouri		1,800	1,132	Now in Indian territory west.
Kickapoos, Missouri		2,200	475	
Shawnees, Missouri		1,383		Numbered with Shawnees and Senecas above.
Weas, Missouri		327	151	Now in Indian territory west.
Iowas, Missouri		1,100	437	Now in Indian territory west.
Osages, Arkansas territory and Missouri		5,200	4,941	Now in Indian territory west.
Piankeshaws, Arkansas territory and Missouri		207	100	Now in Indian territory west.
Cherokees, Arkansas territory		6,000		Numbered with those of Georgia, etc., above.
Quapaws, Arkansas territory		700	314	Now in Indian territory west
Kanzas			1,375	Indian territory west.
Peorias			55	Indian territory west.
Sioux			8,000	Minnesota territory, etc.
Chippewas			8,500	Minnesota territory, etc.
Stockbridges, Munsees, and Christian Indians			165	Indian territory west.
Ottoes and Missourias			1,000	Indian territory west.
Omahas			1,300	Indian territory west.
Pawnees			4,500	Indian territory west.
Oneidas			978	Wisconsin.
Stockbridges and Munsees			400	Wisconsin.
Creeks			100	Alabama.
California Indians			100,000	California, estimated number.
Oregon and Washington Indians			23,000	Oregon and Washington territories, estimated number.
Utah Indians			11,500	Utah territory, estimated number.
New Mexico Indians			45,000	New Mexico territory, estimated number
Texas Indians			29,000	Texas, estimated number.
Indians of Missouri valley			43,430	Blackfeet, Sioux, and other tribes, estimated number.
Indians of the plains or Arkansas river			20,000	Kioways, Comanches, Pawnees, and others, estimated number

CENSUS OF 1860.

CIVILIZED INDIANS IN THE STATES AND TERRITORIES IN 1860. (a)

STATES AND TERRITORIES.	Total.	Male.	Female.
United States	44,021	23,931	20,090
States	30,674	17,087	13,587
Alabama	160	81	79
Arkansas	48	24	24
California	17,798	10,593	7,205
Connecticut	16	7	9
Delaware			
Florida	1	1	
Georgia	38	17	21
Illinois	32	11	21
Indiana	290	121	169
Iowa	65	27	38
Kansas	189	86	103
Kentucky	33	18	15
Louisiana	173	90	83
Maine	5	3	2
Maryland			
Massachusetts	32	13	19
Michigan	6,172	3,122	3,050
Minnesota	2,369	1 254	1,115
Mississippi	2	2	
Missouri	20	13	7
New Hampshire			
States—Continued.			
New Jersey			
New York	140	75	65
North Carolina	1,158	597	561
Ohio	30	22	8
Oregon	177	64	113
Pennsylvania	7	3	4
Rhode Island	19	8	11
South Carolina	88	41	47
Tennessee	60	31	29
Texas	403	212	191
Vermont	20	9	11
Virginia	112	55	57
Wisconsin	1,017	487	530
Territories	13,347	6,844	6,503
Colorado			
Dakota	2,261	1,205	1,056
District of Columbia	1	1	
Nebraska	63	30	33
Nevada			
New Mexico	10,507	5,367	5,140
Utah	89	46	43
Washington	426	195	231

a From pages 596, 597, census of 1860—Population

The civilized Indians and the unenumerated Indians, as given in the two tables for 1860, aggregate 339,421.

The following summary of other than civilized Indians is taken from page 605 of the volume just cited:

INDIANS IN THE STATES AND TERRITORIES RETAINING THEIR TRIBAL CHARACTER NOT ENUMERATED IN THE EIGHTH CENSUS, 1860.

Total	295,400	North Carolina	1,499
West of Arkansas	65,680	Oregon	7,000
California	13,540	Tennessee	181
Georgia	377	Wisconsin	2,833
Indiana	384	Colorado territory	6,000
Kansas	8,189	Dakota territory	39,664
Maine (*a*)	969	Nebraska territory	5,072
Michigan	7,777	Nevada territory	7,550
Minnesota	17,900	New Mexico territory	55,100
Mississippi	900	Utah territory	20,000
New York	3,785	Washington territory	31,000

a Passamaquoddy tribe, 463; Penobscot tribe, 506; total, 969.

The following table, prepared by Hon. N. G. Taylor, Commissioner of Indian Affairs, in 1867 (see Senate Executive Document No. 4, special session, 1867), shows the Indian tribes in the United States at that time and their location. Mr. Taylor gave two tables, Tables A and B. Table B, which shows the location of tribes by superintendencies and population, is not republished, but the total Indian population, exclusive of citizen Indians, is given as 306,925 for 230 tribes, though by an apparent clerical error printed as 306,475.

INDIAN TRIBES IN THE UNITED STATES IN 1867.

[Where no statement of population is made opposite the name of the tribe it is because the tribe is aggregated with others under the head of the proper superintendency and agency.]

NAMES OF TRIBES OR BANDS.	Superintendency.	Agency.	Population.
Alleghany (Senecas)		New York	845
Alseas	Oregon	Alsea	530
Apaches	Arizona		10,000
Apaches (Jicarilla)	New Mexico	Cimarron	800
Apaches (Mescaleros)	New Mexico	Mescaleros	550
Apaches (Mimbres)	New Mexico		200
Apaches, with Cheyennes of Upper Arkansas (see Arapahoes)	Central	Arapahoe and Cheyenne	
Arapahoes (Upper Arkansas)	Central	Arapahoe and Cheyenne	4,000
Arapahoes (Upper Platte)	Northern	Upper Platte	750
Arickarees	Dakota	Fort Berthold	1,500
Assinaboines	Dakota	Fort Berthold	2,640
Bannacks of Nevada	Nevada		1,500
Blackfeet Sioux (see Sioux)	Dakota		
Blackfeet	Montana	Blackfeet (at Fort Benton)	2,450
Bloods	Montana	Blackfeet	2,150
Boise Shoshones (see Shoshones)	Idaho		
Brunoau Shoshones (see Shoshones)	Idaho		
Caddoes, with Ionies	Southern	Witchita	362
Callapooias	Oregon	Grande Ronde	1,144
Capote Utes (see Utes)	New Mexico		
Captives (of various tribes)	New Mexico		2,000
Cattaraugas (Senecas)		New York	1,386
Cayugas, with Senecas		New York	150
Cayuses, with Umatillas	Oregon	Umatilla	759
Chastas	Oregon	Siletz	2,068
Chasta Costas	Oregon	Siletz	
Chehallis	Washington	Puyallup	2,000
Cherokees	Southern	Cherokee	14,000
Chetcoes	Oregon	Siletz	
Cheyennes (Upper Arkansas)	Central	Arapahoe and Cheyenne	
Cheyennes (Upper Platte)	Northern	Upper Platte	1,800
Chickasaws	Southern	Choctaw and Chickasaw	4,500
Chippewas and Munsees (Kansas)	Central	Sac and Fox of Mississippi	80
Chippewas, Mississippi bands		Chippewas of Mississippi	2,166
Chippewas, Pillagers, and Lake Winnebagoshish		Chippewas of Mississippi	1,899
Chippewas, Red Lake, and Pembina		Chippewas of Mississippi	2,114
Chippewas of Lake Superior		Chippewas of Lake Superior	4,500
Chippewas, Boise Fort band, with last named		Chippewas of Lake Superior	
Chippewas of Lake Superior		Mackinac	1,058
Chippewas and Ottawas		Mackinac	5,207
Chippewas of Saginaw, Swan Creek, etc		Mackinac	1,562
Chippewas, Ottawas, and Pottawatomies		Mackinac	232
Choctaws	Southern	Choctaw and Chickasaw	12,500
Clackamas	Oregon	Grande Ronde	

INDIAN TRIBES IN THE UNITED STATES IN 1867—Continued.

NAMES OF TRIBES OR BANDS.	Superintendency.	Agency.	Population.
Coahuillas and other bands	California		4,400
Cocopas	Arizona	River tribes	9,500
Cœur d'Alènes, Kootenays, etc	Idaho		2,000
Colvilles, etc	Washington	Fort Colville	3,400
Comanches, with Kiowas	Central	Kiowas and Comanches	2,800
Cooses	Oregon	Alsea	
Coquilles	Oregon	Siletz	
Creeks	Southern	Creek	14.396
Crows	Montana		3,900
Delawares (Kansas)	Central	Delaware	1,064
Delawares	Southern	Witchita	114
Dalles, band of Wascos	Oregon	Warm Springs	1,070
Delmashes	Oregon	Siletz	
Deschutes, band of Walla-Wallas	Oregon	Warm Springs	
Dog River, band of Wascos	Oregon	Warm Springs	
Dwamish	Washington	Tulalip	1,900
Euches	Oregon	Siletz	
Flatheads	Montana	Flathead	558
Flores Creek	Oregon	Siletz	
Goships (see Weber Utes)	Utah		
Grand River Utes (see Utes)	Colorado	Grand River and Uintah Utes	
Gros Ventres	Dakota	Fort Berthold	400
Gros Ventres, with Blackfeet	Montana	Blackfeet	1,500
Hoopa Valley	California	Hoopa Valley	623
Hualapais	Arizona	River tribes	
Humboldt River	California	Smith River	625
Ionies (see Caddoes)	Southern	Witchita	
Iowas	Northern	Great Nemaha	303
Jicarilla Apaches (see Apaches)	New Mexico	Cimarron	
Joshuas	Oregon	Siletz	
John Day's band of Walla-Wallas	Oregon	Warm Springs	
Kansas or Kaws	Central	Kansas	670
Kaskaskias, etc	Central	Osage River	236
Keechies	Southern	Witchita	144
Kickapoos	Central	Kickapoo	242
Kings River and other bands	California		14,900
Kiowas; with Comanches	Central	Kiowas and Comanches	
Klamath	Oregon	Klamath and Modoc	4,000
Kootenays (see Cœur d'Alènes)	Idaho		
Kootenays	Montana	Flathead	287
Lummis	Washington	Tulalip	
Lipans	Southern	Witchita	
Luckimutes	Oregon	Grande Ronde	
Mackanooteways	Oregon	Siletz	
Makahs (3 bands)	Washington	Makah	1,400
Mandans	Dakota	Fort Berthold	400
Maquache Utes (see Utes)	New Mexico	Cimarron	
Maricopas, with Jirnas	Arizona	Papagos	7,500
Marysville	Oregon	Grande Ronde	
Menomonees		Green Bay	1,376
Mescalero Apaches (see Apaches)	New Mexico	Mescaleros	
Miamies	Central	Osage River	127
Mimbres Apaches (see Apaches)	New Mexico		
Mission Indians	California		3,300
Missourias, with Ottoes	Northern	Ottoe and Missouria	
Modocs	Oregon	Klamath and Modoc	
Mohaves	Arizona	River tribes	
Molallas	Oregon	Grande Ronde	
Molels	Oregon	Grande Ronde	
Moquis	Arizona		2,500
Munsees, with Chippewas	Central	Sac and Fox of Mississippi	
Munsees, with Stockbridges (see Stockbridges)		Green Bay	
Navajoes	New Mexico	Bosque Redondo, etc	7,700
Nestuckias	Oregon	Grande Ronde	
Nez Perces	Idaho	Nez Perces	2,830
Nisquallies, etc	Washington	Puyallup	
Noltnanalis	Oregon	Siletz	
O'Kinakanes	Washington	Fort Colville	
Omahas	Northern	Omaha	997
Oneidas (Wisconsin)		Green Bay	1,104
Oneidas (New York)		New York	184
Oneidas, with Onondagas		New York	96

INDIAN TRIBES IN THE UNITED STATES IN 1867—Continued.

NAMES OF TRIBES OR BANDS.	Superintendency.	Agency.	Population.
Onondagas		New York	325
Onondagas, with Senecas		New York	138
Ottoes and Missourias	Northern	Ottoe and Missouria	511
Ottawas (Kansas)	Central	Ottawa	230
Ottawas and Chippewas (see Chippewas)		Mackinac	
Osages	Southern	Neosho	3,000
Owens River	California	Tule River	725
Pah-Utes (see Utes)	Utah		
Papagos	Arizona	Papagos	5,000
Pawnees	Northern	Pawnee	2,750
Pembina, Chippewas (see Chippewas)		Chippewas of Mississippi	
Pend d'Oreilles	Washington	Fort Colville	
Pend d'Oreilles	Montana	Flathead	918
Peorias (see Kaskaskias)	Central	Osage River	
Piankeshaws (see Kaskaskias)	Central	Osage River	
Piedes	Utah		600
Piegans	Montana	Blackfeet	1,870
Pillagers (Chippewas) (see Chippewas)		Chippewas of Mississippi	
Pimos	Arizona	Papagos	
Pi-Utes	Nevada	Carson City	4,200
Poncas	Dakota	Poncas	980
Pottawatomies (Kansas)	Central	Pottawatomies	1,992
Pottawatomies of Huron		Mackinac	46
Pottawatomies of Wisconsin		Pottawatomies and Winnebagoes	650
Pueblos	New Mexico	Pueblos	7,010
Quapaws	Southern	Neosho	350
Quinaielt	Washington	Quinaielt	600
Quillehute	Washington	Quinaielt	
Rogue River	Oregon	Siletz	
Rogue River	Oregon	Grande Ronde	
Sacs and Foxes of Mississippi	Central	Sac and Fox of Mississippi	766
Sacs and Foxes of Missouri	Northern	Great Nemaha	102
Salmon Rivers	Oregon	Grande Ronde	
Santainas	Oregon	Grande Ronde	
Scotons	Oregon	Siletz	
Senecas	Southern	Neosho	130
Senecas (see Allegany, Cattaraugus, Tonawanda)		New York	
Senecas and Shawnees	Southern	Neosho	210
Seminole	Southern	Seminole	2,000
Shawnees of Kansas	Central	Shawnee	660
Shawnees of Indian country	Southern	Witchita	520
Shoshones, eastern bands, and Bannacks	Utah	Fort Bridger	4,500
Shoshones, northwestern bands	Utah		1,800
Shoshones, western bands	Utah		2,000
Shoshones (Boise and Bruneau)	Idaho		500
Shoshones (Kammas Prairie)	Idaho		2,000
Shoshones (Nevada)	Nevada		2,000
Siletz	Oregon	Siletz	
Sioux (Santees)	Northern	Niobrara	1,350
Sioux (Yancton) (see Yanktons)	Dakota	Yancton	
Sioux (Lower Brules)	Dakota	Upper Missouri	1,200
Sioux (Lower Yanctonnais)	Dakota	Upper Missouri	2,100
Sioux (Two Kettles)	Dakota	Upper Missouri	1,200
Sioux (Blackfeet)	Dakota	Upper Missouri	1,320
Sioux (Minneconjoux)	Dakota	Upper Missouri	2,220
Sioux (Onepapas)	Dakota	Upper Missouri	1,800
Sioux (Ogallallas)	Dakota	Upper Missouri	2,100
Sioux (Upper Yanctonnais)	Dakota	Upper Missouri	2,400
Sioux (Sans Arcs)	Dakota	Upper Missouri	1,680
Sioux (Brules and Ogallallas)	Northern	Upper Platte	7,865
Sioux (Ogallallas) (see above)	Northern	Upper Platte	
Sioux (Sissetons and others)	Dakota		
Sinsclaws	Oregon	Alsea	
Sixes	Oregon	Siletz	
S'Klallams	Washington	S'Kokomish	1,500
S'Kokomish, with S'Klallams	Washington	S'Kokomish	
Smith River	California	Smith River	
Snakes (Yahooskin) (see Klamath)	Oregon	Klamath and Modoc	
Snakes (Wohlpapee, Wahtatkin, I-uke-spiule, and Hoolebooly)	Oregon	Klamath and Modoc	
Spokanes, with Colville	Washington	Fort Colville	
Stockbridges and Munsees		Green Bay	152
Tawacarroes	Southern	Witchita	151

INDIAN TRIBES IN THE UNITED STATES IN 1867—Continued.

NAMES OF TRIBES OR BANDS.	Superintendency.	Agency.	Population.
Tennis band of Wascoes	Oregon	Warm Springs	
Tilamucks	Oregon	Grando Ronde	
Tonawanda (Senecas)		New York	529
Tonkaways			
Tualatims	Oregon	Grande Ronde	
Tulalips	Washington	Tulalip	
Tule River	California	Tule River	
Tumwaters	Oregon	Grande Ronde	
Tuscaroras		New York	360
Two-took-e-ways	Oregon	Siletz	
Tyghs	Oregon	Warm Springs	
Uintahs (band of Utes) (see Utes)	Colorado	Grand River and Uintah Utes	
Ukies	California	Round Valley	1,389
Umatillas	Oregon	Umatilla	
Umpquas (Grave Creek)	Oregon	Siletz	
Umpquas (Cow Creek)	Oregon	Grande Ronde	
Umpquas and Calapooias	Oregon	Grande Ronde	
Utahs	Utah	Uintah Valley	7,100
Utes (Weber)	Utah		1,600
Utes (Pah-Utes)	Utah		1,600
Utes (Piedes)	Utah		
Utes (Capote)	New Mexico	Abiquiu	350
Utes (Webinoche)	New Mexico	Abiquiu	700
Utes (Maquache)	New Mexico	Cimarron	600
Utes (Grand River and Uintah)	Colorado	Grand River and Uintah Utes	2,500
Utes (Tabequache)	Colorado	Conejos	2,500
Wacoes	Southern	Witchita	135
Walla-Wallas (3 bands)	Oregon	Warm Springs	
Walla-Wallas (3 bands)	Oregon	Umatilla	
Wascoes	Oregon	Warm Springs	
Washoes	Nevada	Carson City	500
Weas (see Kaskaskias)	Central	Osage River	
Weber Utes (see Utes)	Utah		
Webinoches (see Utes)	New Mexico	Abiquiu	
Winnebagoes	Northern	Winnebago	1,750
Winnebagoes of Wisconsin		Winnebagoes and Pottawatomies	700
Winnebagoshish (band of Chippewas)		Chippewas of Mississippi	
Witchitas			392
Wylackies	California	Round Valley	
Wyandotts (see note)	Southern	Neosho	
Yakamas and others	Washington	Yakama	3,000
Yamhills	Oregon	Grande Ronde	
Yancton Sioux	Dakota	Yancton	2,530
Yavapais	Arizona	River tribes	
Yumas	Arizona	River tribes	
Add estimated for sundry bands in Oregon			900
Add estimated for numerous small bands in Witchita agency			1,000

NOTE.—To the total of the above table as corrected by Table B in the same report should be added about the following numbers for tribes and bands of which no census has been taken or which are not definitely in charge of any agent:

Total of above table as corrected	295,774
Comanches, ranging in northwest Texas, say	4.000
Cherokees in Georgia, North Carolina, etc., say	2,000
Sacs and Foxes in Iowa, say	224
Seminoles in Florida, say	500
Sisseton and other Sioux in northeast Dakota, etc	3.500
St. Regis, remnant of old Canada nations, in New York	677
Wyandotts, remnant of old tribe, say	250
Grand total as estimated	306,925

CENSUS OF 1870.

An attempt to include an enumeration of the Indian population in the United States census was made at the Ninth Census. On page XVII of the volume on Population and Social Statistics is given a detailed statement of the result by states and territories, Alaska included. In brief it is as follows:

Total	383,712
Sustaining tribal relations (enumerated)	96,366
Sustaining tribal relations (estimated)	26,875
Sustaining tribal relations, nomadic (estimated)	234,740
Out of tribal relations (enumerated)	25,731

Of the total of 383,712, 261,615, or more than 68 per cent. were based on "estimates". Included in the estimated population were 70,000 Indians of Alaska. Deducting the 70,000 for Alaska, which was only an estimate, there will be 313,712 as the estimated total Indian population in 1870.

The report of the Commissioner of Indian Affairs for 1870 gives the total number of Indians, excluding the Indians of Alaska, at 287,640. Adding to this 25,731 Indians "out of tribal relations", reported in the census, we have 313,371; a substantial agreement with the returns and estimates of the United States census. On page XVII of the volume on Population and Social Statistics, Superintendent Walker counted the Indians in the census of 1870 as a part of the true population of the United States, as follows:

INDIANS IN THE UNITED STATES IN 1870.

STATES AND TERRITORIES.	Total.	Out of tribal relations.	SUSTAINING TRIBAL RELATIONS.							
			Total.	On reservations and at agencies.						Nomadic (estimated).
				Enumerated.					Estimated.	
				Total.	Men.	Women.	Male children.	Female children.		
United States	383,712	25,731	357,981	96,366	26,583	30,464	19,740	19,579	26,875	234,740
States	111,185	21,228	89,957	33,642	9,596	11,329	6,590	6,127	18,575	37,740
Alabama	98	98								
Arkansas	89	89								
California	29,025	7,241	21,784	5,784	1,966	2,181	865	772	2,500	13,500
Connecticut	235	235								
Delaware										
Florida	502	2	500							500
Georgia	40	40								
Illinois	32	32								
Indiana	240	240								
Iowa	348	48	300						300	
Kansas	9,814	914	8,900	5,900	1,985	1,850	1,089	976		3,000
Kentucky	108	108								
Louisiana	569	569								
Maine	499	499								
Maryland	4	4								
Massachusetts	151	151								
Michigan	8,101	4,926	3,175						3,175	
Minnesota	7,040	690	6,350						6,350	
Mississippi	809	809								
Missouri	75	75								
Nebraska	6,416	87	6,329	6,329	1,667	2,321	1,279	1,062		
Nevada	16,243	23	16,220							16,220
New Hampshire	23	23								
New Jersey	16	16								
New York	5,144	439	4,705	4,705	1,144	1,196	1,154	1,211		
North Carolina	1,241	1,241								
Ohio	100	100								
Oregon	11,278	318	10,960	6,110	1,705	2,404	1,024	977	650	4,200
Pennsylvania	133	34	99	99	21	25	29	24		
Rhode Island	154	154								
South Carolina	124	124								
Tennessee	70	70								
Texas	699	379	320							320
Vermont	14	14								
Virginia	229	229								
West Virginia	1	1								
Wisconsin	11,521	1,206	10,315	4,715	1,108	1,352	1,150	1,105	5,600	
Territories	272,527	4,503	268,024	62,724	16,987	19,135	13,150	13,452	8,300	197,000
Alaska	70,000		70,000							70,000
Arizona	32,083	31	32,052	4,352	1,277	1,396	925	754		27,700
Colorado	7,480	180	7,300							7,300
Dakota	27,520	1,200	26,320							26,320
District of Columbia	15	15								
Idaho	5,631	47	5,584	3,284	1,006	1,203	549	526		2,300
Indian	59,367		59,367	19,067	3,884	4,445	5,146	5,592	5,900	34,400
Montana	19,457	157	19,300							19,300
New Mexico	20,738	1,309	19,429	14,349	4,278	5,326	2,150	2,595		5,080
Utah	12,974	179	12,795	8,195	2,715	2,620	1,526	1,334		4,600
Washington	14,796	1,319	13,477	13,477	3,827	4,145	2,854	2,651		
Wyoming	2,466	66	2,400						2,400	

CENSUS OF 1880.

The Commissioner of Indian Affairs reported, for 1880, 240,136 reservation or agency Indians, making, with the 66,407 enumerated by the census as civilized, a total of 306,543, Alaska excluded.

The Indians reported by the Indian Office were distributed among 68 agencies in states and territories as follows:

STATES AND TERRITORIES.	Number of agencies.	Aggregate Indian population.
Total	68	240, 136
Arizona	4	18, 706
California	4	4, 108
Colorado (White River agency abandoned)	2	2, 530
Dakota	10	27, 168
Idaho	3	3, 420
Indian territory	7	17, 398
Indian territory (civilized tribes)	1	59, 187
Iowa	1	355
Kansas	1	684
Michigan	1	10, 141
Minnesota	1	6, 198
Montana	5	21, 650
Nebraska	4	4, 306
Nevada	2	6, 800
New Mexico	3	23, 452
New York	1	5, 139
Oregon	6	4, 555
Utah	1	450
Washington territory	7	14, 189
Wisconsin	2	7, 637
Wyoming	1	2, 063

SEX OF THE CIVILIZED INDIAN POPULATION, WITH GENERAL NATIVITY, 1880. (*a*)

STATES AND TERRITORIES.	Total.	Males.	Females.	NATIVE INDIANS.			FOREIGN BORN INDIANS.		
				Total.	Males.	Females.	Total.	Males.	Females.
Total	66, 407	33, 985	32, 422	64, 587	32, 983	31, 604	1, 820	1, 002	818
Alabama	213	107	106	212	106	106	1	1	.....
Arizona	3, 493	1, 941	1, 552	3, 437	1, 910	1, 527	56	31	25
Arkansas	195	111	84	194	110	84	1	1	.....
California	16, 277	8, 328	7, 949	15, 968	8, 088	7, 880	309	240	69
Colorado	154	64	90	151	63	88	3	1	2
Connecticut	255	128	127	250	126	124	5	2	3
Dakota	1, 391	675	716	1, 229	594	635	162	81	81
Delaware	5	3	2	5	3	2	.....	.....	.....
District of Columbia	5	5	.....	5	5	.....	.....	.....	.....
Florida	180	96	84	178	94	84	2	2	.....
Georgia	124	63	61	123	63	60	1	.....	1
Idaho	165	83	82	163	82	81	2	1	1
Illinois	140	82	58	114	70	44	26	12	14
Indiana	246	112	134	245	111	134	1	1	.....
Iowa	466	218	248	464	217	247	2	1	1
Kansas	815	413	402	806	411	395	9	2	7
Kentucky	50	26	24	49	25	24	1	1	.....
Louisiana	848	441	407	840	437	403	8	4	4
Maine	625	312	313	576	290	286	49	22	27
Maryland	15	7	8	14	7	7	1	.....	1
Massachusetts	369	185	184	338	166	172	31	19	12
Michigan	7, 249	3, 696	3, 553	6, 960	3, 542	3, 418	289	154	135
Minnesota	2, 300	1, 144	1, 156	2, 227	1, 101	1, 126	73	43	30
Mississippi	1 857	941	916	1, 857	941	916	.....	.....	.....
Missouri	113	64	49	112	63	49	1	1	.....
Montana	1, 663	779	884	1, 395	638	757	268	141	127
Nebraska	235	112	123	235	112	123	.....	.....	.....
Nevada	2, 803	1, 546	1, 257	2, 789	1, 535	1, 254	14	11	3
New Hampshire	63	34	29	36	20	16	27	14	13
New Jersey	74	38	36	68	35	33	6	3	3
New Mexico	9, 772	5, 149	4, 623	9, 742	5, 131	4, 611	30	18	12

a Tenth Census of the United States, volume I, page 545.

SEX OF THE CIVILIZED INDIAN POPULATION, WITH GENERAL NATIVITY, 1880—Continued.

STATES AND TERRITORIES.	Total.	Males.	Females.	NATIVE INDIANS.			FOREIGN BORN INDIANS.		
				Total.	Males.	Females.	Total.	Males.	Females.
New York	819	435	384	739	397	342	80	38	42
North Carolina	1,230	600	630	1,230	600	630	.....	.....	.....
Ohio	130	73	57	129	72	57	1	1	.....
Oregon	1,694	828	866	1,683	824	859	11	4	7
Pennsylvania	184	101	83	181	99	82	3	2	1
Rhode Island	77	37	40	71	33	38	6	4	2
South Carolina	131	68	63	131	68	63	.....	.....	.....
Tennessee	352	183	169	352	183	169	.....	.....	.....
Texas	992	521	471	892	452	440	100	69	31
Utah	807	428	379	795	422	373	12	6	6
Vermont	11	9	2	8	7	1	3	2	1
Virginia	85	37	48	85	37	48	.....	.....	.....
Washington	4,405	2,090	2,315	4,204	2,036	2,168	201	54	147
West Virginia	29	16	13	24	12	12	5	4	1
Wisconsin	3,161	1,585	1,576	3,141	1,574	1,567	20	11	9
Wyoming	140	71	69	140	71	69	.....	.....	.....

CENSUS OF 1890.

The census of Indians living within the jurisdiction of the United States, Alaska excluded, in 1890 was taken under the provision of the census act of March 1, 1889, as follows:

The Superintendent of Census may employ special agents or other means to make an enumeration of all Indians living within the jurisdiction of the United States, with such information as to their condition as may be obtainable, classifying them as to Indians taxed and Indians not taxed.

Some tribes were not completely enrolled until 1891, but in most cases the data were secured as early as September, 1890.

The number of Indians on reservations engaged in agriculture for a livelihood is less than that of those who obtain a living through root digging, hunting, fishing, or horse trading. The larger portion of the Indians remaining on reservations is not agricultural. The Navajos are entirely self-sustaining as sheep and horse raisers.

The Indians of the United States in 1890 are either upon reservations or locations owned by themselves, or have abandoned their tribal relations and become citizens. No Indian bands as such are now roamers except Dull Knife's band of Gros Ventres in North Dakota, numbering 168, and this band is, in fact, attached to Fort Berthold agency. Some Papagos and Navajos also roam, but return to their reservations from time to time. When any Indians are found roaming they are off reservations with permission.

The total enumerated Indian population of the United States, exclusive of Alaska, June 1, 1890, was 248,253 (Indians taxed, 58,806; Indians not taxed, 189,447), made up as follows:

INDIANS BY SEX, 1890.

INDIANS.	Total.	Males.	Females.
Total	248,253	125,719	122,534
Citizen Indians, taxed or taxable	58,806	30,600	28,206
Reservation Indians	133,417	65,575	67,842
Five Civilized Tribes and other Indians with them	50,055	a26,370	a23,685
Six Nations of New York, including 98 in Pennsylvania	5,407	2,843	2,564
Geronimo's Apaches, Mount Vernon barracks, Alabama	384	149	235
Indian prisoners in prisons for felonies, not enumerated with tribes	184	182	2

a Sex partly estimated.

The enumeration of Indians and persons living among Indians for the Eleventh Census, namely, 325,464, added to the population as reported by the population division, 62,622,250, and 32,052 for Alaska, makes a total of 62,979,766 persons in the United States June 1, 1890.

The Indian census in detail is as follows:

The Five Civilized Tribes, Indian territory		a178,097
Cherokee Nation Indians, whites and negroes	56,309	
Chickasaw Nation Indians, whites and negroes	57,329	
Choctaw Nation Indians, whites and negroes	43,808	
Creek Nation Indians, whites and negroes	17,912	
Seminole Nation Indians, whites and negroes	2,739	
Indians under the Indian Office on reservations in 20 states and territories		133,417
Six Nations of New York, including 98 in Pennsylvania		5,407
Indian agents, employés, and at schools, whites and Indians, not otherwise enumerated		2,466
Whites and negroes at military posts in Oklahoma and Indian territory		3,197
Whites on Indian lands, by permission or otherwise		2,312
Apache Indians in Alabama (Geronimo's band)		384
Indians in prisons not otherwise enumerated		184
Total		325,464

a To the 178,097 persons of The Five Civilized Tribes, Indian territory, should be added 1,281 for the Indians and other persons connected with the Quapaw agency, in the northeast corner of Indian territory, counted as reservation Indians, and 804 persons on military reservations partly estimated, making a total population for Indian territory of 180,182.

The statistics of Indians show the number of Indians taxed or taxable and not taxed, number to whom rations are issued, etc., as follows:

Total Indians in the United States, except Alaska, June 1, 1890	248,253
Indians under the control of the United States and under the Indian Office, being reservation Indians, on reservations in 20 states and territories	133,417
Indians on reservations to whom rations are issued by the United States	34,785
Self-supporting Indians on reservations (farming, herding, root digging, horse raising, fishing, or hunting)	98,632
Total self-supporting Indians, taxed or taxable, 58,806, and untaxed, 154,094, including The Five Civilized Tribes and Six Nations of New York, but exclusive of Geronimo's band, 384, and prisoners, 184	212,900

INDIANS, CENSUS OF 1890 (ALASKA EXCEPTED).

STATES AND TERRITORIES.	AGGREGATE.			CIVILIZED INDIANS LIVING OFF RESERVATIONS AND COUNTED IN THE GENERAL CENSUS. (TAXED.)			INDIANS LIVING ON RESERVATIONS AND OTHER INDIANS, NOT COUNTED IN THE GENERAL CENSUS. (NOT TAXED.)		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Total	248,253	125,719	122,534	58,806	30,600	28,206	a189,447	95,119	94,328
Alabama	759	338	421	759	338	421			
Geronimo's Apaches	384	149	235				384	149	235
Arizona	29,981	14,923	15,058	1,512	840	672	28,469	14,083	14,386
Arkansas	250	178	72	218	146	72	32	32	
California	16,624	8,534	8,090	11,517	5,902	5,615	5,107	2,632	2,475
Colorado	1,092	515	577	107	31	76	985	484	501
Connecticut	228	107	121	228	107	121			
Delaware	4	3	1	4	3	1			
District of Columbia	25	13	12	25	13	12			
Florida	171	97	74	171	97	74			
Georgia	68	36	32	68	36	32			
Idaho	4,223	2,071	2,152	159	72	87	4,064	1,999	2,065
Illinois	98	47	51	97	46	51	1	1	
Indiana	343	163	180	343	163	180			
Indian territory	51,279	b26,967	b24,312				51,279	b26,967	b24,312
Iowa	457	242	215	60	31	29	397	211	186
Kansas	1,682	958	724	736	455	281	946	503	443
Kentucky	71	41	30	71	41	30			
Louisiana	628	336	292	627	335	292	1	1	
Maine	559	299	260	559	299	260			
Maryland	44	9	35	44	9	35			
Massachusetts	428	226	202	424	222	202	4	4	
Michigan	5,625	2,926	2,699	5,624	2,925	2,699	1	1	
Minnesota	10,096	4,792	5,304	1,888	908	980	8,208	3,884	4,324
Mississippi	2,036	1,044	992	2,036	1,044	992			
Missouri	128	70	58	127	69	58	1	1	
Montana	11,206	5,444	5,762	860	456	404	10,346	4,988	5,358
Nebraska	6,431	3,249	3,182	2,893	1,480	1,413	3,538	1,769	1,769
Nevada	5,156	2,712	2,444	3,599	1,913	1,686	1,557	799	758

a Includes 184 Indians in prisons, not otherwise counted, distributed as follows: Arizona, 17 males; Arkansas, 32 males; California, 43 males; Idaho, 2 males; Illinois, 1 male; Kansas, 7 males; Louisiana, 1 male; Massachusetts, 4 males; Michigan, 1 male; Missouri, 1 male; Montana, 10 males; Nebraska, 2 males; Nevada, 5 males; New York, 9 males; North Carolina, 2 males; Ohio, 12 males and 1 female; Oregon, 5 males; South Dakota, 4 males; Texas, 3 males and 1 female; Utah, 1 male; Washington, 10 males; Wisconsin, 10 males.

b Sex partly estimated.

INDIANS, CENSUS OF 1890 (ALASKA EXCEPTED)—Continued.

STATES AND TERRITORIES.	AGGREGATE.			CIVILIZED INDIANS LIVING OFF RESERVATIONS AND COUNTED IN THE GENERAL CENSUS. (TAXED.)			INDIANS LIVING ON RESERVATIONS AND OTHER INDIANS NOT COUNTED IN THE GENERAL CENSUS. (NOT TAXED.)		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
New Hampshire	16	13	3	16	13	3	.....	.....	.....
New Jersey	84	47	37	84	47	37	.....	.....	.....
New Mexico	15.044	7,785	7,259	8,554	4,553	4.001	6,490	3,232	3,258
New York	6,044	3,178	2,866	726	383	343	5,318	2,795	2,523
North Carolina	1,516	743	773	1,514	741	773	2	2	.....
North Dakota	8,174	3,996	4,178	194	93	101	7,980	3,903	4,077
Ohio	206	131	75	193	119	74	13	12	1
Oklahoma	13,177	6,329	6,848	10	5	5	13,167	6,324	6,843
Oregon	4,971	2,345	2,626	1,258	622	636	3,713	1,723	1.990
Pennsylvania	1,081	647	434	983	590	393	98	57	41
Rhode Island	180	96	84	180	96	84	.....	.....	.....
South Carolina	173	82	91	173	82	91	.....	.....	.....
South Dakota	19,854	9,657	10,197	782	382	400	19,072	9,275	9,797
Tennessee	146	71	75	146	71	75	.....	.....	.....
Texas	708	359	349	704	356	348	4	3	1
Utah	3,456	1,849	1.607	608	351	257	2,848	1,498	1,350
Vermont	34	23	11	34	23	11	.....	.....	.....
Virginia	349	199	150	349	199	150	.....	.....	.....
Washington	11,181	5,650	5,531	3,655	1,828	1,827	7,526	3,822	3,704
West Virginia	9	6	3	9	6	3	.....	.....	.....
Wisconsin	9,930	5,118	4.812	3,835	2,037	1.798	6,095	3,081	3,014
Wyoming	1,844	906	938	43	22	21	1,801	884	917

The following table shows the number of Indians taxed or taxable, self-sustaining, and counted in the general census as 58,806, and gives them as males and females by states and territories:

INDIANS COUNTED IN THE GENERAL CENSUS, BY SEX AND BY STATES AND TERRITORIES.

STATES AND TERRITORIES.	Total.	Males.	Females.	STATES AND TERRITORIES.	Total.	Males.	Females.
Total	58,806	30.600	28,206	Montana	860	456	404
Alabama	759	338	421	Nebraska	2,893	1,480	1.413
Arizona	1,512	840	672	Nevada	3,599	1,913	1,686
Arkansas	218	146	72	New Hampshire	16	13	3
California	11,517	5,902	5.615	New Jersey	84	47	37
Colorado	.107	31	76	New Mexico	8,554	4,553	4.001
Connecticut	228	107	121	New York	726	383	343
Delaware	4	3	1	North Carolina	1,514	741	773
District of Columbia	25	13	12	North Dakota	194	93	101
Florida	171	97	74	Ohio	193	119	74
Georgia	68	36	32	Oklahoma	10	5	5
Idaho	159	72	87	Oregon	1,258	622	636
Illinois	97	46	51	Pennsylvania	983	590	393
Indiana	343	163	180	Rhode Island	180	96	84
Iowa	60	31	29	South Carolina	173	82	91
Kansas	736	455	281	South Dakota	782	382	400
Kentucky	71	41	30	Tennessee	146	71	75
Louisiana	627	335	292	Texas	704	356	348
Maine	559	299	260	Utah	608	351	257
Maryland	44	9	35	Vermont	34	23	11
Massachusetts	424	222	202	Virginia	349	199	150
Michigan	5,624	2 925	2.699	Washington	3,655	1,828	1,827
Minnesota	1,888	908	980	West Virginia	9	6	3
Mississippi	2,036	1,044	992	Wisconsin	3,835	2,037	1.798
Missouri	127	69	58	Wyoming	43	22	21

The following table shows the number of Indians not taxed and not counted in the general census, 189,447, and gives them as males and females by states and territories:

INDIANS LIVING ON RESERVATIONS AND OTHER INDIANS, NOT COUNTED IN THE GENERAL CENSUS AND NOT TAXED, BY SEX AND BY STATES AND TERRITORIES.

STATES AND TERRITORIES.	AGGREGATE.			INDIANS LIVING ON RESERVATIONS, AND NOT COUNTED IN THE GENERAL CENSUS. (NOT TAXED.)			OTHER INDIANS, NOT COUNTED IN THE GENERAL CENSUS. (NOT TAXED.)		
	Total.	Males.	Females.	Total.	Males.	Female.	Total.	Males.	Females.
Total	189,447	95,119	94,328	133,417	65,575	67,842	a56,030	29,544	26,486
Alabama									
Geronimo's Apaches	384	149	235				384	149	235
Arizona	28,469	14,083	14,386	28,452	14,066	14,386	17	17	
Arkansas	32	32					32	32	
California	5,107	2,632	2,475	5,064	2,589	2,475	43	43	
Colorado	985	484	501	985	484	501			
Connecticut									
Delaware									
District of Columbia									
Florida									
Georgia									
Idaho	4,064	1,999	2,065	4,062	1,997	2,065	2	2	
Illinois	1	1					1	1	
Indiana									
Indian territory	51,279	b26,967	b24,312	1,224	597	627	50,055	b26,370	b23,685
Iowa	397	211	186	397	211	186			
Kansas	946	503	443	939	496	443	7	7	
Kentucky									
Louisiana	1	1					1	1	
Maine									
Maryland									
Massachusetts	4	4					4	4	
Michigan	1	1					1	1	
Minnesota	8,208	3,884	4,324	8,208	3,884	4,324			
Mississippi									
Missouri	1	1					1	1	
Montana	10,346	4,988	5,358	10,336	4,978	5,358	10	10	
Nebraska	3,538	1,769	1,769	3,536	1,767	1,769	2	2	
Nevada	1,557	799	758	1,552	794	758	5	5	
New Hampshire									
New Jersey									
New Mexico	6,490	3,232	3,258	6,490	3,232	3,258			
New York	5,318	2,795	2,523				5,318	2,795	2,523
North Carolina	2	2					2	2	
North Dakota	7,980	3,903	4,077	7,980	3,903	4,077			
Ohio	13	12	1				13	12	1
Oklahoma	13,167	6,324	6,843	13,167	6,324	6,843			
Oregon	3,713	1,723	1,990	3,708	1,718	1,990	5	5	
Pennsylvania	98	57	41				98	57	41
Rhode Island									
South Carolina									
South Dakota	19,072	9,275	9,797	19,068	9,271	9,797	4	4	
Tennessee									
Texas	4	3	1				4	3	1
Utah	2,848	1,498	1,350	2,847	1,497	1,350	1	1	
Vermont									
Virginia									
Washington	7,526	3,822	3,704	7,516	3,812	3,704	10	10	
West Virginia									
Wisconsin	6,095	3,081	3,014	6,085	3,071	3,014	10	10	
Wyoming	1,801	884	917	1,801	884	917			

a Includes 184 Indians in prisons, not otherwise counted, distributed as follows: Arizona, 17 males; Arkansas, 32 males; California, 43 males; Idaho, 2 males; Illinois, 1 male; Kansas, 7 males; Louisiana, 1 male; Massachusetts, 4 males; Michigan, 1 male; Missouri, 1 male; Montana, 10 males; Nebraska, 2 males; Nevada, 5 males; New York, 9 males; North Carolina, 2 males; Ohio, 12 males and 1 female; Oregon, 5 males; South Dakota, 4 males; Texas, 3 males and 1 female; Utah, 1 male; Washington, 10 males; Wisconsin, 10 males.

b Sex partly estimated.

INDIANS WHO ARE CITIZENS OF THE UNITED STATES.

The citizen Indians are scattered over 44 states and 5 territories, as shown by the tables in this introduction, and are employed in various pursuits.

As a rule the modern Mississippi valley, western, and Pacific coast Indians can be easily accounted for. The settlement of those regions by whites in large numbers is recent, and a fairly good record of the whereabouts of the several tribes of Indians known has been kept.

The Six Nations of New York and The Five Civilized Tribes of Indian territory are not citizens of the United States.

CIVILIZED INDIANS OFF RESERVATIONS, TAXED, AT CENSUSES OF 1890, 1880, 1870, AND 1860.

STATES AND TERRITORIES.	INDIANS TAXED.	CIVILIZED INDIANS.			STATES AND TERRITORIES.	INDIANS TAXED.	CIVILIZED INDIANS.		
	1890	1880	1870	1860		1890	1880	1870	1860
The United States	58,806	66,407	25,731	44,021	Missouri	127	113	75	20
					Montana	860	1,663	157	.....
Alabama	759	213	98	160	Nebraska	2,893	235	87	63
Arizona	1,512	3,493	31	.....	Nevada	3,599	2,803	23	.....
Arkansas	218	195	89	48	New Hampshire	16	63	23	.....
California	11,517	16,277	7,241	17,798	New Jersey	84	74	16	.....
Colorado	107	154	180	.....	New Mexico	8,554	9,772	1,309	10,507
Connecticut	228	255	235	16	New York	726	819	439	140
Dakota (a)	.....	1,391	1,200	2,261	North Carolina	1,514	1,230	1,241	1,158
Delaware	4	5	.....	.....	North Dakota (a)	194	.....	.....	.....
District of Columbia	25	5	15	1	Ohio	193	130	100	30
Florida	171	180	2	1	Oklahoma (b)	10	.....	.....	.....
Georgia	68	124	40	58	Oregon	1,258	1,694	318	177
Idaho	159	165	47	.....	Pennsylvania	983	184	34	7
Illinois	97	140	32	32	Rhode Island	180	77	154	19
Indiana	343	246	240	290	South Carolina	173	131	124	88
Iowa	60	466	48	65	South Dakota (a)	782	.....	.....	.....
Kansas	736	815	914	189	Tennessee	146	352	70	60
Kentucky	71	50	108	33	Texas	704	992	379	403
Louisiana	627	848	569	173	Utah	608	807	179	89
Maine	559	625	499	5	Vermont	34	11	14	20
Maryland	44	15	4	.....	Virginia	349	85	229	112
Massachusetts	424	369	151	32	Washington	3,655	4,405	1,319	426
Michigan	5,624	7,249	4,926	6,172	West Virginia	9	29	1	.....
Minnesota	1,888	2,300	696	2,369	Wisconsin	3,835	3,161	1,206	1,017
Mississippi	2,036	1,857	809	2	Wyoming	43	140	66	.....

a Dakota territory in 1860, 1870, and 1880.

b Oklahoma was not a political division in 1880.

LOCATIONS AND STOCKS OF INDIAN TRIBES AT SEVERAL DATES.

During the early settlement of the Atlantic coast and of the South Pacific coast the Europeans were led to believe by the natives that the interior of the present United States teemed with an aggressive, enterprising, and ingenious aboriginal population. Based upon these stories estimates of Indian population were made and names of tribes given which had only imagination for authority. Many early European writers chronicled these legends as facts. Investigation shows that the aboriginal population within the present United States at the beginning of the Columbian period could not have exceeded much over 500,000, that portions of families or stocks of Indians were given as original tribes, and that many small bands of the same tribe were given as separate tribes.

Probably no Indian tribe in the lists given bears its own name. The tribes are generally known by names given them by white people. This is one of the most singular facts in history. Indian tribes have within themselves several names, just as individual Indians have frequently half a dozen names; some have signed treaties with several names. Prior to colonial times the lists of names of Indian tribes were kept by the foreign nations who had control and by missionaries. In colonial times the lists of names were kept by the local or colonial authorities. Just prior to and during the Revolutionary war officers of the army kept them. In 1812–1813, and after the publication of the report of Lewis and Clarke's expedition, a list of the tribes (some 86) these explorers had met along the Missouri and Yellowstone and branches and the Columbia and its waters was prepared by them. Other explorers, traders, and hunters had made lists also, but they were generally partial and incomplete. The lists were kept in the office of the Commissioner of Indian Affairs, War Department, from 1813 to 1849, when the Indians passed under the control of the Home or Interior Department.

INDIANS NORTH AND WEST OF VIRGINIA IN 1782.

The following, furnished by Mr. Charles Thompson, Secretary of Congress, and published in Mr. Thomas Jefferson's "Notes on Virginia", 1782, seems to be an epitome of the knowledge then possessed by publicists as to the Indians in the region of country lying north and west of Virginia:

As far as I have been able to learn the country from the seacoast to the Alleghany and from the most southern waters of James river up to Patuxen river, now in the state of Maryland, was occupied by three nations of Indians, each of which spoke a different language, and were under separate and distinct governments. What the original or real names of those nations were I have not been able to learn with certainty: but by us they are distinguished by the names of Powhatans, Manahoacs, and Monacans, now commonly called Tuscaroras. The Powhatans, who occupied the country from the seashore up to the falls of the rivers, were a powerful nation, and seem to have consisted of seven tribes, five on the western and two on the eastern shore. Each of these tribes was subdivided into towns, families, or clans, who lived together. All the nations of Indians in North America lived in the hunter state and depended for subsistence on hunting, fishing, and the spontaneous fruits of the earth, and a kind of grain which was planted and gathered by the women, and is now known by the name of Indian corn. Long potatoes, pumpkins of various kinds, and squashes were also found in use among them. They had no flocks, herds, or tamed animals of any kind. Their government is a kind of patriarchal confederacy. Every town or family has a chief, who is distinguished by a particular title, and whom we commonly call "sachem". The several towns or families that compose a tribe have a chief who presides over it, and the several tribes composing a nation have a chief who presides over the whole nation. These chiefs are generally men advanced in years, and distinguished by their prudence and abilities in council. The matters which merely regard a town or family are settled by the chief and principal men of the town; those which regard a tribe, such as the appointment of head warriors or captains and settling differences between different towns and families, are regulated at a meeting or council of the chiefs from the several towns; and those which regard the whole nation, such as the making war, concluding peace, or forming alliances with the neighboring nations, are deliberated on and determined in a national council composed of the chiefs of the tribe, attended by head warriors and a number of the chiefs from the towns, who are his counselors. In every town there is a council house where the chief and old men of the town assemble when occasion requires, and consult what is proper to be done. Every tribe has a fixed place for the chiefs of the town to meet and consult on the business of the tribe, and in every nation there is what they call the central council house, or central council fire, where the chiefs of the several tribes, with the principal warriors, convene to consult and determine on their national affairs. When any matter is proposed in the national council it is common for the chiefs of the several tribes to consult thereon apart with their counselors, and when they have agreed, to deliver the opinion of the tribe at the national council, and as their government seems to rest wholly on persuasion, they endeavor, by mutual concessions, to obtain unanimity. Such is the government that still subsists among the Indian nations bordering on the United States. Some historians seem to think that the dignity of office of sachem was hereditary; but that opinion does not appear to be well founded. The sachem or chief of the tribe seems to be by election; and sometimes persons who are strangers and adopted into the tribe are promoted to this dignity on account of their abilities. Thus, on the arrival of Captain Smith, the first founder of the colony of Virginia, Opechancanough, who was sachem or chief of the Chickahominies, one of the tribes of the Powhatans, is said to have been of another tribe, and even of another nation, so that no certain account could be obtained of his origin or descent. The chiefs of the nation seem to have been by a rotation among the tribes; thus, when Captain Smith, in the year 1609, questioned Powhatan (who was the chief of the nation, and whose proper name is said to have been Wohunsonacock) respecting the succession, the old chief informed him "that he was very old, and had seen the death of all his people thrice; not one of these generations was then living except himself; that he must soon die, and the succession descend in order to his brothers, Opichapan, Opechancanough, and Catataugh, and then to his two sisters and their two daughters". But these were appellations designating the tribes in the confederacy, for the persons named are not his real brothers, but the chiefs of different tribes. Accordingly, in 1618, when Powhatan died, he was succeeded by Opichapan, and after his decease Opechancanough became chief of the nation. I need only mention another instance to show that the chiefs of the nation claimed this kindred with the head of the nation. In 1622, when Raleigh Crashaw was with Japazaw, the sachem or chief of the Patowmacs, Opechancanough, who had great power and influence, being the second man in the nation and next in succession to Opichapan, and who was a bitter but secret enemy to the English and wanted to engage his nation in a war with them, sent two baskets of beads to the Patowmac chief, and desired him to kill the Englishmen that were with him. Japazaw replied that the English were his friends and Opichapan his brother, and that therefore there should be no blood shed between them by his means. It is also to be observed, that when the English first came over, in all their conferences with any of the chiefs, they constantly heard him make mention of his brother, with whom he must consult or to whom he referred them, meaning thereby either the chief of the nation or the tribes in confederacy. The Manahoacs are said to have been a confederacy of four tribes, and in alliance with the Monacans in the war which they were carrying on against the Powhatans.

To the northward of these there was another powerful nation, which occupied the country from the head of the Chesapeak bay up to the Kittatinney mountain, and as far eastward as Connecticut river, comprehending that part of New York which lies between the Highlands and the ocean, all the state of New Jersey, that part of Pennsylvania which is watered below the range of the Kittatinney mountains by the rivers or streams falling into the Delaware, and the county of Newcastle in the state of Delaware, as far as Duck creek. It is to be observed that the nations of Indians distinguished their countries one from another by natural boundaries, such as ranges of mountains or streams of water; but as the heads of rivers frequently interlock or approach near to each other, and those who live upon a stream claim the country watered by it, they often encroached on each other, and this is a constant source of war between the different nations. The nation occupying the tract of country last described called themselves Leuopi; the French writers call them Loups; and among the English they are now commonly called Delawares. This nation or confederacy consisted of five tribes, who all spoke one language: (1) the Chihohocki, who dwelt on the west side of the river now called Delaware, a name which it took from Lord De la War, who put into it on his passage from Virginia, but which by the Indians was called Chihohocki; (2) the Wanami, who inhabit the country called New Jersey, from the Rariton to the sea; (3) the Munsey, who dwelt on the upper streams of the Delaware, from the Kittatinney mountains down to the Lehigh or western branch of the Delaware; (4) the Wabinga, who are sometimes called River Indians, sometimes Mohickanders, who had their dwelling between the west branch of Delaware and Hudson river, from the Kittatinney ridge down to the Rariton; and (5) the Mahiccon, or Mahattan, who occupied Staten island, York island (which, from its being the principal seat of their residence, was formerly called Mahatton), Long island, and that part of New York and Connecticut which lies between Hudson and Connecticut rivers, from the highland, which is a continuation of the Kittatinney ridge down to the sound. This nation had a close alliance with the Shawanese, who lived on the Susquehanna and to the westward of that river, as far as the Alleghany mountains, and carried on a long war with another powerful nation or confederacy of Indians which lived to the north of them, between the Kittatinney mountains or Highlands and the lake Ontario, and who called themselves Mingos, and are called by the French writers Iroquois, by the English the Five Nations, and by the Indians to the southward, with whom they were at

war, Massawomacs. This war was carrying on in its greatest fury when Captain Smith first arrived in Virginia. The Mingo warriors had penetrated down the Susquehanna to the mouth of it. In one of his excursions up the bay, at the mouth of Susquehanna, in 1608, Captain Smith met with six or seven of their canoes full of warriors, who were coming to attack their enemies in the rear. In an excursion which he had made a few weeks before up the Rappahannock, and in which he had [had] a skirmish with a party of the Manahoacs and taken a brother of one of their chiefs prisoner, he first heard of this nation; for when he asked the prisoner why his nation attacked the English, the prisoner said because his nation had heard that the English came from under the world to take their world from them. Being asked how many worlds he knew, he said he knew but one, which was under the sky that covered him, and which consisted of Powhatans, the Manakins, and the Massawomacs. Being questioned concerning the latter, he said they dwelt on a great water to the north; that they had many boats; and so many men that they waged [war] with all the rest of the world. The Mingo confederacy then consisted of five tribes; three, who are the elder, to wit, the Senecas, who live to the west; the Mohawks, to the east; and the Onondagas between them; and two who are called the younger tribes, namely, the Cayugas and Oneidas. All of these tribes speak one language, and were then united in a close confederacy, and occupied the tract of country from the east end of Lake Erie to Lake Champlain, and from the Kittatinney and Highlands to the lake Ontario and the river Cadaraqui, or St. Laurence. They had some time before that carried on a war with a nation who lived beyond the lakes and were called Adirondacs. In this war they were worsted; but having made a peace with them, through the intercession with the French who were then settling Canada, they turned their arms against the Lenopi; and as the war was long and doubtful, they, in the course of it, not only exerted their whole force, but put into practice every measure which prudence or policy could devise to bring it to a successful issue. For this purpose they bent their course down the Susquehanna, and warring with the Indians in their way, and having penetrated as far as the mouth of it, they, by the terror of their arms, engaged a nation now known by the name of Nanticocks, Conoys, and Tuteloes, who lived between Chesapeak and Delaware bays and bordering on the tribe of Chihohocki, to enter into an alliance with them. They also formed an alliance with the Monacans and stimulated them to a war with the Lenopi and their confederates. At the same time the Mohawks carried on a furious war down the Hudson against the Mohiccons and River Indians, and compelled them to purchase a temporary and precarious peace, by acknowledging them to be their superiors and paying an annual tribute. The Lenopi being surrounded with enemies and hard pressed, and having lost many of their warriors, were at last compelled to sue for peace, which was granted to them on the condition that they should put themselves under the protection of the Mingos, confine themselves to raising corn, hunting for the subsistence of their families, and no longer have the power of making war. This is what the Indians call making them women; and in this condition the Lenopis were when William Penn first arrived and began the settlement of Pennsylvania in 1682. * * *

The Oswegatchies, Connosedagos, and Cohunnegagoes, or, as they are commonly called, Caghnewagos, are of the Mingo or Six Nation Indians, who, by the influence of the French missionaries, have been separated from their nation and induced to settle there.

I do not know of what nation the Augquagahs are, but suspect they are a family of the Senecas.

The Nanticocks and Conoies were formerly of a nation that lived at the head of Chesapeak bay, and who of late years have been adopted into the Mingo or Iroquois confederacy, and make a seventh nation, the Monacans or Tuscaroras, who were taken into the confederacy in 1712, making the sixth.

The Saponies are families of the Wanamies, who removed from New Jersey, and, with the Mohiccons, Munsies, and Delawares, belong to the Lenopi nation. The Mingos are a war colony from the Six Nations; so are the Cohunnegagos. Of the rest of the northern tribes, I have never been able to learn anything certain; but all accounts seem to agree in this: that there is a very powerful nation, distinguished by a variety of names taken from the several towns or families, but commonly called Tawas or Outawas, who speak one language and live round and on the waters that fall into the western lakes, and extend from the waters of the Ohio quite to the waters falling into Hudson bay.

INDIANS IN THE PROVINCE OF LOUISIANA IN 1803.

At the time of the purchase of Louisiana from France in 1803 the knowledge of the province and its Indian tribes was very limited. The Louisiana purchase of 1803 embraced almost all the area of what now comprises seventeen states and two territories, with gross areas as follows: part of the state of Alabama, west of the Perdido and on the Gulf, below latitude 31° north, estimated to contain 2,300 square miles; part of the state of Mississippi, west of Alabama, adjoining Louisiana on the Gulf, and south of 31° north latitude, estimated at 3,600 square miles; the state of Louisiana, 48,720 square miles: the state of Arkansas, 53,850 square miles; the state of Missouri, 69,415 square miles; the state of Kansas, all but southwest corner (estimated), 73,542 square miles; the state of Iowa, 56,025 square miles; the state of Minnesota, west of the Mississippi river, 57,531 square miles; the state of Nebraska, 77,510 square miles; the state of Colorado, east of the Rocky mountains and north of Arkansas river, 57,000 square miles; the state of Oregon (nominally and by discovery), 96,030 square miles; the state of North Dakota, 70,795 square miles; the state of South Dakota, 77,650 square miles; the state of Montana, 146,080 square miles; the state of Idaho, 84,800 square miles; the state of Washington, 69,180 square miles; the state of Wyoming, all but the zone in the middle, south, and southwest part, 83,563 square miles; the Indian territory, 31,400 square miles; Oklahoma territory, 39,030 square miles; making a total area of 1,198,021 square miles, or 766,733,440 acres.

The Department of State, by direction of President Jefferson, prepared a descriptive statement of the Indians and tribes in this province. It contained all the information then possessed by the government as to the several tribes, as follows:

The Indian nations within the limits of Louisiana as far as known are as follows, and consist of the number specified:

On the eastern bank of the Mississippi, about 25 leagues from Orleans, are the remains of the nation of Houmas, or Red Men, which do not exceed 60 persons. There are no other Indians settled on this side of the river either in Louisiana or west Florida, though they are at times frequented by parties of wandering Choctaws.

On the west side of the Mississippi are the remains of the Tounicas, settled near and above Point Coupee, on the river, consisting of 50 or 60 persons.

In the Atacapas.—On the lower parts of the Bayou Teche, at about 11 or 12 leagues from the sea, are two villages of Chitamachas, consisting of about 100 souls.

The Atacapas, properly so called, dispersed throughout the district, and chiefly on the bayou or creek of Vermillion, about 100 souls.

Wanderers of the tribes of Biloxes and Choctaws, on Bayou Crocodile, which empties into the Teche, about 50 souls.

In the Opelousas to the northwest of Atacapas.—Two villages of Alibamas in the center of the district near the church, consisting of 100 persons.

Conchates, dispersed through the country as far west as the river Sabinus and its neighborhood, about 350 persons.

On the river Rouge.—At Avoyelles, 19 leagues from the Mississippi, is a village of the Biloxi nation, and another on the lake of the Avoyelles, the whole about 60 souls.

At the Rapide, 26 leagues from the Mississippi, is a village of the Choctaws of 100 souls, and another of Biloxes, about 2 leagues from it, of about 100 more. About 8 or 9 leagues higher up the Red river is a village of about 50 souls. All these are occasionally employed by the settlers in their neighborhood as boatmen.

About 80 leagues above Natchitoches, on the Red river, is the nation of the Cadoquies, called by abbreviation Cados; they can raise from 300 to 400 warriors, are the friends of the whites, and are esteemed the bravest and most generous of all the nations in this vast country; they are rapidly decreasing, owing to intemperance and the numbers annually destroyed by the Osages and Choctaws.

There are, besides the foregoing, at least 400 to 500 families of Choctaws, who are dispersed on the west side of the Mississippi, on the Ouacheta and Red rivers, as far west as Natchitoches, and the whole nation would have emigrated across the Mississippi had it not been for the opposition of the Spaniards and the Indians on that side who had suffered by their aggressions.

On the river Arkansas.—Between the Red river and the Arkansas there are but a few Indians, the remains of tribes almost extinct. On this last river is the nation of the same name, consisting of about 260 warriors. They are brave yet peaceable and well disposed, and have always been attached to the French and espoused their cause in their wars with the Chickasaws, whom they have always resisted with success. They live in three villages; the first is 18 leagues from the Mississippi, on the Arkansas river, and the others are 3 and 6 leagues from the first. A scarcity of game on the eastern side of the Mississippi has lately induced a number of the Cherokees, Choctaws, Chickasaws, etc., to frequent the neighborhood of Arkansas, where game is still in abundance; they have contracted marriages with the Arkansas, and seem inclined to make a permanent settlement and incorporate themselves with that nation. The number is unknown, but is considerable and is every day increasing.

On the river St. Francis, in the neighborhood of New Madrid, Cape Girardeau, Reviere a la Pomme, and the environs, are settled a number of vagabonds, emigrants from the Delawares, Shawnese, Miamis, Chickasaws, Cherokees, Piorias, and supposed to consist in all of 500 families. They are at times troublesome to the boats descending the river, and have even plundered some of them and committed a few murders. They are attached to liquor; seldom remain long in any place. Many of them speak English; all understand it, and there are some who even read and write it.

At St. Genevieve, in the settlement among the whites, are about 30 Piorias, Kaskaskias, and Illinois, who seldom hunt for fear of the other Indians; they are the remains of a nation which 50 years ago could bring into the field 1,200 warriors.

On the Missouri.—On the Missouri and its waters are many and numerous nations, the best known of which are the Osages, situated on the river of the same name on the right bank of the Missouri, at about 80 leagues from its confluence with it; they consist of 1,000 warriors, who live in two settlements at no great distance from each other. They are of a gigantic stature and well porportioned, are enemies of the whites and of all other Indian nations, and commit depredations from the Illinois to the Arkansas. The trade of this nation is said to be under an exclusive grant. They are a cruel and ferocious race, and are hated and feared by all the other Indians. The confluence of the Osage river with the Missouri is about 80 leagues from the Mississippi.

Sixty leagues higher up the Missouri, and on the same bank, is the river Kanzas, and on it the nation of the same name, but at about 70 or 80 leagues from its mouth. It consists of about 250 warriors, who are as fierce and cruel as the Osages, and often molest and illtreat those who go to trade among them.

Sixty leagues above the river Kanzas, and at about 200 leagues from the mouth of the Missouri, still on the right bank, is the Riviere Platte, or Shallow river, remarkable for its quicksands and bad navigation; and near its confluence with the Missouri dwells the nation of Octolactos, commonly called Otos, consisting of about 200 warriors, among whom are 25 or 30 of the nation of Missouri, who took refuge among them about 25 years since.

Forty leagues up the river Platte you come to the nation of the Panis, composed of about 700 warriors in four neighboring villages; they hunt but little, and are ill provided with firearms; they often make war on the Spaniards in the neighborhood of Santa Fe, from which they are not far distant.

At 300 leagues from the Mississippi and 100 from the river Platte, on the same bank, are situated the villages of the Mahas. They consisted in 1799 of 500 warriors, but are said to have been almost cut off last year by the smallpox.

At 50 leagues above the Mahas, and on the left bank of the Missouri, dwell the Poncas to the number of 250 warriors, possessing in common with the Mahas their language, society, and vices. Their trade has never been of much value, and those engaged in it are exposed to pillage and illtreatment.

At the distance of 450 leagues from the Mississippi, and on the right bank of the Missouri, dwell the Aricaras to the number of 700 warriors, and 60 leagues above, the Mandane nation, consisting of above 700 warriors likewise. These two last nations are well disposed to the whites, but have been the victims of the Sioux, or Mandowessies, who, being themselves well provided with firearms, have taken advantage of the defenseless situation of the others, and have on all occasions murdered them without mercy.

No discoveries on the Missouri beyond the Mandane nation have been accurately detailed, though the traders have been informed that many large navigable rivers discharge their waters into it far above it, and that there are many numerous nations settled upon them.

The Sioux, or Mandowessies, who frequent the country between the north bank of the Missouri and Mississippi, are a great impediment to trade and navigation. They endeavor to prevent all communication with the nations dwelling high up the Missouri to deprive them of ammunition and arms, and thus keep them subservient to themselves. In the winter they are chiefly on the banks of the Missouri and massacre all who fall into their hands.

There are a number of nations at a distance from the banks of the Missouri to the north and south, concerning whom but little information has been received.

Returning to the Mississippi and ascending it from the Missouri, about 75 leagues above the mouth of the latter, the river Moingona or Riviere de Moine, enters the Mississippi on the west side, and on it are situated the Ayons, a nation orignally from the Missouri, speaking the language of the Otatachas. It consisted of 200 warriors before the smallpox lately raged among them.

The Sacs and Renards dwell on the Mississippi about 300 leagues above St. Louis, and frequently trade with it; they live together and consist of 500 warriors; their chief trade is with Michilimakinac, and they have always been peaceable and friendly.

The other nations on the Mississippi higher up are but little known to us. The nations of the Missouri, though cruel, treacherous, and insolent, may doubtless be kept in order by the United States if proper regulations are adopted with respect to them.

It is said that no treaties have been entered into by Spain with the Indian nations westward of the Mississippi, and that its treaties with the Creeks, Choctaws, etc., are in effect superseded by our treaty with that power of the 27th October, 1795.

INDIANS IN THE UNITED STATES IN 1836.

Albert Gallatin, in 1836, wrote of the Indians in the United States and their languages as follows:

The uniformity of character in the grammatical forms and structure of all the Indian languages of North America which have been sufficiently investigated indicates a common origin. The numerous distinct languages, if we attend only to the vocabularies between which every trace of affinity has disappeared, attest the antiquity of the American population. From the Arctic sea to 52° of north latitude, across the continent of America from the Atlantic almost to the Pacific, we have not found more than two great families of languages, the Eskimaux and the Athapascas. South of these, as far as 35° or 36° of latitude, two other families, the Algonkin-Lenape and Iroquois, filled the whole space between the Atlantic and the Mississippi or the meridian which passes by its sources. Another great family, that of the Sioux, extends equally far from north to south, on the west side of the Mississippi. With the exception of a doubtful tribe (the Loucheux), there is not to be found in the extensive territory occupied by those five families a single tribe or remnant of a tribe that speaks a dialect which does not belong to one or another of those five families.

On the contrary, in the comparatively small territory south of the Lenape and Iroquois tribes, and including that portion of the state of Louisiana which lies west of the Mississippi, we find, allowing even the Muskhogee and Choctaw to be but one, three extensive languages, the Catawba, the Cherokee, and the Choctaw Muskhogee, and six well ascertained of small tribes or remnants of tribes, to wit, the Uchee, the Natches, and the four above mentioned west of the Mississippi; and there is a strong probability that, independently of the several small extinct tribes of Carolina, Georgia, and Florida, which still existed when those countries were first settled, several of those still existing west of the Mississippi will be found to have distinct languages. It also appears by the statements of their respective population, communicated by Dr. Sibley, and which is indeed notorious, that those small tribes preserve their language to the last moment of their existence.

The following notes, also by Mr. Gallatin, 1836, embrace all the Indians in the United States at that time except those west of the Rocky mountains:

Under this head will be included the New England Indians, meaning thereby those between the Abenakis and Hudson river, the Long Island Indians, the Delaware and Minsi of Pennsylvania and New Jersey, the Nanticockes of the eastern shore of Maryland, the Susquehannocks, the Powhatans of Virginia, and the Pamlicos of North Carolina.

There may have been some exaggeration in the accounts of the Indian population of New England. In proportion as they are separated from us by time or distance, the Indians are uniformly represented as more numerous than they appear when better known. Gookin, who wrote in 1674, states that the Pequods were said to have been able in former times to raise 4,000 warriors, reduced in his time to 300 men. These had indeed been conquered and partly destroyed or dispersed in the war of 1637; but according to the accounts of that war, the number of their warriors could not at that time have amounted to 1,000.

The Narragansetts, who were reckoned in former times, as ancient Indians said, to amount to 5,000 warriors, did not in his time amount to 1,000. As the only wars in which they had been engaged before the year 1674, from the first European settlement in New England, were the usual ones with other Indians, such a great diminution within that period appears highly improbable. With respect to the other three great nations, to wit, the Wampanoags, the Massachusetts, and the Pawtuckets, Gookin estimates their former number to have been in the aggregate 9,000 warriors. He states the population of the two last in his own time at 550 men, besides women and children. This great diminution he and all the other ancient writers ascribed to a most fatal epidemic sickness, which a few years before the first arrival of the English had made dreadful ravages among those two nations and the Wampanoags. But, after making every reasonable allowance for exaggerations derived from Indian reports, there can be no doubt, from the concurrent accounts of contemporary writers, that the Indian population principally along the seacoast between the old Plymouth colony and the Hudson river was much greater in proportion to the extent of territory than was found anywhere else on the shores of the Atlantic, or with the exception perhaps of the Hurons in the interior parts of the United States. This opinion is corroborated by the enumerations subsequent to Philip's war, after the greater part of the hostile Indians had removed to Canada or its vicinity. In an account laid before the assembly of Connecticut in 1680 the warriors of the several tribes in the state are reckoned at 500. In 1698 the converted Indians in Massachusetts were computed to amount to nearly 3,000 souls. In 1774, by an actual census, there were still 1,363 Indians in Connecticut and 1,482 in Rhode Island. Those several numbers greatly exceed those found elsewhere, under similar circumstances, so long after the date of the first European settlements. I think that the Indian population within the present boundaries of the states of New Hampshire, Massachusetts, Rhode Island, and Connecticut must have been from 30,000 to 40,000 souls before the epidemic disease which preceded the landing of the pilgrims.

For this greater accumulated population two causes may be assigned. A greater and more uniform supply of food is afforded by fisheries than by hunting, and we find accordingly that the Narragansetts of Rhode Island were, in proportion to their territory, the most populous tribe of New England. It appears also probable that the Indians along the seacoast had been driven away from the interior and compelled to concentrate themselves in order to be able to resist the attacks of the more warlike Indians of the Five Nations. Even near the seashore, from the Piscataqua to the vicinity of the Hudson, the New England Indians were perpetually harassed by the attacks of the Maquas. They were, Gookin says, in time of war so great a terror to all the Indians before named that the appearance of four or five Maquas in the woods would frighten them from their habitations, and induced many of them to get together in forts. Wood and other contemporary writers confirm this account, and the Mohawks were wont in Connecticut to pursue the native Indians and kill them even in the houses of the English settlers. We find accordingly the population to have been chiefly concentrated along the seashore and the banks of the Connecticut river below its falls. That of the Nipmuck, and generally of the inland country north of the state of Connecticut, was much less in proportion to the territory, and there do not appear to have been any tribes of any consequence in the northern parts of New Hampshire or in the state of Vermont.

It appears from the researches of Hon. Silas Wood that there were not less than 13 distinct tribes on Long island over which the Montauks, who inhabited the easternmost part of the island, exercised some kind of authority, though they had been themselves tributaries of the Pequods before the subjugation of these by the English. The two extremities of the island were settled about the same time, the eastern by the English and the western by the Dutch.

The Delaware and Minsi occupied the country bounded eastwardly and southwardly by Hudson river and the Atlantic. On the west they appear to have been divided from the Nanticockes and the Susquehannocks by the height of land which separates the waters falling into the Delaware from those that empty into the Susquehanna and Chesapeake. They probably extended southwardly along the Delaware as far as Sandy Hook, which seems to have belonged to another tribe. On the north they were in possession of the country watered by the Schuylkill to its sources. The line thence to the Hudson is more uncertain. They may originally have extended to the sources of the Delaware, and it was perhaps owing to the conquests of a comparatively recent date that at the treaty of Easton, of 1758,

the Delaware chief, Tedyuscung, who had at first asserted the claim of his nation to that extent, restricted it to one of the intervening ranges of hills, and acknowledged that the lands higher up the river belonged to his uncles, of the Five Nations. East of the Delaware the Lenape tribes were separated by the Catskill mountains from the Mohawks; but it has already been stated that the Wappings intervened and extended even below the Highlands. The division line between those Wappings and the Minsi is not known with certainty.

At the time when William Penn landed in Pennsylvania the Delawares had been subjugated and "made women" by the Five Nations. It is well known that, according to that Indian mode of expression, the Delawares were henceforth prohibited from making war and placed under the sovereignty of the conquerors, who did not even allow sales of land in the actual possession of the Delawares to be valid without their approbation. William Penn, his descendants, and the state of Pennsylvania accordingly always purchased the right of possession from the Delawares and that of sovereignty from the Five Nations. The tale suggested by the vanity of the Delawares, and in which the venerable Heckewelder placed implicit faith, that this treaty was a voluntary act on the part of the Delawares, is too incredible to require serious discussion. It can not be admitted that they were guilty of such an egregious act of folly as to assent voluntarily to an agreement which left their deadly enemies at liberty to destroy their own kindred, friends, and allies, with no other remedy but the title of mediators, a character in which they never once appeared; and it is really absurd to suppose that any Indian tribe victorious, as the Delawares are stated to have been at that time, should have voluntarily submitted to that which, according to their universal and most deeply rooted habits and opinions, is the utmost degradation and ignominy; but it is difficult to ascertain when that event took place, and it seems probable, as asserted by the Indians, that it was subsequent to the arrival of the Europeans. Under those circumstances many of the Delawares determined to remove west of the Alleghany mountains, and about the years 1740–1750 obtained from their ancient allies and uncles, the Wyandots, the grant of a derelict tract of land lying principally on the Muskingum. The great body of the nation was still attached to Pennsylvania; but the grounds of complaint increased. The Delawares were encouraged by western tribes and by the French to shake off the yoke of the Six Nations and to join in the war against their allies, the British. The frontier settlements of Pennsylvania were accordingly attacked both by the Delawares and Shawnoes, and although peace was made with them at Easton in 1758 and the conquest of Canada put an end to the general war, both the Shawnoes and Delawares removed altogether in 1768 beyond the Alleghany mountains. This resolution had not been taken without much reluctance. At a preparatory conference held at Easton in 1757 the Delaware chief, Tedyuscung, said: "We intend to settle at Wyoming; we want to have certain boundaries fixed between you and us, and a certain tract of land fixed which it shall not be lawful for us or our children to sell nor for you or any of your children ever to buy, that we may be not pushed on every side, but have a certain country fixed for our own use and that of our children forever". And at the treaty of Easton in 1758 he accordingly applied to the Six Nations for a permanent grant of land at Shamokin and Wyoming, on the Susquehanna. The Maqua chiefs answered that they were not authorized to sell any lands; that they would refer the demand to their great council at Onondago, which alone had a right to make sales. "In the meanwhile", they added, "you may make use of those lands in conjunction with our own people and all the rest of our relations, the Indians of the different nations in our alliance". It is proper to add that the Delawares did not lay any claim to the lands on the Susquehanna, which they acknowledged to belong altogether to the Six Nations.

The removal of the Delawares, Minsi, and Shawnoes to the Ohio at once extricated them from the yoke of the Six Nations and cut off the intercourse between these and the Miamis and other western Indians who had been inclined to enter into their alliance. The years 1765-1795 are the true period of the power and importance of the Delawares. United with the Shawnoes, who were settled on the Scioto, they sustained during the 7 years' war the declining power of France and arrested for some years the progress of the British and American arms. Although a portion of the nation adhered to the Americans during the war of Independence, the main body, together with all the western nations, made common cause with the British; and, after the short truce which followed the treaty of 1783, they were again at the head of the western confederacy in their last struggle for independence. Placed by their geographical situation in the front of battle, they were during those three wars the aggressors, and to the last moment the most active and formidable enemies of America. The decisive victory of General Wayne (1794) dissolved the confederacy, and the Delawares were the greatest sufferers by the treaty of Greenville of 1795.

The greater part of the lands allotted them by the Wyandots was ceded by that treaty, and they then obtained from the Miamis a tract of land on the White river of Wabash, which, by the treaty of Vincennes of 1804, was guaranteed to them by the United States; but the Miamis having contended the ensuing year, at the treaty of Grouseland, that they had only permitted them to occupy the territory, but had not conveyed the soil to them, the Delawares released the United States from that guarantee. They did not take part with the British in the last war, and, together with some Mohicans and Nanticockes, remained on White river till the year 1819, when they finally ceded their claim to the United States. Those residing there were then reduced to about 800 souls. A number, including the Moravian converted Indians, had previously removed to Canada, and it is difficult to ascertain the situation or numbers of the residue at this time. Those who have lately removed west of the Mississippi are, in an estimate of the War Department, computed at 400 souls. Former emigrations to that quarter had, however, taken place, and several small dispersed bands are, it is believed, united with the Senecas and some other tribes.

The Illinois consisted of 5 tribes, to wit, the Kaskaskias, Cahokias, Tamaronas, Peorias, and Mitchigamias. This last was a foreign tribe admitted into their confederacy, and which originally came from the west side of the Mississippi, where they lived on a small river that bore their name.

It is also well known that, when the Shawnoes of Pennsylvania began, in the year 1740, to migrate to the Ohio, they were obliged to obtain a grant or permission to that effect from the Wyandots; and, in a memorandum annexed to the treaty of Fort Harmar with the Wyandots, of January, 1789, they declare that the country north of the Ohio, then occupied by the Shawnoes, is theirs (the Wyandots) of right, and that the Shawnoes are only living upon it by their permission.

From these scattered notices it may be conjectured that, as stated by the Sauks and Foxes, the Shawnoes separated at an early date from the other Lenape tribes, and established themselves south of the Ohio in what is now the state of Kentucky; that, having been driven away from that territory, probably by the Chicasas and Cherokees, some portion of them found their way during the first half of the seventeenth century as far east as the country of the Susquehannocks, a kindred Lenape tribe; that the main body of the nation, invited by the Miamis and the Andastes, crossed the Ohio, occupied the country on and adjacent to the Scioto, and joined in the war against the Five Nations, and that, after their final defeat and that of their allies in the year 1672, the dispersion alluded to by Evans took place. A considerable portion made about that time a forcible settlement on the headwaters of the rivers of Carolina; and these, after having been driven away by the Catawbas, found, as others had already done, an asylum in different parts of the Creek country; another portion joined their brethren in Pennsylvania, and some may have remained in the vicinity of the Scioto and Sandusky. Those in Pennsylvania, who seem to have been the most considerable part of the nation, were not entirely subjugated and reduced to the humiliating state of women by the Six Nations; but they held their lands on the Susquehanna only as tenants at will, and were always obliged to acknowledge a kind of sovereignty or superiority in their landlords. They appear to have been more early and more

unanimous than the Delawares in their determination to return to the country north of the Ohio. This they effected under the auspices of the Wyandots, and on the invitation of the French during the years 1740-1755. They occupied there the Scioto country, extending to Sandusky, and westwardly toward the Great Miami, and they have also left there the names of two of their tribes, to wit, Chillicothe and Piqua. Those who were settled among the Creeks joined them, and the nation was once more united.

The destruction of the greater part of the Hurons (Wyandots) took place in 1649; the dispersion of the residue and of the Algonkins of the Ottawa river in the ensuing year. It is probable that the general terror inspired by those events was the immediate cause of the final submission of the Delawares, already hard pressed; and that, being no longer in need of the fort near Christina for the purpose of keeping them in check, the Five Nations evacuated it in 1651 and sold the adjacent land to the Dutch. The capture of the principal village of the neutral nation, the incorporation of a portion of that tribe, and the dispersion of the rest, are stated as having also happened in 1651.

The territory of the Cherokees, Chelakees, or more properly, Tsalakies, extended north and south of the southwesterly continuation of the Appalachian mountains, embracing on the north the country on Tennessee or Cherokee river and its tributary streams, from their sources down to the vicinity of the Muscle shoals, where they were bounded on the west by the Chicasas. The Cumberland mountain may be considered as having been their boundary on the north; but since the country has been known to us no other Indian nation but some small bands of Shawnoes had any settlement between that mountain and the Ohio. On the west side of the Savannah they were bounded on the south by the Creeks, the division line being Broad river, and generally along the thirty-fourth parallel of north latitude. On the east of the Savannah their original seats embraced the upper waters of that river, of the Santee and probably of the Yadkin, but could not have extended as far south as 34 of north latitude. They were bounded on the south in that quarter probably by Muskhogee tribes in the vicinity of the Savannah, and farther east by the Catawbas. The Cherokees, like other Indian nations, were almost always at war with some of the adjacent tribes. They had probably contributed to the expulsion of the Shawnoes from the country south of the Ohio, and appear to have been perpetually at war with some branch or other of that erratic nation. (*a*)

They had also long continued hostilities with the Six Nations, which do not seem to have been conducted with much vigor on either side, and were terminated about the years 1744-1750 through the interference of the British government. It appears by an answer sent by them at the conferences of Carlisle of 1753, to a previous message of the Delawares, that they had at a former period entertained amicable relations with that tribe. They expressed in it friendly dispositions, said that they had not heard from the Delawares for a long time, and called them nephews.

The country of the Cherokees was strong; they formed but one nation, and they do not appear to have been materially injured by their Indian wars. It would seem that since they came in contact with the Europeans, and notwithstanding successive cessions of part of their territory, their number at least during the last forty years has been increased. Their warriors were estimated at 2,300 in the year 1762 by Adair, who adds that he was informed that forty years before they had 6,000. According to a late estimate of the Indian department they now amount to 15,000 souls, including those who have already removed beyond the Mississippi, and exclusively of about 1,200 negroes in their possession.

The four great southern nations, according to the estimates of the War Department, which have been quoted and are in that quarter very correct, consists now of 67,000 souls, viz: Cherokees, 15,000; Choctaws, 18,500, Chicasas, 5,500, 24,000; Muskhogees, Seminoles, and Hitchittees, 26,000; Uchees, Alibamons, Coosadas, and Natches, 2,000. The territory west of the Mississippi, in exchange for their lands east of that river, contains 40,000,000 acres, exclusively of what may be allotted to the Chicasas. Government defrays the expenses of the removal, pays the value of their improvements, and allows them considerable annuities.

INDIANS IN THE UNITED STATES IN 1890 (ALASKA EXCEPTED).

Many Indian tribes of the same stock speak different languages, there being some 64 languages for the 32 existing stocks. Some tribes have the stock or family name. In illustration, the Shoshone Indians at Shoshone agency, Wyoming, and at Fort Hall agency, Idaho, are of Shoshonean stock; so to designate a family from a tribe "an" or "ian" is affixed to stock names in the table. A stock or family is presumed to be a tribe or tribes of an ancestral or original language. Frequently a single language is a stock or family. Indian tribal languages which have descended from a common or ancestral tongue are considered of the same stock or family.

Within the territory of the United States the Indian tribes are found to have belonged to 53 stocks. By this is meant that 53 families of languages have been discovered or defined up to 1890. The investigation of the problem began years ago, being greatly aided by the research of Albert Gallatin, and it was only by the co-operation of linguistic scholars in more recent times that the task was brought to completion. It was largely through the efforts of the Smithsonian Institution, or aided by it, that the various tribes and bands were relegated to their proper connections. The linguistic stocks, although built upon the same typical foundation, are so different in vocabulary and grammar that the ability to speak a language belonging to one of them does not argue an acquaintance with a language belonging to another stock. Within the linguistic families are innumerable languages akin in vocabulary and grammar, but as different in their style as the members of the Aryan group. Some of these stocks, as the Athapascan, Algonkian, Iroquoian, Muskhogean, Siouan, Salishan, Shoshonean, and others, covered an enormous territory and embraced a great diversity of languages. Other stocks, such as the Timuquanan of Florida, have altogether disappeared, and are only known in the literature that has been left concerning them; still others of these stocks are at present represented by a single language spoken by a meager remnant of their tribes. The linguistic chart published in the Seventh Annual Report of the Bureau of Ethnology, J. W. Powell, director, and the map of Daniel G. Brinton, both given elsewhere, will enable the scholar to familiarize himself with the approximate location of the stocks as first seen by the white man. The table of stocks corrected by Prof. Otis T. Mason, of the Smithsonian Institution, is designed, on the other hand, to show where the remnants of these aboriginal tribes, who once roamed over the present territory of the United States, are now located.

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a The last settlement of the Shawnoes south of the Ohio was at Bull's Town, on the Little Kenawha. They were obliged to abandon it about the year 1770 on account of the repeated attacks of small Cherokee parties.

MAKAH
LUMMI
SWINOMISH
QUILLYHUTE
TULALIP
QUINAIELT
FORT MADISON
COLVILLE
SHOALWATER
MUCKLESHOOT
NISQUALLY
PUYALLUP AGY.
CHEHALIS
SPOKANE
BLACKFEET
YAKIMA
COEUR D'ALENE
JOCKO
FORT BELKNAP
FORT PECK
TURTLE MOUNTAIN
FORT BERTHOLD
DEVIL'S LAKE
RED LAKE
BOIS FORTE
DEER CREEK
WINNIBIGOSHISH
VERMILLION LAKE
GRAND PORTAGE
SILETZ
GRAND RONDE
LAPWAI
UMATILLA
WARM SPRING
WHITE EARTH
LEECH LAKE
RED CLIFF
ONTONAGON
LANSE
LEMHI
CROW
NORTHN CHEYENNE
STANDING ROCK
CHEYENNE RIVER
LAKE TRAVERS
MILLE LAC
LAC COURT OREILLE
LAC DE FLAMBEAU
MENOMONEE
STOCKBRIDGE
ONEIDA
KLAMATH
KLAMATH RIVER
HOOPA VALLEY
DUCK VALLEY
FORT HALL
WIND RIVER
LOWER BRULE
CROW CREEK
PINE RIDGE
ROSEBUD
YANKTON
NIOBRARA
WINNEBAGO
OMAHA
SACFOX
ROUND VALLEY
PYRAMID LAKE
WALKER RIVER
UINTAH
UNCOMPAGHRE
SAC & FOX
IOWA
KICKAPOO
POTTAWATOMIE
TULE RIVER
MOAPA RIVER
NAVAJO
JICARILLA
HUALPAI
SUPPAI
MOQUI
OSAGE TRUST LANDS
OSAGE DIMINISHED RESERVE
CHILOCCO
TONKAWAS
PONCA
OTOE & MISSOURIA
OSAGE
CHEROKEE
PAWNEE
CREEK
CHEYENNE
ARAPAHO
IOWA
KICKAPOO
POTTAWATOMIE
WICHITA
KIOWA
COMANCHE
CHICKASAW
CHOCTAW
MISSION INDIAN RES.
COLORADO RIVER
SALT RIVER
GILA RIVER
GILA BEND
YUMA
WHITE MOUNTAIN
UNI
INDIAN PUEBLO GRANTS
SANTA FE
MESCALERO APACH
PAPAGO
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Day School
Contract School

DOMINION OF CANADA
LAKE SUPERIOR
LAKE MICHIGAN
LAKE HURON
LAKE ERIE
LAKE ONTARIO
ATLANTIC OCEAN
FORT PECK
FORT BERTHOLD
TURTLE MOUNTAIN
DEVIL'S LAKE
RED LAKE
BOIS FORTE
DEER CREEK
WINNIBIGOSHISH
VERMILLION LAKE
GRAND PORTAGE
LEECH LAKE
RED CLIFF
ONTONAGON
LANSE
WHITE EARTH
MILLE LAC
LAC COURT OREILLE
LAC DE FLAMBEAU
MENOMONEE
STOCKBRIDGE
ONEIDA
ISSABELLA
POTTAWATOMIE OF MURON
ST. REGIS
TUSCARORA
TONAWANDA
ONONDAGA
ONEIDA
CHATTARAUGUS
OIL SPRING
ALLEGANY
STANDING ROCK
CHEYENNE RIVER
LAKE TRAVERS
LOWER BRULE
CROW CREEK
PINE RIDGE
ROSEBUD
YANKTON
NIOBRARA
WINNEBAGO
OMAHA
SACS & FOX IOWA
KICKAPOO
POTTAWATOMIE
CHIPPEWA & MUNCEE
OSAGE TRUST LANDS
OSAGE DIMINISHED RESERVE
CHILOCCO
KANSAS
TONKAWAS
PONCA
OTOE & MISSOURIA
OSAGE
CHEROKEE
PAWNEE
CREEK
CHEYENNE
ARAPAHO
IOWA
KICKAPOO
SAC & FOX
POTTAWATOMIE
WICHITA
KIOWA
COMANCHE
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Contract School
ROUND VALLEY
PYRAMID LAKE
WALKER RIVER
TULE RIVER
MOAPA RIVER
UINTAH
UNCOMPAGHRE
NAVAJO
UTE
JICARILLA
HUALPAI
SUPPAI
MOQUI
COLORADO RIVER
SALT RIVER
GILA RIVER
GILA BEND
WHITE MOUNTAIN
YUMA
PAPAGO
MISSION INDIAN RES.
INDIAN PUEBLO GRANTS
MESCALERO APACH
YANKTON
NIOBRARA
WINNEBAGO
OMAHA
SAC & FOX
KICKAPOO
POTTAWATOMIE
OSAGE TRUST LANDS
OSAGE DIMINISHED RESERVE
CHILOCCO
TONKAWAS
PONCA
OTOE & MISSOURIA
OSAGE
CHEROKEE
PAWNEE
CREEK
CHEYENNE
ARAPAHO
IOWA
KICKAPOO
WICHITA
KIOWA
COMANCHE
CHICKASAW
CHOCTAW
NEBRASKA
IOWA
KANSAS
MISSOURI
ARIZONA
NEW MEXICO
TEXAS
ARKANSAS
LOUISIANA
COLORADO
CHIHUAHUA
DURANGO
COAHUILA
NUEVO LEON
TAMAULIPAS
GULF OF CALIFORNIA
GULF OF MEXICO
ALASKA
BERING SEA
NORTH PACIFIC OCEAN
ARTIC OCEAN
EASTERN SIBERIA
Maronge
Mission
Agua Caliente
San Jacinto
Villages
Cabezona
Torros
Coahuila
Temecula
Pala
La Piche
Portrero
La Jolla
Los Cayotes
Rincon
Santa Ysabel
Mesa Grande
Inaja
Cosmit
Capitan Grande
Sycuan
MISSION IND. RES. IN CALIFORNIA
INDIAN
TERRY

MAP
SHOWING
INDIAN RESERVATIONS
WITHIN THE LIMITS OF THE
UNITED STATES
COMPILED UNDER THE DIRECTION OF THE
Hon. T. J. MORGAN.
Commissioner of Indian Affairs.
Scale of Statute Miles.
QUALLA
INDIAN TERRY.
QUAPAW
OSAGE
OTTAWA
MODOC
SHAWNEE
WYANDOTTE
SENECA
MISSOURI
ARKANSAS
KANSAS
SOUTH CAROLINA
NORTH CAROLINA
VIRGINIA
TENNESSEE
KENTUCKY
GEORGIA
FLORIDA
ALABAMA
MISSISSIPPI
LOUISIANA
ARKANSAS
MISSOURI
ATLANTIC
OF MEXICO
BAHAMA ISLANDS
SPRINGFIELD
INDIANAPOLIS
CHARLESTON
FRANKFORT
RICHMOND
NASHVILLE
RALEIGH
COLUMBIA
ATLANTA
MONTGOMERY
TALLAHASSEE
BATON ROUGE
LITTLE ROCK
JEFFERSON CITY
Memphis
Macon
Augusta
Savannah
Jacksonville
St Augustine
Tampa
Key West
Pensacola
Mobile
New Orleans
Vicksburg
Jackson
Asheville
Murphy
Franklin
Hendersonville
Waynesville
Pigeon R.
Scots Cr.
Handerson V.
Greenville
Ocala
Orlando
Sumterville
Brooksville
Palatka
Fernandina
Brunewick
Sr. Marys
Georgetown
Charleston
Wilmington
Smithville
Cape Fear
Beaufort
Norfolk
Cape Charles
Eastville
Accomack C.H.
Princess Anna
Currituck
Columbia
New Berne
Pamlico Sound
Jacksonville
Bayaw
Conway
Yemassee
Port Royal
Cedar Keys
Apalachicola
Tortugas
Key Pendence
Andros
Eleuthera
San Salvador
Cat Isle
Exuma

Many of the tribes or bands in Arizona, notably the Hualapai, Maricopa, Tonto, Yuma, and Yuma-Apache, given as Yuman stock, claim to be Apaches (Athapascans), and have been popularly so known.

The Pimas and Papagos of Arizona, given as Pimans, have heretofore been commonly known as Apaches (Athapascans). These tribes or bands learned to speak Apache so long ago that the present members believe they are Apaches.

The lists following are as they have been agreed upon by most American ethnologists. Data as to separate tribes and the location and number of the tribes and stock are also given.

The stock table given shows some 280 tribes or parts of Indian tribes in the United States. Many of these, notably those in Oregon, are merged into others, and some names are undoubtedly local duplications. Many of the tribes are widely scattered; for instance, the Arapaho are at Shoshone agency, Wyoming, and at Cheyenne and Arapaho agency, Oklahoma. Some Apaches are at the Kiowa, Comanche, and Wichita agency, Oklahoma; some at the Jicarilla Apache reservation and Mescalero Apache agency, New Mexico; others at the several agencies in Arizona. Geronimo's band of Apaches are at Mount Vernon barracks, near Mobile, Alabama, deported from Arizona. The Oneidas are in New York and Wisconsin, and the Cherokees in North Carolina and Indian territory. Some of these tribes were removed and placed wide apart for war or other reasons. Others were nomadic before they were located on reservations, and were placed on reservations adjacent to where they were found. Some Indians are also noted who are not on reservations or at agencies. The large map of the United States in 1890, showing agencies, will aid in locating the tribes.

Of the 53 known stocks or families of Indians defined by scientists as being or having been within the area of the present United States, 32, or portions of them, are now in existence; but some of them as given are small in numbers, and a doubt may exist as to their being original stocks.

There are now very few if any Indians of the Kulanapan stock given as at Potter valley (no reservation) and Round Valley reservation, California, and Russian river (no reservation), Oregon. The Palaihnihan stock, Pitt River tribe, Round Valley reservation, California, consists of a number of small tribes of California Indians, numbering in all only 581. The Pitt River tribe is the only tribe of this stock given as being on the Round Valley reservation, and the only tribe noted as of this stock. Much difficulty would be experienced in singling out a Pitt River Palaihnihan stock Indian, as the tribes are merged. The Tonkawan stock consists of 57 persons all told, the remnants of the Tonkawa tribe of Texas, now at Oakland reservation, Ponca, Pawnee, and Otoe agency, Oklahoma.

Albert Gallatin, in his paper on "A Synopsis of the Indian Tribes in 1836", gave but 28 stocks or families of North American Indians, and some of them he probably considered questionable or remote, as his map gave locations for but 11 of these stocks; still it will be remembered that the extreme west of the United States was not well known in 1836, and that Arizona, California, and New Mexico were not then portions of the United States.

The following two tables are derived from the Seventh Annual Report of the Bureau of Ethnology, 1885–1886, J. W. Powell, director, being responsible for the classification:

STOCKS IN THE UNITED STATES WHICH HAVE BECOME EXTINCT.

Stocks.	Location.	Remarks.
Adaizan	Louisiana	Extinct.
Attacapan	Texas	Probably extinct.
Chimakuan	Washington	Some 250 near Cape Flattery.
Chimarikan	California	Extinct.
Chitimachan	Louisiana	Probably extinct or citizens of Texas.
Chumashan (Santa Barbara)	California	Probably extinct or citizens of California.
Costanoan	California	Probably extinct or citizens of California.
Esselenian	California	Extinct.
Karankawan	California	Extinct.
Moquelumnan	California	Probably extinct or citizens of California.
Natchesan	Mississippi and Alabama	Practically extinct; said to be 4 Natchez with Creeks in Indian territory and some in the Cherokee hills, Indian territory.
Quoratean	California	Citizens of Oregon and California; quite numerous
Salinan	California	Probably extinct or citizens of California
Sastean	Oregon and California	Probably extinct or citizens of Oregon or California.
Takilman	Oregon	Included in Rogue River Indians, and are at Siletz reservation, Oregon; 27 in number.
Timuquanan (may be an offshoot of Carib stock)	Florida and Atlantic coast	Extinct.
Tonikan	Louisiana	Nearly extinct; 25 living near Marksville, Louisiana.
Washoan	Nevada	Near Carson, Nevada; about 200 laborers about towns and cities.
Weitspekan	Oregon	Not numerous; gone into citizenship.
Wishoskan	California	Practically extinct.
Yanan	California	Very few; some at Round Mountain and Redding; out of tribal relations.

The 32 stocks in the United States now having tribal relations are as follows:

INDIAN FAMILIES OR STOCKS IN THE UNITED STATES.

Algonkian (Algonquian).	Kiowan.	Pani (Caddoan).	Tonkawan.
Athapascan.	Kitunahan.	Piman.	Uchean.
Caddoan.	Kulanapan.	Pujunan.	Waiilatpuan.
Chinookan.	Kusan.	Salishan.	Wakashan.
Copehan.	Lutuamian.	Shahaptian.	Yakonan.
Iroquoian.	Mariposan.	Shoshonean.	Yukian.
Kalapooian.	Muskhogean.	Siouan.	Yuman.
Keresan.	Palaihnihan.	Tewan.	Zuñian.

A discussion of the Indian linguistic families of America north of Mexico, by J. W. Powell will be found in the Seventh Annual Report of the Bureau of Ethnology, 1885–1886.

NAMES OF INDIAN TRIBES IN THE UNITED STATES.

From their discovery by the whites the several Indian tribes have been variously named: none, however, at this date have for current names their Indian names. They are known by the names given them by Europeans as a rule, and sometimes by other tribes, and by localities and tribal peculiarities or incidents, such as the Nez Perces (pierced noses), and the Winnebagos, called Les Puans (the stinkers), because of the large quantities of decaying fish found in their camps. This variety of names has resulted in confusion and increased error in identifying tribes.

PRINCIPAL TRIBES KNOWN TO THE LAWS OF THE UNITED STATES.

The following table gives the names of the principal tribes as known to the laws of the United States and the names of a number of the same tribes as given in the stock table on the following pages:

NAME IN PRESENT LAW.	NAME IN STOCK TABLE.	NAME IN PRESENT LAW.	NAME IN STOCK TABLE.
Apache	Apache.	Osage	Osage (Great and Little).
Arapahoe	Arapaho.	Otoe and Missouria	Otoe-Missouria.
Arickaree	Arikara.	Otter Tail (Chippewa)	
Blackfeet	Blackfeet.	Ottawa	Ottawa.
Bannock	Bannak.	Pillager (Chippewa)	
Brulé	Brulé.	Pawnee	Pawnee.
Comanche	Comanche.	Pottawatomie	Pottawatomi.
Cheyenne	Cheyenne.	Peoria	Peoria.
Chickasaw	Chickasaw.	Piankeshaw	Piankasha.
Chippewa	Chippewa.	Pembina (Chippewa)	
Chocktaw	Choctaw.	Ponca	Ponca.
Columbia	Columbias.	Piute	Pah-ute.
Colville	Colville.	Quapaw	Quapaw.
Creek	Creek.	Quinaelt	Quinaielt.
Crow	Crow.	Quillehute	Quillehiute.
Citizen and Prairie Pottawatomie	Pottawatomi	Turtle Mountain (Chippewa)	
Carlos band, Flathead	Flathead.	Tonkawa	Tonkawa.
Cayuse	Cayuse.	Sioux	Sioux.
Cherokee	Cherokee.	Sac and Fox of the Mississippi	Sac and Fox of the Mississippi.
Cœur d'Alene	Cœur d'Alène, or Skitswish.	Sac and Fox of the Missouri	Sac and Fox of the Missouri.
Calispel	Kalispelm.	Seminole	Seminole.
Delaware	Delaware.	Seneca, and Seneca of New York	Seneca.
D'Wamish	D'Wamish.	Shawnee, and Eastern and Absentee Shawnee.	Shawnee.
Flathead	Flathead.		
Gros Ventre	Gros Ventre, or Minitari.	Shoshone and Bannock	Shoshone-Bannak.
Hualapai	Hualapai.	Six Nations of New York	Iroquois.
Iowa	Iowa.	Santee Sioux	Santee Sioux.
Joseph's band	Nez Percé.	Sioux, Yankton tribe	Yankton Sioux.
Kiowa	Kiowa.	Sheepeater	Sheepeater.
Kaw	Kaw.	Shebit	Shebit.
Kansas	Kansas.	S'Klallam	S'Klallam.
Kickapoo	Kickapoo.	Sisseton Sioux	Sisseton.
Kaskaskia	Kaskaskia.	Spokane	Spokane.
Klamath	Klamath.	Utes, confederate bands of	
Molel	Molele, or Molale.	Umatilla	Umatilla.
Miami	Miami.	Winnebagoshish (Chippewa)	
Mandan	Mandan.	Winnebagoe	Winnebago
Modoc	Modok.	Wea	Wea.
Makah	Makah.	Wichita	Wichita.
Menomonee	Menomonee.	Walla Walla	Walla Walla.
Moqui	Moqui.	Wyandotte	Wyandot (Wendot).
Nez Perce	Nez Percé.	Wahpeton Sioux	Wahpeton.
Northern Cheyenne and Arapahoe	Northern Cheyenne and Arapaho.	Yakama	Yakama.
Navajo	Navajo.		

TABLE OF STOCKS.

The following table, corrected by Prof. Otis T. Mason, showing the tribes (about 280 in number), stocks, reservations, and agencies of Indians in the United States, does not include those in Alaska:

TRIBES.	Stock.	Reservation.	Agency.
Acoma	Keresan	(A pueblo)	Pueblo, New Mexico.
Alseya	Yakonan	Siletz	Siletz, Oregon.
Apache	Athapascan	Kiowa and Comanche	Kiowa, Comanche, and Wichita, Oklahoma.
Applegate Creek	Athapascan	Siletz	Siletz, Oregon.
Arapaho (Northern)	Algonkian	Wind River	Shoshone, Wyoming.
Arapaho (Southern)	Algonkian	Cheyenne and Arapaho	Cheyenne and Arapaho, Oklahoma.
Arikara	Caddoan	Fort Berthold	Fort Berthold, North Dakota.
Arivaipa	Athapascan	White Mountain	San Carlos, Arizona.
Assinaboin	Siouan	Fort Peck	Fort Peck, Montana.
Assinaboin	Siouan	Devils Lake	Devils Lake, North Dakota.
Bannak	Shoshonean	Lemhi	Lemhi, Idaho.
Bannak (Boisé)	Shoshonean	Fort Hall	Fort Hall, Idaho.
Bannak (Bruneau)	Shoshonean	Fort Hall	Fort Hall, Idaho.
Blackfeet	Algonkian	Blackfeet	Blackfeet, Montana.
Blackfeet	Siouan	Standing Rock and Cheyenne River	Standing Rock, North Dakota, and Cheyenne River, South Dakota.
Blackfeet	Siouan	Cheyenne River	Cheyenne River, South Dakota.
Blood	Algonkian	Blackfeet	Blackfeet, Montana.
Brulé	Siouan	Fort Peck	Fort Peck, Montana.
Brulé (Lower)	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule, South Dakota.
Brulé (Upper)	Siouan	Rosebud	Rosebud, South Dakota.
Caddo (see Kaddo).			
Capote Ute	Shoshonean	Ute	Southern Ute, Colorado.
Cayuga	Iroquoian	Cattaraugus	New York, New York.
Cayuga	Iroquoian	Tonawanda	New York, New York.
Cayuse	Wayilatpuan	Umatilla	Umatilla, Oregon.
Challam	Salishan	S'Kokomish	Puyallup Consolidated, Washington.
Chasta-Skoton (see Shasta-Skoton).			
Chehalis (see Tsihalis).			
Cherokee (Eastern) (*a*)	Iroquoian.		
Cherokee (Eastern)	Iroquoian	Qualla Boundary	Eastern Cherokee, North Carolina.
Cherokee (Western)	Iroquoian	Cherokee	Union, Indian territory.
Chetco	Athapascan	Siletz	Siletz, Oregon.
Cheyenne (Northern)	Algonkian	Pine Ridge	Pine Ridge, South Dokota.
Cheyenne (Northern)	Algonkian	Northern Cheyenne	Tongue River, Montana.
Cheyenne (Northern and Southern)	Algonkian	Cheyenne and Arapaho	Cheyenne and Arapaho, Oklahoma.
Chickasaw	Muskhogean	Chickasaw	Union, Indian territory.
Chillion (Cochis)	Athapascan	White Mountain	San Carlos, Arizona.
Chimehueva	Shoshoncan	Colorado River	Colorado River, Arizona.
Chippewa	Algonkian	Boisé Fort, Deer Creek, and Vermilion Lake, Minnesota.	La Pointe, Wisconsin.
Chippewa	Algonkian	Fond du Lac, Minnesota	La Pointe, Wisconsin.
Chippewa	Algonkian	Grand Portage, Minnesota	La Pointe, Wisconsin.
Chippewa	Algonkian	Leech Lake	White Earth, Minnesota.
Chippewa	Algonkian	Mille Lac	White Earth, Minnesota.
Chippewa	Algonkian	Red Lake	White Earth, Minnesota.
Chippewa	Algonkian	White Earth	White Earth, Minnesota.
Chippewa	Algonkian	Winnebagoshish	White Earth, Minnesota.
Chippewa	Algonkian	Turtle Mountain	Devils Lake, North Dakota.
Chippewa (Lac Court d'Oreille band)	Algonkian	Lac Court d'Oreille	La Pointe, Wisconsin.
Chippewa (Lac de Flambeau band)	Algonkian	Lac de Flambeau	La Pointe, Wisconsin.
Chippewa (L'Anse)	Algonkian	L'Anse.	
Chippewa (L'Anse)	Algonkian	Isabella.	
Chippewa (La Pointe band)	Algonkian	La Pointe and Red Cliff	La Pointe, Wisconsin.
Chippewa and Munsi (Munsee)	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha, Kansas.
Chippewa and Ottawa	Algonkian		Michigan.
Chirikahwa (includes Chillion and Arivaipa).	Athapascan	White Mountain	San Carlos, Arizona.
Choctaw	Muskhogean	Choctaw	Union, Indian territory.
Clear Lake	Yukian	Round Valley	Round Valley, California.
Coahuila	Shoshonean	Mission	Mission-Tule Consolidated, California.
Cochiti	Keresan	(A pueblo)	Pueblo, New Mexico.
Cœur d'Alène, or Skitswish	Salishan	Cœur d'Alène (Idaho)	Colville, Washington.
Cœur d'Alène, or Skitswish	Salishan	Colville	Colville, Washington.
Columbias (*b*)	Salishan	Colville	Colville, Washington.
Colville (Kalispelm, Met'how)	Salishan	Colville	Colville, Washington.

a In North Carolina, South Carolina, Georgia, and Tennessee.

b Merged with Met'how.

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Comanche	Shoshonean	Kiowa and Comanche and Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Concow (see Konkau).			
Coquille (Upper)	Athapascan	Siletz	Siletz, Oregon.
Cow Creek (Umpqua)	Athapascan	Grande Ronde, Oregon	Grande Ronde, Oregon
Cowlitz	Salishan	Nisqually	Puyallup Consolidated, Washington.
Coyotero (Koiotero), a part of the Chiricahwa.			
Creek (*a*)	Muskhogean	Creek Nation	Union, Indian territory.
Crow (Mountain)	Siouan	Crow	Crow, Montana.
Crow (River)	Siouan	Crow	Crow, Montana.
Cut-head Sioux	Siouan	Devils Lake	Devils Lake, North Dakota.
Delaware	Algonkian	Kiowa and Comanche and Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Delaware	Algonkian		Union, Indian territory. (*b*)
Denver Ute	Shoshonean	Ute	Southern Ute, Colorado.
Diegueño	Yuman	Mission	Mission-Tule Consolidated, California.
D'Wamish	Salishan	Lummi, Port Madison, Snohomish, and Swinomish.	Tulalip, Washington.
Etakmur	Salishan	Lummi, Port Madison, Snohomish, and Swinomish.	Tulalip, Washington.
Euchee (Uchi) (*a*)	Muskhogean	Creek	Union, Indian territory.
Euchre (Yukwitche)	Athapascan	Siletz	Siletz, Oregon.
Flandreau Sioux	Siouan		South Dakota. (*c*)
Flathead	Salishan	Jocko	Flathead, Montana.
Galise Creek	Athapascan	Siletz	Siletz, Oregon.
Gig Harbor	Salishan	Nisqually	Puyallup Consolidated, Washington, all allotted.
Gosh Ute	Shoshonean	Duck Valley	Western Shoshone, Nevada.
Gosi Ute	Shoshonean	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Grand River Ute	Shoshonean	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Grays Harbor	Salishan	Nisqually	Puyallup Consolidated, Washington, all allotted.
Gros Ventre, or Minitari	Siouan	Fort Berthold	Fort Berthold, North Dakota.
Gros Ventre of the Prairie	Algonkian	Fort Belknap	Fort Belknap, Montana.
Healdsburg	Yukian		California. (*c*)
Hoh	Salishan	Quinaielt	Puyallup Consolidated, Washington.
Hualapai	Yuman	Colorado River (and roaming)	Colorado River, Arizona.
Hunsatung	Athapascan	Hupa (Hoopa) Valley (*d*)	Hupa (Hoopa) Valley, California.
Hupa	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California
Ioni	Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Iowa	Siouan	Iowa	Pottawatomie and Great Nemaha, Kansas.
Iowa	Siouan	Iowa	Sac and Fox, Oklahoma.
Isleta	Tañoan	(A pueblo)	Pueblo, New Mexico.
Jemez	Toñoan	(A pueblo)	Pueblo, New Mexico.
Jicarilla	Athapascan	Jicarilla Apache, New Mexico	Southern Ute, Colorado.
John Day	Shahaptian	Warm Springs	Warm Springs, Oregon.
Joshua	Athapascan	Siletz	Siletz, Oregon.
Kaddo	Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Kaibabit	Shoshonean	Moapa River	Nevada, Nevada.
Kalapuya	Kalapooian	Grande Ronde	Grande Ronde, Oregon.
Kalispelm	Salishan	Jocko and Colville	Flathead Montana, and Colville, Washington.
Kauiltpah	Shahaptian	Yakama	Yakama, Washington.
Kansas or Kaw	Siouan	Kansas	Osage, Oklahoma.
Kapoti (Capote)	Shoshonean	Ute	Southern Ute, Colorado.
Kaskaskia	Algonkian	Peoria	Quapaw, Indian territory.
Kawia (Cahuilla)	Shoshonean	Tule River	Mission-Tule Consolidated California.
Kemahwivi (Tantawait, Chimehueva)	Shoshonean	Colorado River	Colorado River, Arizona.
Kemahwivi (Tantawait, Chimehueva)	Shoshonean	Moapa River	Nevada, Nevada.
Kichai	Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Kickapoo	Algonkian	Kickapoo	Pottawatomie and Great Nemaha, Kansas.
Kickapoo (Mexican)	Algonkian	Kickapoo	Sac and Fox, Oklahoma.
Kinakane (Okanagan)	Salishan	Colville	Colville, Washington.
Kings River	Mariposan	Tule River	Mission Tule Consolidated, California.
Kiowa	Kiowan	Kiowa and Comanche	Kiowa, Comanche, and Wichita, Oklahoma.
Klakama	Chinookan	Grande Ronde	Grande Ronde, Oregon.
Klamath	Lutuamian	Klamath River	Klamath River, California.
Klamath	Lutuamian	Klamath	Klamath, Oregon.
Klamath	Lutuamian	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
Klamath (*e*)	Lutuamian		California. (*c*)
Klatsop	Chinookan	Chehalis	Puyallup Consolidated, Washington.
Klikatat (Cowlitz, Louis River)	Shahaptian	Yakama	Yakama, Washington.

a The Euchees (Uchees or Yuchis) are consolidated with the Creeks.

b Seven hundred and fifty-four Delawares live in Delaware district, Cherokee Nation, Indian territory.

c No agency.

d The Hupa (Hoopa) Valley reservation was a subagency of the Mission-Tule Consolidated agency, California, until the fall of 1[illegible] but now it is Hupa (Hoopa) Valley agency.

e In Indian Report, but Mr. Gatschet says Ara (Karok), Alikwa (Yurok) and Shasta.

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Klinquit	Shahaptian	Yakama	Yakama, Washington.
Koahuilla (Kawia)	Shoshonean	Colorado River	Colorado River, Arizona.
Koiotero (Coyotero)	Athapascan	White Mountain	San Carlos, Arizona.
Kokopa	Yuman	(Not on reservation)	Colorado River, Arizona.
Konkau	Pujuman	Round Valley	Round Valley, California.
Kowwassaye	Salishan	Yakama	Yakama, Washington.
Kusa	Kusan	Siletz	Siletz, Oregon.
Kutenay (Kootenai)	Kitunahan	Jocko	Flathead, Montana.
Kutenay (Kootenai)	Kitunahan	Cœur d'Alène (Idaho)	Colville, Washington
Laguna	Keresan	(A pueblo)	Pueblo, New Mexico.
Lake (includes Okanagan)	Salishan	Colville	Colville, Washington.
Lipan	Athapascan	Oakland and Mescalero Apache	Ponca, Pawnee, and Otoe, Oklahoma, and Mescalero, New Mexico.
Little Lake	Yukian	Round Valley	Round Valley, California
Loafer Sioux	Siouan	Rosebud	Rosebud, South Dakota.
Lower Brulé	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule, South Dakota.
Luckamute	Kalapooian	Grande Ronde	Grande Ronde, Oregon.
Lummi	Salishan	Lummi, Port Madison, and Snohomish	Tulalip, Washington.
Makah	Wakashan	Makah	Neah Bay, Washington.
Malheur	Shoshonean	Duck Valley	Western Shoshone, Nevada.
Mandan	Siouan	Fort Berthold	Fort Berthold, North Dakota.
Maricopa	Yuman	Gila River and Salt River	Pima, Arizona.
Marys River	Kalapooian	Grande Ronde	Grande Ronde, Oregon.
Menomonee	Algonkian	Menomonee	Green Bay, Wisconsin.
Mescalero	Athapascan	Mescalero Apache	Mescalero, Mew Mexico.
Met'how (*a*)	Salishan	Colville	Colville, Washington.
Miami	Algonkian	Peoria	Quapaw, Indian territory.
Mickwunutunne	Athapascan	Siletz	Siletz Oregon.
Mimbré	Athapascan	White Mountain	San Carlos, Arizona.
Minnikonjo	Siouan	Crow Creek	Crow Creek and Lower Brule, South Dakota.
Minnikonjo	Siouan	Cheyenne River	Cheyenne River, South Dakota.
Minnikonjo	Siouan	Rosebud	Rosebud, South Dakota.
Miskut	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
Mission:			
Coahuila	Shoshonean	Mission	Mission-Tule Consolidated, California.
Diegueño	Yuman	Mission	Mission-Tule Consolidated, California.
Owongo (Owens River)			California. (*b*)
San Luis Rey	Shoshonean	Mission	Mission-Tule Consolidated, California.
Serrano	Shoshonean	Mission	Mission-Tule Consolidated, California.
Missouria	Siouan	Otoe	Ponca, Pawnee, and Otoe, Oklahoma.
Modok	Lutuamian	Klamath	Klamath, Oregon.
Modok	Lutuamian	Modok (Modoc)	Quapaw, Indian territory.
Mogollon	Athapascan	White Mountain	San Carlos, Arizona.
Mohave	Yuman	Colorado River	Colorado River, Arizona.
Mohave Apache	Yuman	White Mountain	San Carlos, Arizona.
Molele, or Molale	Waiilatpuan	Grande Ronde	Grande Ronde, Oregon.
Monache	Shoshonean	Tule River	Mission-Tule Consolidated, California.
Moqui: (*c*)			
Meshongnavi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Oraibi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Sechumavi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Shemopavi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Shepolavi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Tewa	Tañoan	Moqui, Arizona	Navajo, New Mexico.
Walpi	Shoshonean	Moqui, Arizona	Navajo, New Mexico.
Moses' band	Salishan	Colville	Colville, Washington.
Muache Ute	Shoshonean	Ute	Southern Ute, Colorado.
Muckleshoot	Salishan	Muckleshoot	Tulalip, Washington.
Muckleshoot	Salishan	Nisqually and Puyallup	Puyallup Consolidated, Washington.
Mud Bay	Salishan		Puyallup Consolidated, Washington.
Munsi	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha, Kansas.
Munsi	Algonkian	Stockbridge and Munsee	Green Bay, Wisconsin.
Nambe	Tañoan	(A pueblo)	Pueblo, New Mexico
Navajo	Athapascan	Navajo (New Mexico, Utah, Arizona)	Navajo, New Mexico.
Nepelum	Salishan	Colville	Colville, Washington.
Nestucca	Salishan	Grande Ronde	Grande Ronde, Oregon.
Nestucca	Salishan	Siletz	Siletz, Oregon.
Nez Percé	Shahaptian	Lapwai	Nez Perce, Idaho.
Nez Percé	Shahaptian	Colville	Colville, Washington.
Nisquali	Salishan	Puyallup and Squakson Island	Puyallup Consolidated, Washington.
Nisquali	Salishan	Nisqually	Puyallup Consolidated, Washington.

a Merged with Columbias. *b* No agency. *c* The census names are Mishongnavi, Oraibi, Sichumnavi, Shimopavi, Shipaulavi, Tewa, Walpi.

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Nultnatana	Athapascan	Siletz	Siletz, Oregon.
Ocheehole	Shahaptian	Yakama	Yakama, Washington.
Ogalalla Sioux	Siouan	Rosebud	Rosebud, South Dakota.
Ogalalla Sioux	Siouan	Pine Ridge	Pine Ridge, South Dakota.
Ojo Caliente	Athapascan	White Mountain	San Carlos, Arizona.
Okanagan (Kinakane)	Salishan	Colville	Colville, Washington.
Olympia	Salishan	Nisqually	Puyallup Consolidated, Washington.
Omaha	Siouan	Omaha	Omaha and Winnebago, Nebraska.
Oneida	Iroquoian	Oneida	Green Bay, Wisconsin.
Oneida	Iroquoian	Tonawanda	New York, New York.
Oneida	Iroquoian	Onondaga	New York, New York.
Onondaga	Iroquoian	Cattaraugus	New York, New York.
Onondaga	Iroquoian	Allegany	New York, New York.
Onondaga	Iroquoian	Tuscarora	New York, New York.
Onondaga	Iroquoian	Onondaga	New York, New York.
Oregon City, or Tumwater	Chinookan	Grande Ronde	Grande Ronde, Oregon.
Osage (Great and Little)	Siouan	Osage	Osage, Oklahoma.
Oto	Siouan	Otoe and Sac and Fox	Ponca, Pawnee, and Otoe, and Sac and Fox, Oklahoma.
Ottawa	Algonkian	Ottawa	Quapaw, Indian territory.
Ottawa	Algonkian	Sac and Fox	Sac and Fox, Oklahoma.
Pah-ute	Shoshonean	Duck Valley	Western Shoshone, Nevada.
Pah-ute (Paviotso)	Shoshonean	Pyramid Lake and Walker River	Nevada, Nevada.
Palouse	Shahaptian	Yakama	Yakama, Washington.
Pantese	Shahaptian	Yakama	Yakama, Washington.
Papago	Piman	Papago and Gila Bend (and roaming)	Pima, Arizona.
Pavant	Shoshonean	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Pawipit	Shoshonean	Moapa River	Nevada, Nevada.
Pawnee	Caddoan	Pawnee	Ponca, Pawnee, and Otoe, Oklahoma.
Pecos	Tañoan	(A pueblo)	Pueblo, New Mexico.
Pend d'Oreille	Salishan	Colville	Colville, Washington.
Pend d'Oreille	Salishan	Cœur d'Alène (Idaho)	Colville, Washington.
Pend d'Oreille	Salishan	Jocko	Flathead, Montana.
Peoria	Algonkian	Peoria	Quapaw, Indian territory.
Piankasha	Algonkian	Peoria	Quapaw, Indian territory.
Picuris (with Taos)	Tañoan	(A pueblo)	Pueblo, New Mexico.
Piegan	Algonkian	Blackfeet	Blackfeet, Montana.
Pima	Piman	Gila River and Salt River	Pima, Arizona.
Pinal	Athapascan	White Mountain	San Carlos, Arizona.
Pisquose	Salishan	Yakama	Yakama, Washington.
Pitt River	Palaihnihan		California. (a)
Pitt River	Palaihnihan	Round Valley	Round Valley, California.
Piute	Shoshonean	Yakama	Yakama, Washington.
Piute	Shoshonean	Moapa River	Nevada, Nevada.
Piute	Shoshonean	Warm Springs	Warm Springs, Oregon.
Piute	Shoshonean	Klamath	Klamath, Oregon.
Pojoaque	Tañoan	(A pueblo)	Pueblo, New Mexico.
Ponca	Siouan	Ponca	Santee, Nebraska.
Ponca	Siouan	Ponca	Ponca, Pawnee, and Otoe, Oklahoma.
Pottawatomi	Algonkian		Mackinac, Michigan.
Pottawatomi	Algonkian	(On Huron river)	Michigan. (b)
Pottawatomi	Algonkian	Pottawatomie	Sac and Fox, Oklahoma.
Pottawatomi (Prairie band)	Algonkian	Pottawatomie	Pottawatomie and Great Nemaha, Kansas.
Potter Valley	Kulanapan		California. (a)
Potter Valley	Kulanapan	Round Valley	Round Valley, California.
Pueblo:			
Acoma	Keresan	(A pueblo)	Pueblo, New Mexico
Cochiti	Keresan	(A pueblo)	Pueblo, New Mexico.
Isleta	Tañoan	(A pueblo)	Pueblo, New Mexico.
Jemez	Tañoan	(A pueblo)	Pueblo, New Mexico.
Laguna	Keresan	(A pueblo)	Pueblo, New Mexico.
Nambe	Tañoan	(A pueblo)	Pueblo, New Mexico.
Picuris	Tañoan	(A pueblo)	Pueblo, New Mexico.
Pojoaque	Tañoan	(A pueblo)	Pueblo, New Mexico.
Sandia	Tañoan	(A pueblo)	Pueblo, New Mexico.
San Domingo	Keresan	(A pueblo)	Pueblo, New Mexico.
San Felipe	Keresan	(A pueblo)	Pueblo, New Mexico.
San Ildefonso	Tañoan	(A pueblo)	Pueblo, New Mexico.
San Juan	Tañoan	(A pueblo)	Pueblo, New Mexico.
Santa Aña	Keresan	(A pueblo)	Pueblo, New Mexico.
Santa Clara	Tañoan	(A pueblo)	Pueblo, New Mexico.
Taos	Tañoan	(A pueblo)	Pueblo, New Mexico.
Tesuque	Tañoan	(A pueblo)	Pueblo, New Mexico.

a No agency. b Citizens of the United States.

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Pueblo—Continued.			
Zia	Keresan	(A pueblo)	Pueblo, New Mexico.
Zuñi	Zuñian	(A pueblo)	Pueblo, New Mexico.
Puyallup	Salishan	Puyallup	Puyallup Consolidated, Washington.
Puyallup	Salishan	Squakson Island	Puyallup Consolidated, Washington.
Puyallup	Salishan	Nisqually	Puyallup Consolidated, Washington.
Quapaw	Siouan	Quapaw and Osage	Quapaw, Indian territory, and Osage, Oklahoma.
Queet	Salishan	Quinaielt	Puyallup Consolidated, Washington.
Quillehiute	Salishan	Makah and Quillehute	Neah Bay, Washington.
Quinaielt	Salishan	Quillebute	Puyallup Consolidated, Washington.
Redwood	Athapasean	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
Redwood	Athapascan	Round Valley	Round Valley, California.
Rogue River	Athapascan	Grande Ronde	Grande Ronde, Oregon.
Rogue River	Athapascan	Siletz	Siletz, Oregon.
Russian River	Kulanapan		Oregon. (a)
Sac and Fox (Mississippi) (b)	Algonkian	Sac and Fox	Sac and Fox, Iowa.
Sac and Fox (Missouri)	Algonkian	Sac and Fox	Pottawatomie and Great Nemaha, Kansas.
Sac and Fox (Missouri and Mississippi)	Algonkian	Sac and Fox	Sac and Fox, Oklahoma.
Sacramento Valley	Copehan		California. (a)
Saiaz	Athapasean	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
St. Regis	Iroquoian	St. Regis	New York, New York.
Saiustkla	Yakonan	Siletz	Siletz, Oregon.
Salmon River	Salishan	Siletz	Siletz, Oregon.
Salmon River	Salishan	Grande Ronde	Grande Ronde, Oregon.
San Carlos	Athapasean	White Mountain	San Carlos, Arizona.
Sandia	Toñoan	(A pueblo)	Pueblo, New Mexico.
San Domingo	Keresan	(A pueblo)	Pueblo, New Mexico.
San Felipe	Keresan	(A pueblo)	Pueblo, New Mexico.
San Ildefonso	Tañoan	(A pueblo)	Pueblo, New Mexico.
San Juan	Tañoan	(A pueblo)	Pueblo, New Mexico.
San Luis Rey	Shoshonean	Mission	Mission-Tule Consolidated, California.
Sans Ares Sioux	Siouan	Cheyenne River	Cheyenne River, South Dakota.
Sans Poel (San Puell)	Salishan	Colville	Colville, Washington.
Santa Aña	Keresan	(A pueblo)	Pueblo, New Mexico.
Santa Clara	Tañoan	(A pueblo)	Pueblo, New Mexico.
Santee Sioux	Siouan	Fort Peck	Fort Peck, Montana.
Santee Sioux	Siouan	Niobrara	Santee, Nebraska.
Santee Sioux	Siouan	Devils Lake	Devils Lake, North Dakota.
Santiam (c)	Kalapooian	Grande Ronde	Grande Ronde, Oregon.
Seapcah	Salishan	Yakama	Yakama, Washington.
Seminole	Muskhogean	(Roaming)	Florida.
Seminole	Muskhogean	Seminole	Union, Indian territory.
Seneca	Iroquoian	Allegany	New York, New York.
Seneca	Iroquoian	Seneca and Cayuga	Quapaw, Indian territory.
Seneca	Iroquoian	Oil Springs	New York, New York.
Seneca	Iroquoian	Cattaraugus	New York, New York.
Sermalton	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
Serrano	Shoshonean	Mission	Mission-Tule Consolidated, California.
Shasta-Skoton (Shista-Kkhwusta)	Athapascan	Siletz	Siletz, Oregon.
Shasti	Athapascan	Grande Ronde	Grande Ronde, Oregon.
Shawnee	Algonkian	(With Cherokees)	Indian territory. (a)
Shawnee (Absentee)	Algonkian	Pottawatomie	Sac and Fox, Oklahoma.
Shawnee (Eastern)	Algonkian	Shawnee	Quapaw, Indian territory.
Shebit	Shoshonean		Utah. (a)
Sheepeater	Shoshonean	Lemhi	Lemhi, Idaho.
Shiwit	Shoshonean	Moapa River	Nevada, Nevada.
Shoalwater	Chinookan	Shoalwater	Puyallup Consolidated, Washington.
Shoshone	Shoshonean	Lemhi	Lemhi, Idaho.
Shoshone	Shoshonean	Fort Hall	Fort Hall, Idaho.
Shoshone (Eastern band)	Shoshonean	Wind River	Shoshone, Wyoming.
Shoshone (Western band)	Shoshonean	Duck Valley	Western Shoshone, Nevada.
Shyik	Shahaptian	Yakama	Yakama, Washington.
Sioux (mixed)	Siouan	Rosebud	Rosebud, South Dakota.
Sisseton	Siouan	Lake Traverse	Sisseton, South Dakota.
Sisseton Sioux	Siouan	Devils Lake	Devils Lake, North Dakota.
Sixes (Kwatami)	Athapasean	Siletz	Siletz, Oregon.
Skinpah	Salishan	Yakama	Yakama, Washington.
S'Klallam	Salishan	S'Kokomish	Puyallup Consolidated, Washington.
Skokomish	Salishan	S'Kokomish	Puyallup Consolidated, Washington.
Skwaksnamish	Salishan	Puyallup and Squakson Island	Puyallup Consolidated, Washington.
Skwaksnamish	Salishan	Nisqually	Puyallup Consolidated, Washington.

a No agency. b Claim to be the Fox portion of the Sac and Fox. c Other Santiams are Molales.

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Smith River	Athapascan		California. (a)
Snake	Shoshonean	Klamath	Klamath, Oregon.
Snohomish	Salishan	Lummi, Port Madison, Snohomish, and Swinomish.	Tulalip, Washington.
South Bay	Salishan	Nisqually	Puyallup Consolidated, Washington.
Southern Apache	Athapascan	White Mountain	San Carlos, Arizona.
Spokane	Salishan	Cœur d'Alène (Idaho)	Colville, Washington.
Spokane	Salishan	Colville	Colville, Washington.
Stailakoom	Salishan	Nisqually	Puyallup Consolidated, Washington.
Stailakoom	Salishan	Puyallup and Squakson Island	Puyallup Consolidated, Washington.
Stockbridge	Algonkian	Stockbridge	Green Bay, Wisconsin.
Sukwamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip, Washington.
Suppai (Cosnino)	Yuman	Suppai	Arizona (a).
Swinamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip, Washington.
Syawa	Shahaptian	Yakama	Yakama, Washington.
Tabeqnache (Tabekwachi)	Shoshonean	Uncompahgre	Uinta (Uintah) and Ouray, Utah.
Taos	Tañoan	(A pueblo)	Pueblo, New Mexico.
Tejon	Mariposan	Tule River	Mission-Tule Consolidated, California.
Temekula	Shoshonean	Mission	Mission-Tule Consolidated, California.
Tenino	Shahaptian	Warm Springs	Warm Springs, Oregon.
Tesuque	Tewan	(A pueblo)	Pueblo, New Mexico.
Teton	Siouan	Fort Peck	Fort Peck, Montana.
Tillamook (Killamuk)	Salishan	Grande Ronde	Grande Ronde, Oregon.
Tishtanatan	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley, California.
Tonawanda Seneca	Iroquoian	Tonawanda	New York, New York.
Tonkawa	Tonkawan	Oakland	Ponca, Pawnee, and Otoe, Oklahoma.
Tonto	Yuman	White Mountain	San Carlos, Arizona.
Tsihalis	Salishan	Shoalwater	Puyallup Consolidated, Washington.
Tsihalis	Salishan	Chehalis	Puyallup Consolidated, Washington.
Tsinuk	Shinookan	Chehalis	Puyallup Consolidated, Washington.
Tule and Tejon	Mariposan	Tule River	Mission-Tule Consolidated, California.
Tumwater (Oregon City)	Chinookan	Grande Ronde	Grande Ronde, Oregon.
Tuscarora	Iroquoian	Tuscarora	New York, New York.
Tututena (Rogue River)	Athapascan	Siletz	Siletz, Oregon.
Twakanay	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Twana	Salishan	S'Kokomish	Puyallup Consolidated, Washington.
Two Kettle	Siouan	Rosebud	Rosebud, South Dakota.
Two Kettle Sioux	Siouan	Old Winnebago (b)	Crow Creek and Lower Brule, South Dakota.
Two Kettle Sioux	Siouan	Cheyenne River	Cheyenne River, South Dakota.
Uinta Ute	Shoshonean	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Ukiah	Yukian		California. (a)
Umatilla	Shahaptian	Umatilla	Umatilla, Oregon.
Umpqua	Athapascan	Siletz	Siletz, Oregon.
Umpqua	Athapascan	Grande Ronde	Grande Ronde, Oregon.
Uncompahgre	Shoshone	Uncompahgre	Uinta (Uintah) and Ouray, Utah.
Unkpapa	Siouan	Fort Peck	Fort Peck, Montana.
Unkpapa	Siouan	Standing Rock	Standing Rock, North Dakota.
Wahpeton	Siouan	Lake Traverse	Sisseton, South Dakota.
Wahpeton	Siouan	Devils Lake	Devils Lake, North Dakota.
Wailakki	Athapascan	Round Valley	Round Valley, California.
Wako	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Walla Walla	Shahaptian	Umatilla	Umatilla, Oregon.
Walpape	Shoshonean	Klamath	Klamath, Oregon.
Wappato	Kalapooian	Grande Ronde	Grande Ronde, Oregon.
Warm Springs	Shahaptian	Warm Springs	Warm Springs, Oregon.
Wasko	Chinookan	Warm Springs	Warm Springs, Oregon.
Wazahzah	Siouan	Rosebud	Rosebud, South Dakota.
Wea	Algonkian	Peoria	Quapaw, Indian territory.
White Mountain	Athapascan	White Mountain	San Carlos, Arizona.
White River	Shoshone	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Wichita	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita, Oklahoma.
Wichumne	Mariposan	Tule River	Mission-Tule Consolidated, California
Wiminuchi	Shoshonean	Ute	Southern Ute, Colorado.
Winatsp'ham	Salishan	Yakama	Yakama, Washington.
Winnebago	Siouan	Sac and Fox	Sac and Fox, Iowa.
Winnebago	Siouan	Winnebago	Omaha and Winnebago, Nebraska.
Wisham	Chinookan	Yakama	Yakama, Washington.
Wyandot (Wendot)	Iroquoian	Wyandotte	Quapaw, Indian territory
Yahuskin	Shoshonean	Klamath	Klamath, Oregon.
Yakama	Shahaptian	Yakama	Yakama, Washington.
Yamhill	Kalapooian	Grande Ronde	Grande Ronde, Oregon.

a No agency.

b Largely embraced in area of Crow Creek and Lower Brule reservation.

LOCATION OF STOCKS OF THE AMERICAN RACE WITHIN THE PRESENT UNITED STATES AT THE TIME OF THE ARRIVAL OF EUROPEANS.

(Prepared by Daniel G. Brinton, A. M., M. D. Published in "Races and Peoples," lecture on the science of ethnography, 1890.)

TABLE OF STOCKS—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Yampa Ute	Shoshonean	Uinta (Uintah) Valley	Uinta (Uintah) and Ouray, Utah.
Yanktonnai	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule, South Dakota.
Yanktonnai	Siouan	Fort Peck	Fort Peck, Montana.
Yanktonnai	Siouan	Standing Rock	Standing Rock, North Dakota.
Yanktonnai (Magaboda, Drifting Goose)	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule, South Dakota.
Yankton Sioux	Siouan	Yankton	Yankton, South Dakota.
Yankton Sioux	Siouan	Devils Lake	Devils Lake, North Dakota.
Yuki	Yukian	Round Valley	Round Valley, California.
Yuma	Yuman	Colorado River and Yuma	Colorado River, Arizona and Mission-Tule Consolidated, California.
Yuma Apache	Yuman	White Mountain	San Carlos, Arizona.
Zia	Keresan	(A pueblo)	Pueblo, New Mexico.
Zuñi	Zuñian	(A pueblo)	Pueblo, New Mexico.

THE INDIANS IN THE UNITED STATES ETHNOGRAPHICALLY CONSIDERED.

The Indians are treated of in a graphic manner by Daniel G. Brinton, of Philadelphia, Pa., in a series of "Lectures on the Science of Ethnography", as follows:

The American race includes those tribes whom we familiarly call "Indians", a designation, as you know, which perpetuates the error of Columbus, who thought the western land he discovered was a part of India.

I shall not undertake to discuss those extensive questions, "Who are the Indians"? and "When was America peopled"? and "By what route did the first inhabitants come here"? These knotty points I treat in another course of lectures, where I marshal sufficient arguments, I think, to show satisfactorily that America was peopled during, if not before, the great Ice age; that its first settlers probably came from Europe by way of a land connection which once existed over the northern Atlantic, and that their long and isolated residence in this continent has molded them all into a singularly homogeneous race, which varies but slightly anywhere on the continent, and has maintained its type unimpaired for countless generations. Never at any time before Columbus was it influenced in blood, language, or culture by any other race. So marked is the unity of its type, so alike the physical and mental traits of its members from arctic to antarctic latitudes, that I can not divide it any other way than geographically as follows: 1, Arctic group; 2, North Atlantic group; 3, North Pacific group; 4, Mexican group; 5, Interisthmian group; 6, South Atlantic group; 7, South Pacific group.

All the higher civilizations are contained in the Pacific group, the Mexican really belonging to it by derivation and original location. Between the members of the Pacific and Atlantic groups there was very little communication at any period, the high Sierras walling them apart; but among the members of each Pacific and each Atlantic group the intercourse was constant and extensive. The Nahuas, for instance, spread down the Pacific from Sonora to the straits of Panama; the Inca power stretched along the coast for 2,000 miles; but neither of these reached into the Atlantic plains. So with the Atlantic groups: the Guarani tongue can be traced from Buenos Ayres to the Amazon, the Algonkin from the Savannah river to Hudson bay, but neither crossed the mountains to the west. The groups therefore are cultural as well as geographical, and represent natural divisions of tribes as well as of regions. The northernmost of this division is—

1. THE ARCTIC GROUP.

This group comprises the Eskimo and Aleutian tribes. The more correct name for the former is that which they give themselves, Innuit, "men". They are essentially a maritime people, extending along the northern coasts of the continent from Icy bay in Alaska on the west almost to the straits of Belle Isle on the Labrador side. Northward they reach into Greenland, where the Scandinavians found them about the year 1000 A. D., although it is likely that these Greenland Eskimos had come from Labrador no long time before. Throughout the whole of this extensive distribution they present a most remarkable uniformity of appearance, languages, arts, and customs. The unity of their tribes is everywhere manifest.

The physical appearance of the Eskimos is characteristic. Their color is dark, hair black and coarse, stature medium, skull generally long (dolichocephalic, 71-73). The beard is scant and the cheek bones high. They usually have a cheerful, lively disposition, and are much given to stories, songs, and laughter. Neither the long nights of the polar zone nor the cruel cold of the winters dampens their glee. Before their deterioration by contact with the whites they were truthful and honest. Their intelligence in many directions is remarkable, and they invented and improved many mechanical devices in advance of any other tribes of the race. Thus, they alone on the American continent used lamps. They make them of stone, with a wick of dried moss. The sledge with its team of dogs is one of their devices, and gloves, boots, and divided clothing are articles of dress not found on the continent south of them. Their "kayak", a light and strong boat of seal skins stretched over a frame of bones or wood, is the perfection of a sea canoe. Their carvings in bone, wood, or ivory, and their outline drawings reveal no small degree of technical skill; and they independently discovered the principle of the arch and apply it to the construction of their domed snow houses. The principal weapons among them are the bow and arrow and the lance.

The Aleutians proper live on the central and eastern islands of the archipelago named from them. Their language differs wholly from the Eskimo. At present they are largely civilized.

2. THE NORTH ATLANTIC GROUP [INDIANS IN THE UNITED STATES].

The spacious watershed of the Atlantic stretches from the crests of the Rocky mountains to the Eastern ocean. Whether the streams debouch into Hudson bay or the Gulf of Mexico, their waters find their way to the Atlantic. The most of this region was in the possession of a few linguistic stocks whose members, generally at war with each other, roved widely over these low lands.

The northernmost of them was the Athapasca stock. Its members called themselves Tinneh, "people", and they are also known as Chepewyans, an Algonkin word meaning "pointed skins", applied from the shape of the skin robe they wore, pointed in front and behind. Their country extended from Hudson bay to the Cascade range of the Rocky mountains, and from the Arctic ocean southward

to a line drawn from the mouth of the Churchill river to the mouth of the Frazer river. The northern tribes extend westward nearly to the delta of the Yukon river, and reach the seacoast at the mouth of the Copper river. At some remote period some of its bands forsook their inhospitable abodes in the north and, following the eastern flanks of the Cordillera, migrated far south into Mexico, where they form the Apaches and Navajos and the Lipans, near the mouth of the Rio del Norte. The general trend of the prehistoric migrations of the Tinneh seems to have been from a center west of Hudson bay, whence they diverged north, west, and southwest. In physical features they are of average stature and superior muscular development. The color varies considerably, even in the same village, but tends toward a brown. The skull is long, the face broad, and the cheek bones prominent. In point of culture the Tinneh stand low. The early missionaries who undertook the difficult task of bringing them into accord with Christian morals have left painful portraitures of the brutality of the lives of their flocks. The Apaches have for centuries been notorious for their savage dispositions and untamable ferocity. They are, however, skillful hunters, bold warriors, and of singular physical endurance.

Immediately south of the Athapascans, throughout their whole extent, were the Algonkins. They extended uninterruptedly from Cape Race, in New Foundland, to the Rocky mountains, on both banks of the St. Lawrence and the Great Lakes. The Blackfeet were their westernmost tribe, and in Canada they embraced the Crees, Montagnais, Micmacs, Ottawas, etc. In the area of the United States they were known in New England as the Abnakis, Passamaquoddies, Pequots, etc.; on the Hudson, as Mohegans; on the Delaware, as Lenape; in Maryland, as Nanticokes; in Virginia, as Powhatans; while in the Ohio and Mississippi valleys the Miamis, Sacs and Foxes, Kickapoos, and Chippeways were of this stock. Its most southern representatives were the Shawnees, who once lived on the Tennessee and perhaps the Savannah river, and were closely related to the Mohegans of New York.

Most of these tribes were agricultural, raising maize, beans, squash, and tobacco. They occupied fixed residences in towns most of the year. They were skillful in chipping and polishing stone, and they had a definite, even rigid, social organization. Their mythology was extensive, and its legends, as well as the history of their ancestors, were retained in memory by a system of ideographic writing, of which a number of specimens have been preserved. Their intellectual capacities were strong, and the distinguished characters that arose among them (King Philip, Tecumseh, Black Hawk, Pontiac, Tammany, Powhatan) displayed in their dealings of war or peace with the Europeans an ability, a bravery, and a sense of right on a par with the famed heroes of antiquity.

The earliest traceable seat of this widely extended group was somewhere near the St. Lawrence river and Hudson bay. To this region their traditions point, and there the language is found in its purest and most archaic form. They apparently divided early into two branches, the one following the Atlantic coast southward and the other the St. Lawrence and the Great Lakes westward. Of those that remained, some occupied Newfoundland, others spread over Labrador, where they were thrown into frequent contact with the Eskimos.

Surrounded on all sides by the Algonkins, the Iroquois first appear in history as occupying a portion of the area of New York state. To the west, in the adjoining part of Canada, were their kinsmen, the Eries and Hurons; on the Susquehanna, in Pennsylvania, the Conestogas, and in Virginia, the Tuscaroras. All were closely related, but in constant feud. Those in New York were united as the Five Nations, and as such are prominent figures in the early annals of the English colony. The date of the formation of their celebrated league is reasonably placed in the fifteenth century.

Another extensively dispersed stock is that of the Dakotas. Their area reached from Lake Michigan to the Rocky mountains and from the Saskatchewan to the Arkansas river, covering most of the valley of the Missouri. A fragment of them, the Tuteloes, resided in Virginia, where they were associated with the Monacans, now extinct, but who were probably of the same stock.

They are also called the Sioux. Their principal tribes are the Assiniboins, to the north; the Hidatsa, or Crows, at the west; the Winnebagoes, to the east; the Omahas, Mandans, Otoes, and Poncas, on the Missouri; the Osages and Kansas, to the south.

The Chahta-Muskoki stock occupied the area of what we call the gulf states, from the Atlantic to the Mississippi river. They comprised the Creeks or Muskokis, the Choctaws, Chickasaws, and later the Seminoles. The latter took possession of Florida early in the last century. Previously that peninsula had been inhabited by the Timucuas, a nation now wholly extinct, though its language is still preserved in the works of the Spanish missionaries.

The Creeks and their neighbors were first visited by Fernando de Soto in 1540, on that famous expedition when he discovered the Mississippi. The narratives of his campaign represent them as cultivating extensive fields of corn, living in well fortified towns, their houses erected on artificial mounds, and the villages having defenses of embankments of earth. These statements are verified by the existing remains, which compare favorably in size and construction with those left by the mysterious "mound builders" of the Ohio valley. In fact, the opinion is steadily gaining ground that probably the builders of the Ohio earthworks were the ancestors of the Creeks, Cherokees, and other southern tribes.

Much of the area of eastern Texas and the land north of it to the Platte river were held by various tribes of the Caddoes. Fragments of them are found nearly as far north as the Canada line, and it is probable that their migration was from this higher latitude southerly, though their own legends referred to the east as their first home. They depended for subsistence chiefly on hunting and fishing, thus remaining in a lower stage of progress than their neighbors in the Mississippi valley. Sometimes this is called the Pani family, from one of their members, the Pawnees, on the Platte river. Their most northerly tribe was the Arickarees, who reached to the middle Missouri, and in the south the Witchitas were the most prominent.

The Kioways now live about the head waters of the Nebraska or Platte river, along the northern line of Colorado. Formerly they roamed over the plains of Texas, but according to an ancient tradition they came from some high northern latitude and made use of sleds.

Omitting a number of small tribes, whose names would weary you, I shall mention in the Atlantic group the Shoshonee bands, called also Snake or Ute Indians. They extended from the coast of Texas in a northwesterly direction over New Mexico, Colorado, Arizona, and Nevada to the borders of California, and reached the Pacific near Santa Barbara. Many of them are a low grade of humanity, the lowest in skull form, says Professor Virchow, of any he has examined on the continent. The "Root-diggers" are one of their tribes, living in the greatest squalor. Yet it would be a serious error to suppose they are not capable of better things. Many among them have shown decided intellectual powers. Sarah Winnemucca, a full blood Pi Ute, was an acceptable and fluent lecturer in the English language, and their war chiefs have at times given our army officers no little trouble by their skill and energy.

The Comanches are the best known of the Shoshonees, and present the finest types of the stock. They are of average stature, straight noses, features regular and even handsome, and the expression manly. They are splendid horsemen and skillful hunters, but men never given to an agricultural life.

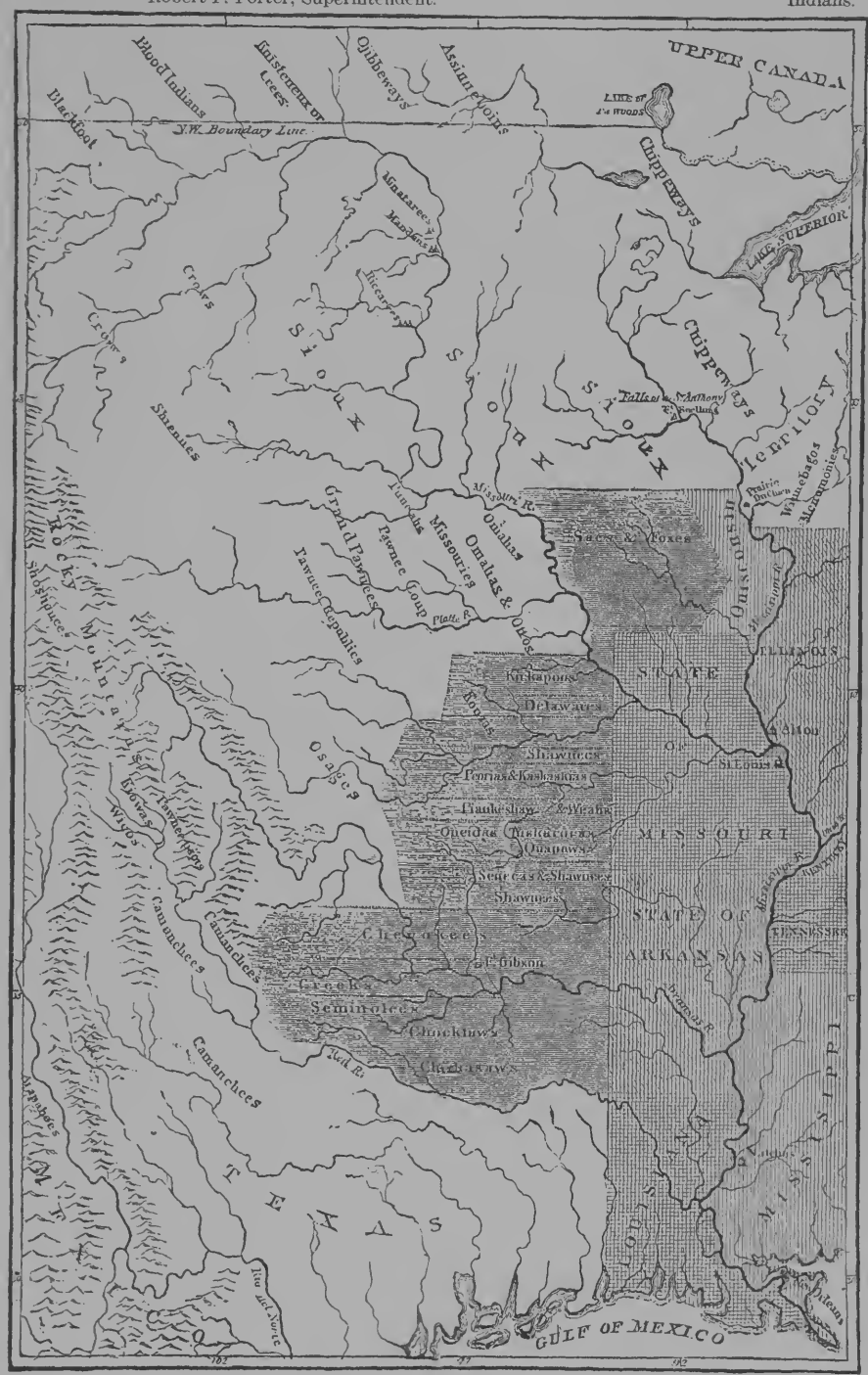
3. THE NORTH PACIFIC GROUP.

The narrow valleys of the Pacific slope are traversed by streams rich in fish, whose wooded banks abounded in game. Shut off from one another by lofty ridges, they became the home of isolated tribes, who developed in course of time peculiarities of speech, culture, and appearance; hence it is that there is an extraordinary diversity of stocks along that coast, and few of them have any wide extent.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

G. Catlin

HUDSONS BAY
LAKE WINNEPEG
Lord Selkirks Estab.
UPPER CANADA
LAKE SUPERIOR
UPPER CANADA
LOWER CANADA
Quebec
St Marys
Mackinaw
Chippeways
Chippeways
Chippeways
LAKE HURON
Montreal
Iroquois
Menomonies
Ottawas
Hurons
LAKE MICHIGAN
Green Bay
MICHIGAN
LONTARIO
Oneidas
Niagara Falls
Buffalo
NEW YORK
Albany
Troy
Onondagos
Tuskaroras
Senecas
Detroit
LAKE ERIE
Sioux
Falls of St. Anthony
OUISCONSIN
TERRITORY
Winnebagos
Sacs & Foxes
Floydsgrave
Sioux
Doughertys
Omahas
Ottos
Loways
Chicago
Putowatomies
Senecas
Wyandots
Shawnees
OHIO
PENNSYLVANIA
Pittsburg
Harrisb.
Philadel.
Baltimore
Washington
Peorias
ILLINOIS
Kaskaskias
INDIANA
Columbus
Cincinnati
Kickapoos
Alton
Fort Leavenworth
Konza
MISSOURI
St. Louis
Shawnees
KENTUCKY
VIRGINIA
Richmond
C. Charles
C. Henry
Osages
OSAGES
ARKANSAS
TENNESSEE
NORTH CAROLINA
Raleigh
C. Hateras
SOUTH CAROLINA
C. Lookout
C. Fear
Charleston
Cherokees
Upper Creeks
GEORGIA
Quapaws
Chickasaws
Choctaws
ALABAMA
LOUISIANA
Natches
MISSISIPPI
Mobile
Pensacola
Lower Creeks
Seminoles
St. Augustine
FLORIDA
Enchees
N. Orleans
GULF OF MEXICO
ATLANTIC OCEAN
Long. 77 W. from Greenwich



G. Catlin

UNITED STATES INDIAN FRONTIER IN 1840.

Showing the position of the tribes that have been removed west of the Mississippi.

In the extreme north the Tlinkit or Kolosch are in proximity to the Eskimos near Mount St. Elias. They are an ingenious and sedentary people, living in villages of square wooden houses, many parts of which are elaborately carved into fantastic figures. Their canoes are dug out of tree trunks, and are both graceful in shape and remarkably seaworthy. With equal deftness they manufacture clothing from skin; ornaments from bone, ivory, wood, and stone; utensils from horn and stone, and baskets and mats from rushes.

To the south of them are the Haidahs of Vancouver island, distantly related in language to the Tlinkit, and closely in the arts of life. Their elaborately carved pipes in black slate and their intricate designs in wood testify to their dexterity as artists. South of them are various stocks, the Tsimshian on the Nass and Skeena rivers, the Nootka on the sound of that name, the Salish, who occupy a large tract, and others.

All the above are north of the line of the United States. Not far south of it are the Sahaptins, or Nez Perces, who are noteworthy for two traits: one, their language, which is to some extent inflectional, with cases like the Latin; and the second, for their commercial abilities. They owned the divide between the head waters of the Missouri and of the Columbia rivers, and from remote times carried the products of the Pacific slope (shells, beads, pipes, etc.) far down the Missouri, to barter them for articles from the Mississippi valley.

The coast of California was thickly peopled by many tribes of no linguistic affinities, most of whom have now disappeared. They offer little of interest except to the specialist, and I shall omit their enumeration in order to devote more time to the Pueblo Indians and cliff dwellers of New Mexico, Colorado, and Arizona.

These include divers tribes, Moquis, Zuñis, Acomas, and others, * * * upon the same plane of culture, and that one in many respects higher than any tribe I have yet named to you. They constructed large buildings (pueblos) of stone or sun-dried brick, with doors and windows supported by beams of wood. They were not only tillers of the soil but devised extensive systems of irrigation, by which the water was conducted for miles to the fields. They were both skillful and tasteful in the manufacture of pottery and clothing; and as places of defense or retreat they erected stone towers and lodged well squared stone dwellings on the ledges of the deep canyons known as "cliff houses".

In connection with the discussion of the ethnography and the distribution of the Indians, two maps here given are as drawn by George Catlin. The first is an outline to show location of Indians in the United States in 1833. The second is a map of the Indian frontier in 1840, showing the position of tribes that prior to that date were removed west of the Mississippi river.

HISTORIC REVIEW OF INDIANS IN THE UNITED STATES.

(ALASKA EXCEPTED.)

HISTORIC REVIEW OF INDIANS IN THE UNITED STATES.

(ALASKA EXCEPTED.)

Indian history begins with the advent of the white people upon this continent. Much of what has been written about the pre-Columbian period is but a repetition of old fancies, legends, and traditions. There are a few mounds, or graves, with their contents, some inscriptions, and some pottery resembling present tools and implements common to the world; excepting these and his descendants and their legends the pre-Columbian aboriginal stands a myth.

The mounds or earthworks found in New York, Virginia, Tennessee, Kentucky, Ohio, and elsewhere were for defense, residence, or burial places. Built along streams, they were frequently in the vicinity of rich alluvial soil, where corn or other crops were easily raised, the rivers supplying fish and mussels, and the forests game in abundance. The cave and cliff dwellings of the rivers, streams, and canyons of Utah, Colorado, New Mexico, and Arizona and the ruined towns or pueblos on the plains in the same regions were also for defense and residence. Some of the ancient ruins, which have been restored on paper from the foundation lines, are deemed to have been communal houses. These three grades or kinds of structures, each conforming to the demands of climate, were found by the Europeans on their first settlement in what were the colonies of England, France, and Spain. The age or antiquity of any of these structures was not determined by them.

The ruins, cave towns, and cliff dwellings on the plains, in the cliffs, or along streams in Colorado, Utah, New Mexico, and Arizona, and in some cases adjacent to the present pueblos, have long been peopled by romance with legends of a race anterior to the ancestors of the present Indians. They have been mapped, platted, described, painted, and photographed until nothing new can now be given about them. Investigation shows that the pueblos were built of adobe, or sun-dried bricks, or stone blocks broken from the sandstone adjacent, or rubble or bowlders taken from the rivers or streams, and never of dressed stones as known to the whites; that they were the homes of the ancestry of the present Indians of the towns of the vicinity, and a part of the American race. The great area of the country covered by these ruins or dwellings is no evidence that it contained a vast population, for the country itself, its resources and features, prevented a large population, and a small population, abandoning easily built houses from time to time for economical reasons, or flying to cave or cliff dwellings for protection against a foe or to escape sudden inroads of water, will account for the great number of ruins or dwellings. The present Pueblo Indians of Arizona and New Mexico, living in the region of these ruins, are not a mysterious people nor a more ancient people than other tribes of the North American Indians. Six of the Moqui towns are inhabited by Shoshone Indians. The people of the seventh town (Tewa), originally from the valley of the Rio Grande, are probably also Shoshone, as well as those of the 19 pueblos of New Mexico. They are all probably a portion of the down drift of the Shoshone movement of centuries ago, which came from the north and went south down the valleys on the east and west of the Rocky mountains to the Rio Grande, thence to the Gila, and thence to the Pacific ocean.

The great variety of life among the various tribes of people on this continent when first noted by the whites is confusing on review and furnishes but little ground for comparison. The varying degrees of progress or of detail of daily tribal life are perplexing; still, the climate of the several sections in which the aborigines were found in these varying conditions will account for much of the difference in customs, forms, and modes of life.

It is in evidence that many Indian tribes have become extinct from various causes, especially war, famine, and disease, since the European has been on the continent; others were described by the Indians as having become extinct long prior to the white man's arrival; so that by observation and tradition, as well as their own statements, the thought is forced that the Indian nations or tribes or bands were on the decline at the date of the arrival of the whites under Columbus. Still, with all this presumably large aboriginal population in what are now the United States, not a vestige remains to tell of the so-called pre-Columbian men and women except now and then a mound, a fort, a pueblo, or a grave, and traditions and legends.

The European found the Indians self-sustaining and self-reliant, with tribal governments, many forms of worship, and many superstitions, with ample clothing of skins and furs, and food fairly well supplied. They were wild men and women, to whom the restraints of a foreign control became as bonds of steel.

In 1832 George Catlin, the eminent ethnologist, from observation, gave the rank and grades of men in the various Indian tribes, which, with some slight modifications for local forms and necessities, were general. The United States, since establishing the reservation system, has done much toward doing away with these grades.

The United States Indian agents now approve or reject the selection of chiefs, if any be selected, and when there is a chief his power is nominal, no matter who selects or approves him. The constant hunt for the mere necessities of life by the Indians has somewhat removed the old sense of dependence on the chief.

The following are the grades given by Mr. Catlin:

1. War chief: the first man of the nation; the first to whom the pipe is handed on all occasions, even in councils or treaties; the man who leads in battle, is first in war, speaks first in council of war and second in peace councils or treaties.

2. Civil chief: the head man of the nation, except in times of war; speaks first and smokes second in peace councils; is chief orator of the nation.

3. Warrior: a man who is not a chief, but has been on war parties and holds himself ready at all times for war excursions.

4. Braves: young men not distinguished as warriors, but known and admitted to be courageous, who stand ready at home to protect their houses and firesides.

As our Anglo-Saxon ancestor moved across the continent from the east to the west he met several types of the Indian: Indians living upon cultivated corn, grain, and vegetables, wild grains, fruits, and roots; flesh eaters, root diggers, and fish eaters. Everywhere he found the Indian conforming through necessity to his surroundings, taking advantage of the situation, and ingenious with the elements around him.

The highest intelligence was found among the Indians of the Atlantic coast and east of the Ohio river, this intelligence gradually decreasing, until the most squalid Indian was found beyond the Rocky mountains and to the Pacific coast and northward, and in regions where the natural resources were limited.

Peaceful at the advent of the whites, then hostile, the Indians became more wild and savage as our ancestors proceeded westward, this fierceness being aggravated by the advancing lines of Anglo-Saxon civilization.

The aboriginal American Indian furnished a theme for poet, historian, and novelist. Cooper's novels, delightful and heroic, with other Indian romances, have produced in the American mind a belief in a higher type of Indian than ever existed. So with all romance of Indian life. The high type demanded by false types in literature and poetry has worked gross injustice to the present North American Indian. It has created in the popular mind, in sections where he is not actually known, a false impression of his capacity, his manhood, and his fitness for the demands of Anglo-Saxon life. In fact, by reason of this false teaching, we expect too much of him. He has been placed upon a high pedestal in literature, story, and song, and at a distance, like the great statue, he shows neither defect nor lack of symmetry. On close inspection the present Indian clearly indicates a great decadence from his reputed ancestors, and convicts of exaggeration many of the writers contemporaneous with his forefathers.

As a rule, the present reservation Indian does not change unless compelled by necessity or force. Outside surroundings do not affect him as they do other people. He welcomes death, but resists the tendered civilization. Indian life from his point of view is perfect, and has always been. The continent was his, and he, an uncontrolled child of nature, the perfection of a wild man. He roamed over it without restraint. In early days he received hospitably the few whites who visited him, and cheerfully divided his food with them.

Along streams in the interior prior to the advent of the Europeans the dugout canoe was the Indian's conveyance. The Spaniards brought the modern horse to America. Some of the horses escaped in the southwest and ran wild in bands. The Indians soon captured and adopted them, and so after a time the canoe was partially abandoned, and as a result the roaming plains Indian followed. The new means of locomotion, the horse, became the Indian's inseparable companion. The interior of the country was thus easily explored. The plains where the horse was found running wild became of value as horse producing grounds, and almost incessant war was the result; but if tradition is to be believed, war was the normal condition of the Indian tribes of North America. The horse, enabling the Indian to follow the buffalo for food and clothes, and the claiming of the lands by the tribes encouraged his nomadic habits and paved the way for his continued unsettled life. The buffalo grounds were also battlefields where the southern Comanche fought the northern Sioux and the Pawnee and the Cheyenne met in deadly conflict.

The wandering habits of many tribes and their varied manners and customs may account for the great number of tribal languages. Permanent and isolated tribal settlements also aided the growth of distinct speech. Then the ideal Indian life existed. The battle for the necessities of life was not a struggle as now, because game was abundant and people were not so numerous. Skins and furs for clothing and for making lodges, tents, or tepees were plentiful; and the flesh of the fur animals was good for food. The streams abounded in fish and the seasons brought the unfailing crops of roots and nuts. War, theft, and laziness in the men were virtues, and labor by the women a duty. The workers in the tribes were few, and the breadwinners were the decoy, spear, and bow and arrow. The patient squaw was the stay of the family, being in fact a beast of burden and both camp guard and keeper, while the males loafed, hunted, stole horses, fished, or made war. Wants were comparatively few and easily supplied. Waste of flesh food was then the rule; still, with all his carelessness, the Indian had some idea of economy in the killing of beasts for food, as the buffalo herd or game preserves were invaded only in season.

In illustration of Indian life, consider the conditions and surroundings of lake and river Indians of the middle United States. The Pottawatomie, Chippewa, Ottawa, Huron, Wyandotte, Miami, Shawnee, and Kickapoo roamed along the lakes, rivers, and streams of what is now Ohio, Indiana, northeastern Illinois, and Michigan. This was to them an ideal home. The water yielded fish, the trees shelter and fuel, the plains food and clothes. The Detroit river was then the favorite passageway and rallying point for the northwestern Indians. On it the canoes

came and went, and it was an artery in the system of aboriginal life. Game was abundant, including bear, elk, moose, wolves, beaver, otters, muskrats, and rabbits. Wild berries were indigenous. The sugar maple contributed to the luxury of the savage taste. The wild rose, honeysuckle, and clematis made the forest air fragrant, and along the waterways and lakes the lily waved its welcome of beauty in myriad blossoms. Night came as a time of rest, and while nature worked the Indian slept, and on the morrow, as the sun's rays kissed the longing earth, he arose to a bountiful repast not created by man. The incoming of the white man changed all this. The first sentence of the Latin tongue spoken in the northwest ordained the death of the Indian. He felt it, and neither honeyed speech, tuneful song, nor gilded vestment and protecting church could reconcile him to the foreign invasion and control. The green wood soon echoed to the ax of the settler, and the stalwart son of the forest who had walked through his own possessions, alert and erect as the towering pine, became of necessity a stealthy or hiding outcast in the land of his fathers, and crawled by night amidst the groves where, prior to the advent of the whites, he had boldly walked by day as a free man, unchallenged of his tribe.

That the North American Indian was a seafaring man prior to the advent of Europeans there is no evidence. He was not met with at sea or at a distance from the coast by the Europeans. He did not, as a rule, sail on the lakes, and his sailing on the rivers was in dugouts or rudely made craft. If he originally came by water across the sea his descendants early lost the trade of their fathers. Captain Howard Stansbury mentions the launching of a boat in 1849 on Great Salt lake, and the surprise it awakened among the Indians dwelling along its borders, and ventures the suggestion that it was the first boat they had ever seen. The North American Indian was a land lover. He held to the earth. The forest and plains had more charms for him than the roar of breakers and the crush of waves. He considered lands to be tribal, not individual, property. He used lands he found vacant and fitted to his wants, but the individual use was merely possessory. The tribal lands, or claims for them, were held tenaciously, and the invasion of hunting grounds by other tribes was resisted, and frequently war followed.

Investigation shows that the Indians prior to the coming of the whites had portioned out the surface of the country fairly well, and that by consent or tacit agreement separate sections of the country were occupied by tribes of the several stocks. In illustration: the Sioux, in a broad swath down the valley of the Mississippi, reached the far southeast: the Catawbas, of Siouan stock, were in North and South Carolina; the Biloxis in Louisiana, while the Tutelos, of the same stock, lived in eastern Virginia. The Shoshonean stock roamed down through the middle basin between the Rocky and Sierra Nevada mountains, in Idaho, Utah, Colorado, New Mexico, and Arizona, to the Pacific ocean, the Indians of the San Luis Rey mission, in California, being of this stock. Lands thus claimed were respected by the other tribes. The leagues of the Iroquois and the Dakotas seem to have been the comprehensive leagues, while in other instances adjoining tribes leagued as emergency required for attack or assault. Tribes were sometimes found in perpetual league, as for instance the Hurons and the Shawnees.

Indian nomadic life prevented large families. The various Indian tribes were generally nomadic within the areas claimed by or conceded to them by other tribes. They moved with the seasons, following the game or going to corn growing grounds. Those who depended most upon agriculture were the most permanent, because the climate of the agricultural sections was unusually good, and the country, generally limestone, abounded in root crops and birds, and the streams contained fish. These natural resources made this class of Indians less nomadic than those who were mere flesh eaters, depending on game. Indians were good judges of natural resources and possibilities, and they never of their own choice selected a desert on which to live. The Jesuits in North America made no settlement which died out, except perhaps one, and that on the Missouri river. In fact, almost all their settlements became cities. The prefix St. to a city in the United States is pretty sure to designate an original Catholic location. These fortunate locations were due to the fact that the priests sought the Indian settlements or towns and always found them favorably located for fish, flesh, and water, and grain and root crops.

Wild and free life made the Indian improvident. It gave him no care for the future. Even now a week's rations is consumed in 2 days, for he eats prodigiously, and besides he is not certain there may be any food on the morrow. Nature has also conspired to make the Indian thriftless and unstable. In his free condition he was the ideal wild man, pure and simple, and to this day many Indians are but little changed in their wild instincts. Then the restraint upon his appetite, physical or otherwise, was satiety, and death was met with nerve and as a condition of life. Cunning and ingenious, and with some mechanical skill, he placed nature under tribute for arms, weapons, decoys, and game traps. As a hunter he was more adroit than the wildest game, more fleet of foot than the elk or deer, and more stealthy than the wolf.

The Indian village was and is the unit of organization in almost all the tribes. The individual was and is merged in the village. With the sedentary Indians the villages were of a permanent character. With the nomadic Indians lodges or tents, with their live stock and property, composed the village. In peace the nomadic village was placed in a favored retreat, and here the Indians remained until war or the seasons forced them to remove. By marks or signs a band could tell what Indians had preceded it. As a rule, the bands of a tribe had their well-defined camping grounds, which were sacred to them. A tribe seldom, if ever, camped or lived in a compact mass. The villages were frequently remote, and in war were signaled with fires or alarmed by runners. In war old men and women cared for the camp and protected it. When a war party returned, one of their number was selected to bear a pole upon which were suspended the scalps taken from the enemy. The Indian village or camp

(town it was called by the Creeks) was the seat of organization and power with the Indian tribes. The individual who led a band was the head of the village, and his power in the council of his tribe depended upon the number of warriors in his village, just as civilized nations have their influence in the world by reason of their armies or navies. This Indian village life, the growth of centuries, is now partially perpetuated on large reservations, and the love of it is one of the chief causes of the Indian's resistance to the white man's customs. The Indian does not like to live isolated. Dances preceded and followed all their movements, good or bad. Necessity and inclination made laws for them. From the camps or villages the warrior set out to acquire new honors or to meet death. To them he returned alive, or his story came with the survivors. This was the life of the ancestors of the Indians, and with some tribes it still continues.

The Latin and Anglo-Saxon life which poured in upon the Indian was to him invasion. The pale face to him was a robber, who despoiled him of his lands and game, and so became for all time his enemy. The Indian's first impression of the white man was not very favorable, and to him the white man has not changed, except to be looked upon as more grasping. He found in the first white man the same instincts of trade and desire to oppress the lower orders of men that he finds now.

While the Indians in past ages had all the benefits arising from contact with beautiful scenery, all that bounteous nature could give to please, ennoble, or entrance, in an area so great that all climates were within his domain, and all altitudes, from the towering mountain sublime in its upreaching to the low and poetic ranges of hills where verdure lay the year round and the wild flower blossomed with each succeeding rain, no Indian was ever inspired to the softer ways of life by the grand effects of lavish nature. None of these beauties seem to have raised the Indian to ways of refined peace. Always he seems to have been content with material things.

Indian eloquence has been aided by the beauties of nature, and his love of country, as depicted in his interpreted speeches, shows the influence of scenery. The wild man has a love for the spot on which he was born, even though it be but a rock, and he sticks to it tenaciously.

The Indian vocabulary does not admit of much true oratory in speech, but his tones and gestures are always eloquent. Except an Indian be educated out of the Indian tongue, his periods are not musical and his ideas do not come forth in compact method. An Indian is frequently eloquent with his eyes and hands, but seldom in his ideas, as expressed in the Indian tongue. Still, metaphors are much used in the speeches and conversation of Indians, particularly the Iroquois in New York. When the weather is very cold the Iroquoian says "it is a nose cutting morning"; of an emaciated person, "he has dried bones". A steamboat is "the ship impelled by fire". A horse is "a log carrier". A cow is "a cud chewer". In old times these Indians kept warm by covering themselves with boughs of hemlock; and now if an Indian is about to repair his cabin he says "I will surround it with hemlock boughs", meaning that he will make it warm and comfortable. When a chief has made a speech he finishes with saying "the doors are now open, you can proceed". The Iroquois call themselves "the older people" and the white man "our younger brother".

Indian efforts in graphic art show the meagerness of his constructive power or idea, and his lack of mathematics accounts for his want of power of concentration.

As individuals the Indians sometimes show sterling virtues. Scores of incidents can be related of their faithful friendship to the whites during the present century, and many of them are capable of becoming good and industrious citizens.

The real North American Indian sometimes dresses in highly colored blankets, when he can buy them, or in the government blue blankets sometimes furnished him, but when in the vicinity of towns or settlements he wears the rags cast off by the whites.

Delegations of Indians visiting eastern cities and the Indians usually seen in the east are well dressed and present a fantastic appearance. They impress with their picturesque garb. To see a tribe, in the native condition on the plains, thus dressed would be a sight indeed. The truth is, the dress is borrowed, and the entire wardrobe of a tribe is drawn upon to fit out the visiting delegates, the several owners of the traveling wardrobe remaining at home tightly rolled up in blankets. Photographs of Indians kept on sale are those of Indians fixed up for artistic effect and to catch the popular eye. When at home, rags and feathers or nature are the usual dress and decoration of the reservation Indians, except where the government provides. A visiting Indian is a very different person in appearance from an Indian at home.

The squaws in winter roll their lower limbs in gunny sacks; they capture all the cast-off female clothing of towns in their vicinity on the frontier. Buckskins and furs are now almost gone. In fact, anything will do for body covering.

The American colonists had a severe experience with the Indians, and Mr. Jefferson, in writing the Declaration of Independence, expressed the prevailing opinion of them when he wrote in that instrument of the "merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions".

The European did not teach the Indian the brutalities of war. From the statements made to the first white men with whom he came in contact, the normal condition of the North American Indians prior to the advent of Europeans was war, cruel and bloody. The several tribes, when they fought, fought to exterminate. They had no firearms or swords of steel, but they used with cunning brutality the club, the spear with stone point, the bow and

arrow, and the stone brainer: rude but effective weapons. These wars were generally for encroachments on fish or game preserves or territory.

The Europeans taught the Indians the use of firearms. They also taught them the value of cunning and diplomacy in transactions with men; and so after a time under this tutelage the Indian laid aside his club and spear and depended more upon deceit, words with double meaning; as he puts it, "speaking with a forked tongue". The Caucasian also initiated him into the mystery of drunkenness, for it is not noted that the Indian had an intoxicant prior to the time the Europeans first met him. Smallpox and venereal diseases were also the white man's contributions to his red brother's ills.

At the advent of the Europeans, and especially in Virginia, the Indians, according to their own statements, were exterminating themselves. They told fabulous stories of great tribes of Indians once in existence, but now extinct; of vast hordes of large sized men and women in the west of the continent, who were overcome and destroyed. Their imaginations from time to time increased these exterminated tribes and their numbers.

After the colonization of the continent by Europeans the Indian became so busy in watching the white man and his movements that he had little time to battle with his fellow Indians; and so for the first 100 years after the white man came the Indians probably increased.

Still, along the Indian trail to oblivion, the white man, in many cases, has been as brutal and fiendish as the Indian, and with less excuse, for one is civilized and the other wild and untutored. There has been up to within a few years past but little humanity, charity, or justice in much of the white man's treatment of the American Indian. No apology can be offered for it; no excuse. save the domination for a time of the brute in our superior white race and the attempt to out-Herod Herod, for at times Indians have been wantonly murdered or used like beasts. The Indian is a coward in warfare, because he fights behind rocks and bushes, and usually begins his wars with the murder of white women and children. He is at all times treacherous. and fights like a wild animal, stealthily creeping and crawling up to his prey, but when cornered he fights like a devil incarnate. Indians who are brutally brave in battle are at other times arrant cowards. The fierce and warlike Apache of Arizona, cruel and brutal in his warfare, hides like a coward at night, and traveler or soldier is always safe from attack from him after nightfall. The darkness to the Indian is peopled with evil spirits and dreaded and dangerous forms, so he hides away until daylight. The once cruel and dreaded Brule Sioux on the Brule reservation, South Dakota, will not venture abroad at night, and, when forced to do so, will keep up an incessant hallooing and will not go far unless answered by a friendly shout.

As a fact, almost all the superstitions and customs recorded of the Indians during the past 400 years still exist, or traces of them can be found among both the wild and so-called civilized tribes, and frequently with Indians not in tribal relation or their descendants. This applies to reliable and authentic superstitions and customs, not to the idle fancies of imaginative Indians.

In illustration of Indian tenacity in holding to old customs, an Indian and his moccasins are yet almost inseparable companions. He seems born in them; he walks and sleeps in them, and he is buried in them. An Indian may be habited in a dress suit, but the chances are that his feet are covered with moccasins. In the army he dresses in uniform, but almost always insists on the moccasins. At the training and industrial schools it is with difficulty that he can be induced to discard them. Even after Indians are known as civilized they will be seen with moccasins.

Most of the American Indians are pigeon-toed, probably growing out of the fact that having no heels on their moccasins and walking on the ball of the foot the foot turns inward; the male Indians also have a habit of crossing their feet when they sit.

For a long time it was believed that the North American Indian possessed positive and useful knowledge of the medicinal properties of plants, roots, and herbs, and certain portions of animals or birds indigenous to their country. Marvelous stories have been told of this knowledge and the cures made through it. Many white men have become rich from the sale of supposed Indian remedies, which the Indians never knew. Investigation shows that if they possessed any such knowledge it was exceedingly limited. Their surgery was of the crudest character, and in some cases almost brutal. Superstitions, appeals to charms, incantations, and trickery were and are the chief remedies used by the Indian medicine man, or shaman. Childbirth is attended to by women. The report of a special agent inferentially shows what has been known to a very few Indian querists, that the polygamy of most Indian men is largely in the nature of lechery. The Indian medicine men are simply the vilest of quacks, working upon the credulity of the people. Through their acts and advice many deaths have resulted.

The Indian is the embodiment of cruelty. Boy or man, he enjoys torturing all living things, but the women in this respect far excel the men. The prolonging of suffering while torturing a captive the Indian can acomplish with rare dexterity.

The Indian squaw is the tenderest possible mother, affectionate, loving, and even going hungry for her child; at the same time she is a fiend in war with the whites, and is the embodiment of cruelty in her methods of torturing the captives, men, women. and children.

The ancestors of the present Comanches at Kiowa. Comanche, and Wichita agency. Oklahoma, were noted for their cruelty to prisoners. The Comanches in the olden times, or in early Texan days, were known as Comanches of the Woods (those who lived in the timber) and Comanches of the Prairies (horse Indians).

Senator Sam Houston, in the Senate of the United States, December 31, 1854, in speaking of them, said:

There are not less than 2,000 prisoners (whites) in the hands of the Comanches, 400 in one band in my own state. * * * They take no prisoners but women and boys (killing the men). The boys they treat with a degree of barbarity unprecedented, and their cruelties toward the females are nameless and atrocious.

Many illustrations of the habits of the Sioux and other tribes in mutilating the dead whites after battle or massacre may be found in official reports of government officers. Squaws and children actually engage in war when necessary.

The North American Indian has an insatiable greed for money, and change in his condition can be aided by giving him a chance to acquire it. While low in his instincts he has the basis for development. With all his lack of reasoning powers, the Indian has rare perceptive faculties in the matter of the retention of his own property, and he discovers dangers to it at the proper moment. These faculties are inborn.

Indians as a class are egotists. Their egotism asserts itself in their tribal as well as personal matters. Each tribe asserts itself to be "the people", the other tribes being mere "raise ups" or "drop offs". The medicine men are unusually oppressive egotists.

Indians frequently have several names. George Catlin in 1832 wrote of this:

Nothing is more embarrassing for the traveler through the Indian countries both of North and South America than the difficulty of obtaining the real names of Indians, owing chiefly to the singular fact that no Indian in either country will tell his name, but leaves it for occasions or for other Indians to reveal.

The Indians have generally their family names in the idiom of their tribe, and having no Christian names, they often attach to them significations which are wrongly supposed to be their interpretations. A great proportion of Indian names (like Jones, Bailey, Roberts, etc., in English) admit of no translation. In these cases the interpreters give their family names, joining to them the qualifications for which the individuals are celebrated, as Oon-disch-ta (the salmon spearer), Oon-disch-ta (the tiger killer), as we would say, Jones (the shoemaker), Jones (the butcher), etc.; and yet another difficulty still more embarrassing, that most Indians of celebrity have a dozen or more names, which they use according to caprice or circumstances.

I recollect that when I was painting the portrait of a Comanche chief I inquired his name, which another chief, sitting by, gave me as Ish-a-ro-yeh (he who carries a wolf). I expressed my surprise at his getting such a name, and inquired if he had ever carried a wolf, to which he replied: "Yes, I always carry a wolf", lifting up his medicine bag, made of the skin of a white wolf and lying by the side of him as he was sitting on the ground.

How curious (Indian) names and how pleasing. Among the Mandans, the reputed belles, when I was there, were Mi-neek-e-sunk-te-ca (the mink) and Sha-ko-ka (mint), daughters of 2 of the subordinate chiefs; among the Riccarees, Pshan-shaw (the sweet-scented grass); among the Minatarrees, a few miles above the Mandans, Seet-see-be-a (the midday sun); * * * among the Assiniboines, Chin-cha-pee (the firebug that creeps); among the Shawanos, Kay-te-qua (the female eagle); of the Ioways, Ru-ton-ye-wee-nee (the strutting pigeon); and among the Puncahs, Hee-la-dee (the pure fountain), and Mong-shong-shaw (the bending willow); among the Pawnee Picts Shee-de-a (wild sage), and among the Kiowas Wum-pan-to-me (the white weasel).

Mr. Catlin in the same work also calls attention to the variety and singularity of the names of Indian men, as shown in his catalogue, such as "The very sweet man" and "The grass, bush, and blossom".

This duplication of names of Indians continues to this day. In fact, many Indians have merely nicknames given them by the whites or for reservation use. Some go by numbers, as Jim No. 1, Jim No. 2, Jim No. 3. Indians have no family names which white men understand. For the past 2 or 3 years the agents on the reservations have been giving them names. The census rolls of 1890 show the continuance of curious Indian names.

There is much romance in ideal Indian names. Minnehaha, abbreviated in the west to Minnehaw; Hiawatha, Toyaba (pure white spirit), Eufaula (falling water), and Weewoka are soft and euphonious. The names of some of the real Indians of the present time are: among the Creeks and Cherokees, Man-afraid-of-his-Horse, Tom Potato, Hog Shooter, Pig Mike, Samuel Walking Stick, Samuel Poor Boy, Adam Dirt Seller, David Bull Frog, James Tin Cup, Archie Big Foot, Thomas Rooster, Robin Dirt Pot, Walter House Fly, Liar, Samuel Squirrel, Two Strikes, Hump, One-Eyed Sam, Old Bolly, Mouse, and Little Horse Nos. 1, 2, 3, 4, and 5.

The following are Indian and white names of Bannock Indians taken from the ration list of the Bannock tribe at Fort Hall agency, Idaho, in November, 1890: Weed-ze-we, Teton Bill; Coppe-que-tan, Coffee Grounds; We-he-din, Iron Mouth; Se-tso Po-ku-wak-i, Chinaman's Family; Ca-nave, Johnny Stevens; Egi, Little John; Pah-a-give-ta, Big Mack; Saw-a-hun, Little Old Man; Pi-ze, Pit Piper. Such lists could be extended indefinitely.

The Indian will be remembered in the coming centuries from the fact that he has impressed himself upon the laws of the republic, and given names to many of its states and territories, cities, towns, rivers, and mountains.

The following are Indian words, with their meanings, used for names of some of the states and territories: Alabama, here we rest; Alaska, great country; Connecticut, upon the long river; Idaho, gem of the mountains; Illinois, Franco-Indian, tribe of men; Indiana; Iowa, Franco-Indian, drowsy; Kansas, smoky water; Kentucky, at the head of river; Massachusetts, about the great hills; Michigan, a weir for fish; Minnesota, cloudy water; Mississippi, great long river; Missouri, muddy; Nebraska, water valley; Dakota, leagued; Ohio, beautiful; Oklahoma, beautiful land; Oregon, great river of the west; Tennessee, river of big bend; Texas, friends; Utah, named after a tribe of Indians; Wisconsin, wild rushing channel; Wyoming, the large plains. The word "Arkansas" is supposed by many to be a compound word composed of the Indian words "Kansas", "smoky waters", and "Arc" "bow". But this is an error. The word is of Indian derivation, and its signification unknown. In the official report of the secretary of State for Arkansas, September 30, 1890, on page 350, it is stated that Marquette called the Indians he found on the west bank of the Mississippi, near where Memphis now is, A-kan-sea;

that La Salle wrote of visiting the village of Ar-kan-sa; and that De Tonti wrote of them as Arkances. "The name", adds the secretary, "is usually spelled by these early writers without either the terminal "w", or the terminal "s", but was pronounced Ar-kan-sah. In all the early laws and official documents, as late as 1826, the name is spelled with the terminal "s-a-w". In the act of Congress creating the territory in 1819 the name is spelled Arkan-saw nine times. In 1881 the legislature of the state passed a concurrent resolution to the effect that "the true pronunciation of the name of the state is that received by the French from the native Indians, and that it should be pronounced in three syllables, with the final "s" silent, the "a" in each syllable with the Italian sound, and the accent on the first and last syllables.

It has been quite the mode recently to drop Indian names for places and natural objects and adopt names of modern persons or designations from the ancients. Indian names, however, have special import, and should be retained. Centuries ago the continent was fairly well explored, and while the several nationalities stamped their sufferings, glories, or prowess upon the topography of the country with the names of sovereign leaders, they in many cases adopted the Indian names.

That the North American Indian had or has any well-defined religious views or beliefs as we understand them remains yet to be ascertained. The ideal Indian has a religion, but the real Indian has none. "God", a word he first heard from Europeans, has to him in fact no special significance. It means anything around and above him. His mythology is crude and embraces the natural features about him: fire, water, the air, earth, the sun, moon, and stars, and all animated nature. The real Indian hangs to his mythology, which is ingenious for its elements but unsatisfactory as a theory, with desperate tenacity.

While the North American Indians, according to some authors, have a complete system of religion in forms most ingenious and mathematical in its sequences, these same Indians are incapable of inventing, constructing, or building anything that requires the mental power of combination. They can not smelt iron or copper, or carve stone or wood except in imitation and in a feeble way, save the Alaska Indians, or do other mechanical things. In fact, they have no mathematics in their methods, and many of these alleged singular and complex religious and other systems would not be known save for their development or invention by white men. It remained, in many instances, for white men to tell the Indian what his methods and systems were.

The Indian has the faculty of being led in conversation. In fact, he likes to be so led, provided he sees any food or largess at the end, and any ingenious ethnologist or investigator wedded to a theory, if he has a vivid imagination and a stock of money and food, can obtain ample proof of that theory from an Indian. Left to himself the Indian has no theories to propose to white men; and while the most garrulous people among themselves they become silent at the approach of the white man, their natural enemy. Approach an Indian camp quietly and unobserved, and you hear the clatter of tongues and the laughter of children. The women chatter like white gossips and the children bubble over with fun. Indian children seldom, if ever, cry, and a brutal Indian father or mother is most unusual. An Indian woman will unstring the cradle from her back, take the child out, fill her mouth with water, eject it in a spray, and wash the vermin or dust from the child, which never even whimpers, carefully replace it, string it to her back, and trot along to catch up with the moving band. Again, she will take the child out when hot and cool it by blowing over it, and when cold in the winter she will also warm it by blowing her hot breath over it. Indian children seem to have the same secretive instincts as young mice and rats; they do not make any noise and give no sign of their presence. This is common to most wild animals. Young cats, puppies, colts, and calves, being domesticated animals, and white infants, make much noise from their birth. The silent Indian will, however, on the production of money, food, or clothing, forget his animosity to the whites until after the ownership of the visible objects is settled, when he will become talkative; during this time almost any theory can be proven.

The priest in some cases marries the Pueblos of New Mexico by the ceremonies of his church, and frequently immediately afterward they are remarried in the old Indian way. Sometimes prior to the dance and estufa ceremonies, lasting several days, the priest is removed to a safe distance, placed under guard, and held a prisoner until the affair has ended.

The Indian is superstitious, but superstition is not by any means common to savage races. In fact, many are led to believe from observation that culture frequently breeds superstition. The Messiah craze of 1890 among the Indians was no worse than some of the isms among the whites.

The Indian is tenacious of his beliefs and customs. In past years too many attempts have been made to correct Indian forms and observances, not heeding the fact that many of these are the results of long established and serious beliefs.

In an account of the state of the missions newly settled by the Jesuits in California, by Father Francis M. Picolo, made to the royal council at Guadalaxa, in Mexico, February 10, 1702, is this reference to the religion of the Indians of California in 1697:

The Californians [Indians] are a very lively people, and fond of joking. This we found when we first began to instruct them. They, whenever we committed any error in speaking their language, laughed at and jeered us; but, now that we are better acquainted, they correct us, whenever we commit a fault, in the civilist manner, and whenever we explain some mystery or article in morality which interfered with their prejudices or ancient errors, they wait till the preacher has ended his discourse and then will dispute with him in a forcible and sensible manner. If cogent reasons are offered they listen to them with great docility, and when convinced they submit,

and perform whatever is enjoined on them. They did not seem to have any form of government, nor scarce anything like religion or a regular worship. They adore the moon, and cut their hair (to the best of my remembrance) when that planet is in the wane, in honor of their deity. The hair which is thus cut off they give to their priests, who employ it in several superstitious uses. Every family enacts its own laws at pleasure, and this possibly may be the cause of the frequent contests and wars in which they are engaged with one another.

Some of the surroundings of the attempts at christianizing the American Indians in later days were not calculated to inspire particular confidence in the promised "peace on earth and good will to men" to come from the adoption of the creed preferred by the white man. The nonprogressive, those who believed in holding on to the old Indian ways, frequently had strong arguments to use with their people against change and conforming to the ways of the whites. Willing ears listened to the recital of these incidents and willing hearts carried them over the plains or in the groves to roaming Indians from the Gulf to the Lakes. The story of the massacre of the Christian Indians at Gnadenhutten, in what is now Ohio, March 8, 1782, was treasured by the old Indians, and repeated to listeners along the frontier from 1782 until 1810, and greatly aided Tecumseh and his Winnebagos in inciting the other Indians to revolt.

The North American Indian, a child of nature, seems to possess a peculiar logic, and it seems to have been born in him.

On a visit to the Dacotah mission in 1859 a scalp dance was held near the mission house. I was indignant. I went to Wabasha, the head chief, and said: "Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippeway whom your young men have murdered; he had a wife and children; his wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day He will ask Wabasha, 'Where is your red brother'"? The old chief smiled, drew his pipe from his mouth, blew a cloud of smoke upward, and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man; he has my book; I love him very much; I have a good place for him by and by'. The Indian is a wild man; he has no Great Spirit book; he kills one man; has a scalp dance; Great Spirit is mad, and says, 'Bad Indian; I will put him in a bad place by and by'. Wabasha don't believe it".—Bishop H. B. WHIPPLE, Minnesota, April, 1890.

The Indian usually soon perceives the attempt to convert him to the white man's creeds and resists it with vigor.

On the reservations the Indian is cunning enough to see that he may reap some personal advantage by getting the agent and missionary at loggerheads, and to this end he frequently works. All the reservation Indian's aims and means are directed toward the acquisition of material things, things brought to him by others. A church on a reservation which clothes its Indian school children and has other material aids gets a full attendance. Komo, a Ute Indian, while explaining that he and his people were nominally christians, unwittingly gave the reason when he said, "Oh! we go down to Salt Lake city once a year, get baptized and get blankets". At the present time church attending Indians on the reservations are called by the whites "pork and flour Indians", as these commodities are sometimes distributed to them.

In considering the present reservation Indians it is well to recall that it is over 200 years since Massasoit, Philip, or Powhatan lived; a shorter period since Brandt, Red Jacket, Tecumseh, Black Hawk, and Osceola were ruling chiefs; while Little Crow, Rain in the Face, Red Cloud, Scar Faced Charley, Joseph, Bannock Jim, and Sitting Bull are near neighbors.

The Indian one now meets is a plain, every day fact, and he is found to be eminently open and plain in one purpose, and that to get a living with as little effort as possible. The Indian is never so much in earnest as when at the national trencher. He begins when the food is before him and ends when it is all consumed; still, when compelled, Indians can live upon as little food as any people.

A hundred or more years ago, in a report to the French academy, written by a competent and famous investigator, it was stated that "the North American Indian is an enigma", and this can in truth be written of him to-day. While an enigma he is of a magnificent race, physically. When we consider the ravages of disease, intermarriage, exposure, starvation, and the white man, and then consider the number of Indians now here, as against the number at the advent of the European on this continent, the Indian would seem to be a startling example of the survival of the fittest. War fits his nature, is his occupation by design, and gives him fame. His heroes are warriors, and so tradition and fact encourage him to follow war as a recreation or profession.

Being the original occupant and owner of the lands he can not see why he should give way, go to the wall, or move to parts unknown. He can not understand the profit to come to him and his by his being despoiled first and absorbed afterward. With his limited experience he can not understand why so much should be exacted of him, and so little be done of a practical nature by those receiving most of the benefits. Centuries of living by roaming, war, and the consuming of the wild products of nature have not especially fitted him for readily accepting Anglo-Saxon civilization.

The Indian's battle has been for the control of the heart of a continent. With few exceptions he does not realize the necessity for change. It was bred in his bone that labor is dishonorable. The approach, demands, and requirements of civilized life foretold to him the end of the old Indian life, and the curling smoke from the settler's hut the doom of his unrestrained liberty. Moral training, such as we know he never knew, and he does not know to this day. His method of warfare, fierce and brutal, was born in him. He met force with force, reason with the knife, and logic with his club or gun. The first tender of our advancing civilization he met with surprise and then

resistance, and so, for almost 300 years unceasing warfare has followed. If quiet in one place, he is growling or in revolt in another. In almost all of the pioneer movements to the west the crack of the rifle was heard while the glitter of the hoe was seen. As the Indian felt the presence and weight of this new civilization all of his past history and present life crowded upon him and he revolted, because he could see that his race was about to be covered with a cloud that would eventually engulf it. The white man's clutch was on his throat. With the advancing lines of white men it took no prophet to proclaim the Indian's doom. With clenched teeth, and club or gun in hand, he places his back to the rock and dies in resistance.

As has been stated, it is not probable that the present area of the United States since the white man came has contained at one time more than 500,000 Indians. High estimates were made in early days, but the average even then was about 1,000,000. In 1890 we have 248,253 civilized and uncivilized Indians.

Through almost four centuries warlike bands resisted, and many of these Indians are still resisting progress. How defiantly they met death! They died silently, without a groan, amid the shouts of murdered white men and women, the groans of butchered children, the roar of the cannon, and the crack of the rifle.

Over the old hunting ground, across the silvery streams which thread the brown barrens and plains, up the tall mountains among the towering pines to the snow-capped and sun-touched summits, in the land once the home of his people, the Indian of to-day can cast only a longing eye, and reflect. The plains are silent to the tread of the old Indian host; no monuments or structures tell their story; no footprints in the rocks, no piles of carved or sculptured stone speak of their patience, ingenuity, or their presence. The streams run as of yore, but, while softly creeping to the sea, they sing no song and speak no word of the olden times. The nodding pine and ash along the mountain side bend and bow a welcome to the newcomer, but are silent as to the past. The canyon and mountain recess shelter as of old, but speak not. For the remaining Indian the painter, the museum, and the art preservative alone can tell the story. Even nature, the Indian's god, is silent as to him, and speaks not. Such has been his life, such the result, that if the entire remaining Indians were instantly and completely wiped from the face of the earth they would leave no monuments, no buildings, no written language save one, no literature, no inventions, nothing in the arts or sciences, and absolutely nothing for the benefit of mankind. A few small graves and unimportant structural ruins and enigmas met the gaze of the white man 400 years ago. The past of the Indian was sealed even then, and apparently to the Indian as well as to the white man; and this condition remains to this time. All of the Indian past is now largely reflection and retrospection. Crooning squaws and tottering old men on reservations, in most cases in squalor, rags, and hunger, retell the fierce battles of their people, each tale exaggerated with age, every person mentioned a hero; all now legend and myth. These past Indian splendors and glories can never come again; but the Indian does not realize it, and so he invokes their return with his ghost or Messiah dance.

There are not 10 tribes of any of the 200 or more now in the United States but what have been in revolt, and those existing as tribes are now remnants, with a few exceptions, too poor or too few to fight, or they consider it too dangerous. The government is at present engaged in trying to civilize and control the remnants of these once powerful tribes on reservations. Its hardest struggle is with the original Indian "nomads", the Indians of the plains or "flesh eaters".

The Atlantic coast Indians, the Cherokees in North Carolina, and some Indians on the northern lakes, and the remnant of the Six Nations in New York and Pennsylvania have long since ceased to be troublesome. Removal west, whisky, restraints of civilized life, and smallpox and other diseases have helped to destroy the great mass of the North American Indians from the Atlantic ocean to the Mississippi river.

The Pacific coast fish eaters and root diggers are now peaceable, and are progressive and almost entirely self-supporting.

The Five Civilized Tribes (the Creeks, Cherokees, Choctaws, Chickasaws, and Seminoles in Indian territory), once warlike and fierce, furnish no guide for comparison in the question of reservation Indian conditions. Because of being left to control themselves, intermarriage with whites and negroes, and the adoption of others into the tribes, the pure Indians are few and the people are progressive. The Sioux, Kiowas, Comanches, Apaches, Navajos, and the Bannocks are on reservations and doing as well as the poor country they occupy will permit.

The other reservation Indian tribes, even if disposed to war, are so surrounded by white settlements that a war would be of short duration.

POLICY AND ADMINISTRATION OF INDIAN AFFAIRS.

(FROM 1776 TO 1890.)

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The foreign nations in control of the present area of the United States up to the colonial period managed the Indians each in its own way.

During the Revolutionary period various communications were received by the provincial assemblies relative to the Indian tribes, and these were transmitted to the Continental Congress. On June 16, 1775, a committee on Indian affairs of five was appointed and instructed to report such steps as were deemed necessary to secure and preserve the friendship of the Indian nations.

June 30, 1775, three departments of Indian affairs were created by the Congress of the Confederation, namely, a northern, middle, and southern department, with a board of commissioners for each, the first to embrace all the Six Nations and all the Indians northward of them, the second to include the Cherokees and all the Indians south of them, and the third to include the Indian nations living between the other two departments. This action was to preserve peace with them during the Revolutionary war, but with no reference to the amelioration of the condition of the Indians. The commissioners were supplied with money for presents and empowered to make treaties.

July 12, 1775, the act was extended as follows:

> As the Indians depend on the colonists for arms, ammunition, and clothing, which are become necessary to their subsistence, * * * that there be three departments of Indians: the northern department, to include the Six Nations and all the Indians to the northward; the southern department, to extend so far north as to embrace the Cherokees; the middle department, to take in all Indians living between the other two departments. Five commissioners were placed over the southern department and $10,000 voted to defray the expenses of treaties and presents to the Indians. Three commissioners were to have charge of the northern department and three of the middle department, and $6,666⅔ were appropriated to each of these departments for similar expenses. The commissioners were empowered to treat with the Indians "in the name and on behalf of the United Colonies, in order to preserve peace and friendship with the said Indians and to prevent their taking any part in the present commotion". * * * "The commissioners respectively have power * * * to appoint agents, residing near or among the Indians, to watch the conduct of the [king's] superintendents [and] their emissaries, * * * and, upon satisfactory proof, * * * to cause to be seized and kept in safe custody * * * these officials or any other person * * * [found] inciting the Indians * * * to become inimical to the American colonies, * * * until order shall be taken therein by a majority of the commissioners of the district, * * * or by the Continental Congress. * * * The commissioners shall exhibit fair accounts of the expenditure of all moneys by them * * * to every succeeding Continental Congress or committee of Congress, together with a general state of Indian affairs in their several departments".

The following gentlemen were elected commissioners for the middle department: Benjamin Franklin, Patrick Henry, and James Wilson. For the northern department: Philip Schuyler, Joseph Hawley, Turbot Francis, Oliver Wolcott, Volkert P. Douw, the number of commissioners of this department to be increased by vote. For the southern department: John Walker, of Virginia, and Willie Jones, of North Carolina: the remaining three commissioners to be nominated by the council of safety appointed by the colony of South Carolina.

April 29, 1776, a standing committee on Indian affairs was organized in Congress.

Legislation in aid of the commissioners followed, the most important of which were the acts of January 27, 1776, and February 15, 1776. The first was an appropriation of money, £40,000, for the purchase of Indian goods to prevent the Indians suffering for the necessaries of life and regulating and granting trade licenses, and the other providing for schoolmasters and ministers being located among the Indians.

When the confederation was formed the Indians came under the control of Congress. By Article IX of the Articles of Confederation "the United States in Congress assembled" was charged with the sole and exclusive right and power of managing all affairs with Indians.

In March, 1778, Congress first authorized the employment of Indians in the army, "if General Washington thinks it prudent and proper". After the treaty of peace in May, 1783, Congress ordered the Secretary of War to notify the Indian nations on the frontier of the fact, and also that the United States was disposed to enter into friendly treaty with the different tribes. The first formal treaty, however, between the United States and an Indian tribe was made with the Delawares in 1778. This indicated the intention of organizing a state to be known as the fourteenth Indian state, with representation in Congress.

In 1783 commissioners were appointed to make treaties with all the Indian nations, due convention to be held with all tribes or representatives present. This was found impracticable, so in March, 1784, the instructions were amended and treaties authorized with separate tribes and states. The treaty system inaugurated by commissioners on behalf of the United States in 1778 with Indian tribes as separate nations continued until 1869, resulting in about 360 treaties and almost endless confusion. In 1871 Congress ordered the making of such treaties stopped. The "ward" then took the place of the "nation" idea.

On June 3, 1784, "the Secretary in the war office" was directed to order a force of militia, to be raised for the purpose, to be marched to the places the commissioners for negotiating treaties with the Indians should direct.

An ordinance, in pursuance of the "ninth of the Articles of Confederation and perpetual union", for the regulation of Indian affairs was passed by Congress August 7, 1784. A northern and a southern district were provided, each with a superintendent to act in connection with the authorities of the states; the northern district to include all Indians residing north of the Ohio and west of the Hudson river, the southern district all tribes living south of the Ohio. The superintendent of each district was to be appointed for a term of two years, and to give bonds in the sum of $6,000. All business was to be transacted at an outpost occupied by troops of the United States; the superintendent to reside in or near the district to which he was appointed. The superintendent of the northern district was empowered to appoint two deputies and to remove them for misbehavior. These deputies were to give bonds for $3,000, and to reside in such places as should best facilitate the regulation of Indian trade. The ordinance also provided that the superintendent should regularly correspond with the Secretary of War, through whom all communications respecting the Indian department should be made to Congress, and the superintendents were directed to obey all instructions received from the Secretary of War. The clause in the ordinance as to connection with "authorities of the states" was inserted because of fear of trenching on states' rights.

Congress, by an act passed in 1787, ordered that the states be empowered to appoint commissioners for Indians. These state commissioners and federal superintendents in some cases made Indian treaties. The superintendents reported to the War Department, and obeyed the orders of the Secretary, and also communicated to Congress all matters respecting the Indian department.

Upon the creation of the War Department, August 7, 1789, Indian affairs were left under the charge of the Secretary of War.

The act of March 1, 1793, provided as follows:

> The President may, as he shall judge proper, appoint such persons, from time to time, as temporary agents, to reside among the Indians. * * * The President may, in order to promote civilization among the friendly Indian tribes, and to secure the continuance of their friendship, furnish them with useful domestic animals and implements of husbandry, and also furnish them with goods or money.

Annuities were paid the Indians by army officers, agents of the War Department; in some few cases, however, civilians were employed to do this, but under direction of the War Department. Two clerks in the War Department did the work of the Indian service.

From 1798 to 1834 Indian superintendents, agents, and traders were appointed by the President. By the act of Congress of April 16, 1818, superintendents and agents were to be nominated by the President and appointed by and with the advice and consent of the Senate, each agent to give bonds for $10,000.

By the act of April 20, 1818, the salaries of agents were graded, all subagents to receive $500 per annum. Of the agents named in the act, five only were in control of distinct tribes; the others were in charge of districts in which the different tribes were located.

The movement of people west, the necessity for curtailment of Indian roaming ground becoming apparent, and the Indian being troublesome, Congress, July 9, 1832, created a distinct officer for the Indian service, to be called a commissioner, subordinate to the Secretary of War.

On June 30, 1834, an act was passed "to provide for the organization of the Department of Indian Affairs". By it certain agencies were established and others abolished, the duties of superintendents and agents were defined, interpreters and employés provided for, and the President was empowered to prescribe the rules and regulations needful to carry into effect the provisions of the act. This act stands as the organic law of the Indian department. Regulations were made under the act, and the Indian country was divided into three districts, and three officers of the army were placed in charge of them as disbursing officers, under the War Department.

November 8, 1836, the President ordered the Secretary of War to prescribe a new set of regulations to govern the business of the Indian office and the duties of the commissioner. November 11, 1836, the new regulations, known as No. 1, went into effect. They provided that the Indian office and all of its duties should be under the control of the Secretary of War and the President, and the office became a bureau of the War Department. In 1837 new regulations, Nos. 2, 3, 4, and 5, were issued. Army officers became the administrative agents, and there was almost complete military control of the Indians.

A congressional committee in 1842 made a report against the system then existing (see Senate Report No. 693, Forty-fifth Congress, third session).

By reason of the war with Mexico and the acquisition of new territory containing many thousands of Indians, the Hon. Robert J. Walker, Secretary of the Treasury, in his annual report to Congress, dated December 9, 1848, recommended the transfer of the Indian office from the War Department to the prospective Interior Department.

Upon the creation of the Department of the Interior by the act of March 3, 1849, the bureau of Indian affairs was transferred to that department, and the Indians passed from military to civil control, where they have remained, except where, as in the case of Indian war or revolt, Indian agencies or reservations have been placed under charge of army officers for the time being.

UNITED STATES GOVERNMENT TRADE WITH THE INDIANS—THE FACTOR SYSTEM.

The plan of a United States government trade with the Indians began in 1786, under authority of Congress. It embraced the supplying of the physical wants of the Indians, without profit. Factories or trade stations were established at points on the frontier, where factors, clerks, and interpreters were stationed. The factors furnished goods of all kinds to the Indians and received from them in exchange furs and peltries. There was an officer in charge of all these stations called the "Superintendent of Indian trade", created by the act of April 21, 1806, appointed by the President.

The following list of trade houses, which had been established under the act of 1796, is taken from a letter addressed to Hon. Joseph Anderson, chairman of the Senate Committee on Indian Affairs, by John Mason, superintendent of Indian trade, dated from "Indian trade office" at Georgetown, District of Columbia, April 12, 1810:

At Colerain, on the river St. Marys, Georgia, established in 1795. Removed to Fort Wilkinson, on the Oconee, in 1797, and to Fort Hawkins, on the Oakmulgee, in 1806.
At Tellico, block house, southwestern territory, established in 1795. Removed to the Hiawasee of the Tennessee in 1807.
At Fort St. Stephens, on the Mobile, Mississippi territory, established in 1802.
At Chickasaw Bluffs, on the Mississippi, Mississippi territory, established in 1802.
At Fort Wayne, on the Miami of the Lakes, Indiana territory, established in 1802.
At Detroit, Michigan territory, established 1802 (discontinued in 1805).
At Arkansas, on the river Arkansas, Louisiana territory, established in 1805.
At Natchitoches, on the Red river, Orleans territory, established in 1805.
At Bellefontaine, mouth of the Missouri, Louisiana territory, established in 1805 (discontinued in 1808).
At Chicago, on Lake Michigan, Indiana territory, established in the year 1805.
At Sandusky, Lake Erie, Ohio, established in 1806.
At the island of Michilimackinac, Lake Huron, Michigan territory, established in 1808.
At Fort Osage, on the Missouri, Louisiana territory, established in 1808.
At Fort Madison, on the upper Mississippi, Louisiana territory, established in 1808.

The agents, or factors, and assistants were appointed by the superintendent of Indian trade, and established at the several trading posts on the western frontier. Goods and wares were purchased in open market in the several cities and shipped to the factories. The government furnished the capital, which was about $300,000. The furs and peltries were sold by the superintendent and the proceeds deposited in the treasury. In December, 1821, there were factories at Prairie du Chien, Fort Edwards, and Fort Osage, and branches at Green Bay, Chicago, Arkansas, Choctaw, and at Red river, and the merchandise in them was valued at about $200,000. These stations were movable and were changed from time to time to suit the convenience of the Indians. The system was an attempt to control or prevent unlawful and unjust traffic with the Indians. It was wise in its day and served a useful purpose.

This factor system was abolished by an act of Congress of May 6, 1822.

The American Fur Company, the Missouri Fur Company, and other trading organizations under private auspices had become powerful and useful and supplanted the government establishment.

The Indian administration has been an object of attack for persons with hobbies, for honest men who despised real or imaginary robbery, for theorists, and for reformers. The agents or superintendents have been denounced as thieves, and corruption has been charged on every hand. It took years of earnest work to correct the system. In 1890 the reports show that the officers and agents were honest and faithful.

CHANGES IN INDIAN POLICY, 1869–1870.

President Grant, during his first term, inaugurated several changes in our Indian policy, which were of benefit to the Indian and the country. At the time of his inauguration, March 4, 1869, the superintendency system (agents of the various tribes reporting to superintendents of a number of agencies, who reported to the commissioner at Washington) was the rule. There were some of these superintendents with two agents and some with ten or more under them. Generally the Indian agencies in each state or territory formed a separate superintendency.

This was changed. A board of Indian commissioners was organized under the fourth section of the act of Congress approved April 10, 1869, entitled "An act making appropriations for the current and contingent expenses of the Indian Department". This act ignored the Indians as tribes and nations and enacted that no more treaties should be made with them as such. It authorized the President to "organize a board of commissioners, to consist of not more than ten persons, to be selected by him from men eminent for their intelligence and philanthropy, to serve without pecuniary compensation, who may, under his direction, exercise joint control with the Secretary of the Interior over the disbursement of the appropriations made by this act or any part thereof that the President may designate".

Upon the appointment of the commission, June 7, 1869, in acordance with this act of Congress, the President issued the following regulations "to control the action of said commission and of the bureau of Indian affairs in matters coming under their joint supervision":

1. The commission will make its own organization and employ its own clerical assistants, keeping its "necessary expenses of transportation, subsistence, and clerk hire, when actually engaged in said service", within the amount appropriated therefor by Congress.

2. The commission shall be furnished with full opportunity to inspect the records of the Indian office and to obtain full information as to the conduct of all parts of the affairs thereof.

3. They shall have full power to inspect in person or by subcommittee the various Indian superintendencies and agencies in the Indian country, to be present at payment of annuities, at consultations or councils with the Indians, and, when on the ground, to advise superintendents and agents in the performance of their duties.

4. They are authorized to be present, in person or by subcommittee, at purchase of goods for Indian purposes and inspect said purchases, advising with the Commissioner of Indian Affairs in regard thereto.

5. Whenever they shall find it necessary or advisable that instructions of superintendents or agents be changed or modified, they will communicate such advice, through the office of the Commissioner of Indian Affairs, to the Secretary of the Interior, and in like manner their advice as to changes in modes of purchasing goods or conducting the affairs of the Indian bureau proper. * * *

6. The commission will at their board meetings determine upon their recommendations to be made as to the plans of civilizing or dealing with the Indians, and submit the same for action in the manner above indicated. * * *

7. The usual modes of accounting with the treasury can not be changed, and all the expenditures, therefore, must be subject to the approvals now required by law. * * *

8. All the officers of the government connected with the Indian service are enjoined to afford every facility and opportunity to said commission and their subcommittees in the performance of their duties, and to give the most respectful heed to their advice within the limits of such officers' positive instructions from their superiors; to allow such commissioners full access to their records and accounts; and to co-operate with them in the most earnest manner, to the extent of their proper powers, in the general work of civilizing the Indians, protecting them in their legal rights, and stimulating them to become industrious citizens in permanent homes instead of following a roving and savage life.

9. The commission will keep such records and minutes of their proceedings as may be necessary to afford evidence of their action. * * *

The commissioners appointed adopted the following minutes as expressing their views of their prerogatives and duties:

The commission, under the authority of the President, considers itself clothed with full power to examine all matters appertaining to the conduct of Indian affairs, and, in the language of its original letter of appointment, to act both as a consulting board of advisers and through their subcommittees as inspectors of the agencies, etc., in the Indian country.

The commissioners, in their first report, said:

The board have entire confidence in the design of the administration to carry out the system of reform in the management of Indian affairs upon which it has entered. Nor do we deem it expedient that the commission should be charged with the expenditure of any portion of the Indian appropriations or any responsibility connected therewith, further than is involved in their general advising powers.

Thus, the board of Indian commissioners, though at first appointed for a specified purpose "to enable the President to execute the powers conferred" by a single act, has been continued from year to year by subsequent acts of Congress "with the powers and duties heretofore provided by law"; and in 1871 Congress enacted that all accounts and vouchers for goods or supplies of any sort furnished to the Indians and for transportation, buildings, and machinery should be submitted to the executive committee of the board for examination and approval. This duty of revising accounts was taken from the board by the act of Congress of May 17, 1882.

The policy of President Grant became known as the peace policy. He was aided in this by various religious bodies, who first met the board of Indian commissioners at Washington January 13, 1870. After this Indian reservations were portioned out and the several religious denominations asked to name certain agents, who were appointed by the President.

After a few years this was abandoned. Indian agents, who are bonded officers, are now appointed by the President and confirmed by the Senate without regard to the recommendation of the several denominations.

THE INDIAN POLICY OF 1886–1887.

An Indian is a person within the meaning of the laws of the United States. This decision of Judge Dundy, of the United States district court for Nebraska, has not been reversed; still, by law and the Interior Department, the Indian is considered a ward of the nation and is so treated. Under the Indian policy of 1886–1887 all Indians were to be placed on reservations and rations were to be issued on certain reservations at stated times. All the Indians were not, however, subsisted by government. Absence from the distribution must be accounted for. Farming, manufacturing, and herding were to be encouraged as far as possible, so as to make the Indians self-supporting. Game having almost wholly disappeared, industrial pursuits were considered absolutely necessary. To this end farming implements, tools, and cattle were purchased and placed in charge of the Indians, under direction of the agents. Education, cleanliness, thrift, and morality were also taught and enforced. Monogamy was insisted upon. Clothing was furnished under regulations of the Indian department. Schools for the young and medical attendance were provided by the government, and the religious denominations were free to teach their creeds. It was the policy of Congress that the Indians should become citizens of the United States

upon renouncing their tribal relations. Depredations upon whites by Indians were compensated for out of annuities or trust funds. The benefit of the Indian homestead law was also extended to the Indians, but the land so acquired could not be alienated for 25 years without the consent of a United States judge. No tribal government was recognized. Appointment or election of chiefs was to be approved by the agent or department. The Indian was to be controlled as a person by the national authorities.

Indian courts for offenses less than felonies were established on reservations, along with a competent Indian police force. Supplies, purchased in open market at New York and St. Louis from the lowest bidders, were distributed by the Commissioner of Indian Affairs.

Allotment became a policy after the act of February 8, 1887 (24 United States Statutes, 388), although allotments of specific holdings of lands to Indians had often been made by law before this date. This act did not apply to the lands of the Six Nations of New York, The Five Civilized Tribes, three tribes in Indian territory, and one tribe in Nebraska, adjoining the Pine Ridge reservation in South Dakota.

PRESENT INDIAN POLICY.

The reservation Indians, 133,417 in number, are located in 20 states and territories and form about 147 tribes or parts of tribes, occupying, according to the report of the Commissioner of Indian Affairs, 1890, about 78,500,000 acres of unallotted land in all, but much of the area of these reservations is desert land. These reservations are embraced within agencies, and the actual agencies, 54 in number, are each controlled by an agent appointed by the President, with a complete civic administration, physicians (not in all cases), clerks, school teachers, farmers, and mechanics. There are about 3,000 white civil employés on these reservations. Some agencies, however, are controlled by officers of the army with a force of soldiers, the civic administration proving ineffective. Minor offenses are tried by a "court of Indian offenses", the judges of which are selected by the agent, and are Indians; they receive no compensation for their services. The Indian police force consists in all of 770 Indian policemen, including officers. The members of the police force are loyal and true, and are a great aid to the agent. Rations are issued under agreements or treaties to poor and destitute Indians and to those located on desert lands.

The several policies of the United States in relation to the Indian prior to 1890 have resolved themselves into three specific features, as follows:

(1) Allotment of Indians on definite areas of land, thereby destroying the reservations.

(2) General education of Indians, whether citizens, self-supporting, dependent, reservation, or tribal.

(3) Enlistment of reservation Indians as soldiers in the regular army, both in the cavalry and infantry.

The first two features originated with the civil side of Indian administration and the last with the War Department.

The number of allotments to June 1, 1890, was 15,166. (*a*) The Indians by the allotment law of 1887 received the following areas of land: to each head of a family, male or female, 160 acres; to each single person over 18 years of age, 80 acres; to each orphan child under 18 years of age, 80 acres; to each child under 18 years of age, 40 acres, and the same to children born prior to the date of allotment (treaty provisions, however, waive the above). Where the land was only fit for grazing double the quantity was given. Where the area of land in a reservation was not sufficient to allot according to the above allowances then it was to be allotted pro rata. The patents for allotted lands are held in trust by the United States and they are inalienable for 25 years.

AMENDED ALLOTMENT LAW.—To cure the defects of the original allotment law the act following was passed by the Fifty-second Congress. It gives the same quantity of land to all located Indians. The area of allotment on agricultural land is fixed at 80 acres and on grazing land at 160 acres. The act provides for land for the squaw wife as well as other members of a family, and also contains a provision for leasing allotted land when allottees are disabled from occupancy by age or disability. This leasing must be done under authority of the Secretary of the Interior on application. This feature of the law furnishes but little relief unless the word "disability" shall be held to include incapacity to farm by reason of ignorance of the calling, lack of tools, seed, and horses or oxen. The Canadian system is much preferable to this, as in that system the judge of the district in which the land lies has charge of the leasing, and it thus becomes of record in the local courts. The Secretary of the Interior at Washington is far removed from the Indian lands; besides, this clause looks to a long control of the Indians by the nation.

An act to amend and further extend the benefits of the act approved February eighth, eighteen hundred and eighty-seven, entitled "An act to provide for the allotment of land in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States over the Indians, and for other purposes".

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section one of the act entitled "An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the

(*a*) At the Lake Mohonk conference, Ulster county, New York, October 12, 1892, Hon. T. J. Morgan stated that there had been 30,738 Indian allotments; that those to whom allotments were about to be made numbered 26,691; that the allotting agents were already in the field allotting them, and 25,656 were receiving their allotments, in all, 81,344 allotments, which may be regarded for all purposes as accomplished. From this, all the allotments to Indians could be accomplished in 3 or 4 years.

protection of the laws of the United States and the territories over the Indians, and for other purposes", approved February eighth, eighteen hundred and eighty-seven, be, and the same is hereby, amended so as to read as follows:

SECTION 1. That in all cases where any tribe or band of Indians has been, or shall hereafter be, located upon any reservation created for their use, either by treaty stipulation or by virtue of an act of Congress or executive order setting apart the same for their use, the President of the United States be, and he hereby is, authorized, whenever in his opinion any reservation, or any part thereof, of such Indians is advantageous for agricultural or grazing purposes, to cause said reservation, or any part thereof, to be surveyed, or resurveyed, if necessary, and to allot to each Indian located thereon one-eighth of a section of land: Provided, That in case there is not sufficient land in any of said reservations to allot lands to each individual in quantity as above provided the land in such reservation or reservations shall be allotted to each individual pro rata, as near as may be, according to legal subdivisions: Provided further, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty to certain classes in quantity in excess of that herein provided the President, in making allotments upon such reservations, shall allot the land to each individual Indian of said classes belonging thereon in quantity as specified in such treaty or act, and to other Indians belonging thereon in quantity as herein provided: Provided further, That where existing agreements or laws provide for allotments in accordance with the provisions of said act of February eighth, eighteen hundred and eighty-seven, or in quantities substantially as herein provided, allotments may be made in quantity as specified in this act, with the consent of the Indians, expressed in such manner as the President, in his discretion, may require: And provided further, That when the lands allotted, or any legal subdivision thereof, are only valuable for grazing purposes, such lands shall be allotted in double quantities".

SEC. 2. That where allotments have been made in whole or in part upon any reservation under the provisions of said act of February eighth, eighteen hundred and eighty-seven, and the quantity of land in such reservation is sufficient to give each member of the tribe eighty acres, such allotments shall be revised and equalized under the provisions of this act: Provided, That no allotment heretofore approved by the Secretary of the Interior shall be reduced in quantity.

SEC. 3. That whenever it shall be made to appear to the Secretary of the Interior that, by reason of age or other disability, any allottee under the provisions of said act or any other act or treaty can not personally and with benefit to himself occupy or improve his allotment or any part thereof the same may be leased upon such terms, regulations, and conditions as shall be prescribed by such Secretary, for a term not exceeding three years for farming or grazing, or ten years for mining purposes: Provided, That where lands are occupied by Indians who have bought and paid for the same, and which lands are not needed for farming or agricultural purposes, and are not desired for individual allotments, the same may be leased by authority of the council speaking for such Indians, for a period not to exceed five years for grazing, or ten years for mining purposes, in such quantities and upon such terms and conditions as the agent in charge of such reservation may recommend, subject to the approval of the Secretary of the Interior.

SEC. 4. That where any Indian entitled to allotment under existing laws shall make settlement upon any surveyed or unsurveyed lands of the United States not otherwise appropriated, he or she shall be entitled, upon application to the local land office for the district in which the lands are located, to have the same allotted to him or her and to his or her children, in quantities and manner as provided in the foregoing section of this amending act for Indians residing upon reservations; and when such settlement is made upon unsurveyed lands the grant to such Indians shall be adjusted upon the survey of the lands so as to conform thereto; and patents shall be issued to them for such lands in the manner and with the restrictions provided in the act to which this is an amendment; and the fees to which the officers of such local land office would have been entitled had such lands been entered under the general laws for the disposition of the public lands shall be paid to them from any moneys in the treasury of the United States not otherwise appropriated, upon a statement of an account in their behalf for such fees by the Commissioner of the General Land Office, and a certification of such account to the Secretary of the Treasury by the Secretary of the Interior.

SEC. 5. That for the purpose of determining the descent of land to the heirs of any deceased Indian under the provisions of the fifth section of said act, whenever any male and female Indian shall have cohabited together as husband and wife according to the custom and manner of Indian life, the issue of such cohabitation shall be, for the purpose aforesaid, taken and deemed to be the legitimate issue of the Indians so living together, and every Indian child, otherwise illegitimate, shall for such purpose be taken and deemed to be the legitimate issue of the father of such child: Provided, That the provisions of this act shall not be held or construed as to apply to the lands commonly called and known as the "Cherokee outlet": And provided further, That no allotment of lands shall be made or annuities of money paid to any of the Sac and Fox of the Missouri Indians who were not enrolled as members of said tribe on January first, eighteen hundred and ninety; but this shall not be held to impair or otherwise affect the rights or equities of any person whose claim to membership in said tribe is now pending and being investigated.

Approved February 28, 1891.

After allotment the residue of the land in the reservations is sold to the nation for from 75 cents to $1.25 per acre, and then sold by the acre to actual settlers, who are privileged to enter on it at a date given under the protection of the army, directed by the Secretary of the Interior. At a signal, usually the firing of a cannon, the land hunters, men and women, rush over the line and squat on a tract of land, and then besiege the United States land office to enter the same. The allotted Indians, frequently in blankets, and speaking no English, stand by and watch this busy scene, and wonder what is to come next.

The area surrendered to the nation by allotted Indians in the year ending June 30, 1890, including agreements waiting ratification by Congress, was 17,400,000 acres, this being the excess of reservation lands above the specific allotment to the Indians; but the land, as a whole, is probably the most worthless of any government lands called agricultural, arid, or arable.

The desires of white men for the Indian's land, in many cases, have had more to do with Indian allotment than the favorable condition of the Indian for it or the character of the land on which he is allotted. Allotment of lands to Indians should be the result of certain favorable conditions preceding it. It was intended to be a deliberate act following favorable wardship.

Allotment of lands to Indians presents many difficulties for the future. The Indians on reservations in the arid belt live near water holes or along streams. Of these water holes and streams the Indians know the value. What cattle and horses they have range on the large area of arid lands adjoining, browsing on the scant grass and coming to the water at stated periods. Allotment of small areas of land, 80 acres to heads of families, and so on, deprives the Indians of the portions of the reservations best fitted for cultivation, as, after allotment, the lands remaining

go to the government for sale or disposition when the land laws are extended over them. It may virtually end Indian herding, because the protection now given the Indian through the Indian agent and reservation laws will be gone, and the whites can encroach upon the land and use it for their cattle.

The Indian once allotted is confined to a definite space; he is the holder of a tract of land by order of the government, and to the land he has no present fee.

The Indian allottees, male or female, by operations of the law, pass into the citizenship of the United States and of the states and territories in which they reside.

REVIEW OF POLICY IN INDIAN AFFAIRS.

The Europeans who first met the Indians had no uniform policy in their treatment of them. Some came to convert heathen, others for gold and silver, others for religious liberty, and others for the glory of their sovereigns, and to add new domains to national areas. The Indian wondered at this variety of interests and at the many kinds of white men. His wonder grew when he became better acquainted with the whites, and during the past 400 years his amazement has not decreased. When the colonies were organized the Indians within them were managed by the separate colonial authorities. There was but little difficulty then in managing the Indians, considering the large area of unoccupied lands and the small number of whites. After 1789 the United States government assumed charge of the Indians.

All nations in control of this continent north of Spanish America recognized the Indian as primarily the owner of the soil, and considered that his title to the land must be extinguished before any disposition could be made of it, which was usually done by a treaty between chiefs and headmen of tribes and representatives (generally soldiers) of the contracting nation.

The United States has never considered public domain public lands and extended the land disposition or settlement laws over them until the Indian title was extinguished. The United States only permits Indian tribes to sell their own lands to itself. No citizen can purchase land of an Indian without authority from Congress. The right and supremacy of the government to do this has been sustained by the Supreme Court of the United States, and is now an accepted fact. Up to 1890 the United States has made about 450 treaties and agreements with 157 tribes of those once or now within its borders. The policy of recognizing the Indian tribes as separate nations was begun in 1789 and continued up to 1869. In 1869 President Grant, at the suggestion of General P. H. Sheridan, put an end to treaty making with the Indian nations, which action was confirmed by Congress in 1871, and they became wards of the nation. Since 1789 the Indian has had eight distinct policies tried upon him by the United States government:

First. The tribes were treated as separate and independent nations, and treaties were made with them by the War Department.

Second. The frontier was so extensive and the area of land so large back of it, that early in the century the government saw but little of the Indians, except when they came into the forts and posts. It then presented them with swords, guns, knives, pistols, and tomahawks, and red paint to deck themselves for war. A line of houses, posts, or warehouses was built on the frontier and occupied by government agents called factors, and the government was alone permitted to trade with the Indian and receive the profit of the trade with him. This was abandoned in 1822. A general superintendent of Indian affairs, authorized by law in 1822, resided at St. Louis, Mo.

Third. Indians were controlled in an indefinite way by the War Department until 1849, under the generals commanding departments, districts, divisions, or portions of the country, and used sometimes in Indian wars as allies, the War Department also supplying them with arms and ammunition. A civic commissioner was over them in the War Department after 1832.

Fourth. The creation of the Home or Interior Department in 1849 necessitated the transfer of bureaus from several departments to make this new one. The Indian bureau was among those transferred, and still continues under civil rule. Commissioners appointed from civil life now make treaties with the Indians.

Fifth. The organizing of the Indians within a state or territory under a superintendency. In territories the territorial governor was sometimes the superintendent, but in the states the superintendent was appointed by the President. The agencies and reservations were under an agent who reported directly to the superintendent, he reporting to the Indian office at Washington. Under such a system there was a fine opportunity for gathering plunder. In 1869 President Grant took up the Indian question. He soon abolished the superintendencies and made the agents directly responsible to the Indian office at Washington. The experiment was tried in 1869–1870 of assigning the several reservations to denominations. The churches selected the agents and President Grant appointed them. It proved unsatisfactory and was abandoned.

Sixth. The reservation system: insisting by treaty and otherwise, beginning extensively in 1868, that the Indians stop roaming, assigning them reservations of land upon which they moved, and agreeing solemnly, in most cases with the Indian, that such reservations should be permanent. Public necessity, constant demand by the settlers, encroachment of the whites, the objection to a large number of wild Indians living as tribes within bodies of white population, caused the government in 1887 to pass the allotment act, forcing the Indians to take

lands in severalty, and paying them a compensation for whatever lands remained after each had been allotted, thus destroying their reservation and tribal condition, the amount to be paid being fixed by the United States.

Seventh. The agriculturalizing of Indians by congressional enactment: since 1849 issuing food and clothes and agricultural implements and some cattle to the Indians, the payment of annuities and the establishment of schools and a number of experimental efforts, such as trying to make Indians farmers and mechanics.

Eighth. The educational and allotment policy now in full operation and the enlistment of Indians in the United States army. The educational policy began in 1819 with an appropriation of $10,000, which was increased in 1876 to $20,000. It embraces several features, the education of children of citizen Indians, reservation Indians, in fact all Indian children; this policy contemplates the education of about 18,000 children. There are Indian schools on the several reservations conducted by teachers paid by the nation, and Indian schools on the reservations or near them conducted by denominations, who receive $150 per year or more for each Indian pupil. There are also a number of industrial schools, like Carlisle, Pa.; Genoa, in Nebraska, and the one near Salem, Ore., where the pupils cost $167 or $180 each per year. These are solely under the charge of the bureau of Indian affairs. Some private schools throughout the country are also paid an annual sum for the care of Indian pupils, as are local school boards in some of the states and territories.

The educational policy also contemplates the building, or, when built, the extension, of industrial or Indian schools at all of the present agencies, the superintendent of the schools to be bonded, and to receive a small additional annual compensation, thus taking the place of the Indian agent. This has been done at the Hoopa Valley, Eastern Cherokee, and Moqui agencies. It is a change of name merely and not of the system in the matter of the Indian agent.

The enlistment of Indians as soldiers in the United States army has proved a success, upon the testimony of the commanding general of the army.

A great difficulty, and probably the greatest, in Indian progress or attempts at their civilization, is the fact that practically all such efforts come from outside sources, either from the government or from white people, which are met usually by the serious opposition of the Indians. These tenders, coming from those whom the Indian considers his natural enemies, arouse his suspicion. No aid to any extent for a long time past in this struggle has come from the Indians, excepting the Indian police, paid by the nation, who have for ten years past aided a little.

Ability to support themselves alone is not proof of advance of Indians toward civilization, because they might support themselves by the chase or hunting and fishing. The best tests of Indian advance toward civilization are their adoption of the white man's dress and habits, their engaging in agriculture or the mechanical arts, and in consenting to the education of their children. Judged by two of these three standards, the reservation Indians of the United States to June 30, 1890, have made but little progress toward Anglo-Saxon civilization. Of about 70,000 who wear citizens' dress, 10,000 have adopted the white man's best habits. Only a nominal number of the unallotted 133,417 reservation Indians are put down as agriculturists, and these are included with those who earn their own living on the reservations by hunting, fishing, and root digging. Four-fifths of these are of the last three classes.

As to the schools, the reservation Indians are not partial to them. It is not easy to tell how much the majority of the reservation Indians have advanced up to 1890. At present many of them are in a most dependent and wretched condition.

The system of allotment will abolish the reservations which were originated by John C. Calhoun while Secretary of War.

The reservation Indians are now governed by laws made by Congress and by rules laid down by the Indian office. The reservations on which the Indians live, although mostly within states, are not subject to all the state laws. They are almost "empires within an empire", and the Indian agent is supreme over them. Felonies committed on them are tried in state or United States courts. The Indian not being considered a citizen of the United States, but a ward of the nation, he can not even leave the reservation without permission.

The Indian reservations are now ideal homes for Indian youth. Many of them absolutely do nothing in the way of labor or work until 12 or 14 years of age. They roll about in the dirt, play games, ride ponies, and copy the manners and ways of the older Indians. Indian mothers, who, as stated, are most affectionate, have control of their children. The Indian father never strikes nor attempts to control his children. The Indian boy when ready to become a warrior passes under the control of his father.

In tribal or reservation life the young are taught the glories and legends of Indian life. The boys are taught to hunt and trap, the splendor and horrors of war, to scorn manual labor, and to consider women as beasts of burden. The girls are taught to labor for man and the value and beauty of obedience to man. Cunning old men fill the minds of the youth with hatred of the white man and his methods. The Indian youth educated at national institutions, away from tribes or reservations, upon their return are threatened, ridiculed, and in many cases forced into a return to the breechclout and blanket, and to again take up the Indian language. From all his surroundings and education with his tribe, the Indian boy when he reaches manhood is usually unfit to cope with the youth of like age among the whites. The sooner the Indian youth is thrown among the whites the better his chance for making a livelihood when a man. The Indian is essentially imitative and will soon learn the white man's ways when forced to; besides, the Indian likes money, and many of them will work when they are paid for it.

Cadillac at Detroit, in the northwest, from 1701 to 1710, attempted the only successful method of civilizing Indians: showing them how to work; giving them the proceeds of their labor and keeping faith with them. He considered them men, and so treated them. He began a settlement for "habitation and the growth of civic institutions". He had a grant of land and upon this he began operations. He brought seed wheat from France and gave the Indians each a little land to work. He was the father of allotment. In 1718, after he left, the Indians about Detroit were reported as harvesting wheat and raising corn, beans, peas, squashes, and melons; but the almost constant war between England and France, in which the Indians were used as allies, prevented the growth of the Cadillac idea in the upper northwest. Cadillac's idea was the reverse of the clerical; the latter founded missions to convert Indians, near which were trading posts to enrich the owners. The church sought to control the Indian by appealing to his heart and sympathies, which were supposed to be alike in men, and the traders frequently intermarried with the Indians, and thus obtained influence over them. These methods neither aided the Indian to better his actual condition nor tended to the founding of permanent homes or communities.

Cadillac showed the Indian a result from his labor and stimulated his ambition. This is the present Canadian policy. The Indians of Canada are placed upon reservations of land which will maintain them, of course with a small area for each, and they are aided to a start in life. They are now practically self-sustaining. The Canadian Indian knows when he goes on the land that it is to be his; the Indian in the United States knows, if experience is worth anything, that the chances are largely that it will not be his, and in addition it may be a sand bank. Ninety per cent of the present Indians on reservations are not agriculturists, but the most of them will work in fields when paid for it. The Indian is too much of a child of nature to wait for slow growing crops. He wants to see an immediate result from his labor. He will work as a laborer provided you board him and pay him cash besides. This has been tested. Money is an actual visible result to him. The Navajos did much of the work of grading the Atlantic and Pacific railroad in Arizona and New Mexico.

The Indian office now has, in fact, charge of 133,417 Indians, of whom but 57,960 receive rations from the nation, and most of these are on barren lands. About 27,000 of the total are allotted Indians. On almost all of the reservations are some aged, crippled, deformed, and otherwise dependent Indians who are allotted. There are, all told, about 1,500 of these.

The efficiency of the Indian police at the various agencies is due to the fact that they are paid for their work, are mounted and armed, and have authority. Indians like places of command, as such positions increase their personal influence with the members of their tribe, who believe they have the ear of the agent. To be on terms with the Indian police is frequently to be influential with the agent, as that official mainly obtains his knowledge of the condition of the Indians from the police. General William S. Harney originated the Indian police in a treaty with the Sioux at Fort Pierre, Nebraska territory, in March, 1856.

The number of actual agencies is 54. The number of reservations varies according to changes through allotments and otherwise, that take place sometimes almost from day to day, so that they differ with different dates of report.

The report of the Commissioner of Indian Affairs, 1890, page XXXVII, gives the number of reservations as 133, which is merely suggestive as to the number at any particular date.

NUMBER OF RATION INDIANS IN THE SEVERAL STATES AND TERRITORIES WHERE RESERVATIONS ARE SITUATED, JUNE 1, 1890. (*a*)

STATES AND TERRITORIES.	Total.	Male.	Female.	Ration Indians.	Remarks.
Total	133,417	65,575	67,842	34,785	
Arizona	28,452	14,066	14,386	1,519	In desert country.
California	5,064	2,589	2,475	175	To old and poor Indians.
Colorado	985	484	501	493	In arid country.
Idaho	4,062	1,997	2,065	409	Do.
Indian territory	1,224	597	627	8	To old and poor Indians.
Iowa	397	211	186	.....	
Kansas	939	496	443	.....	
Minnesota	8,208	3,884	4,324	333	
Montana	10,336	4,978	5,358	6,763	In arid and desert country.
Nebraska	3,536	1,767	1,769	95	To old and poor Indians.
Nevada	1,552	794	758	404	In desert country.
New Mexico	6,490	3,232	3,258	735	Do.
North Dakota	7,980	3,903	4,077	3,514	In arid country.
Oklahoma	13,167	6,324	6,843	5,001	In arid and desert country.
Oregon	3,708	1,718	1,990	308	Eastern Oregon, arid country.
South Dakota	19,068	9,271	9,797	12,183	In arid and desert country.
Utah	2,847	1,497	1,350	1,149	In desert country.
Washington	7,516	3,812	3,704	152	To old and poor Indians.
Wisconsin	6,085	3,071	3,014	643	Do.
Wyoming	1,801	884	917	901	Desert country.

a As made up by the special agent of the census.

Rations to Indians, it will be noted, are in most cases issued to Indians living on reservations lying in arid desert sections where white men without irrigation could not make a living.

The Indian office in its report for 1891 gave the following table of Indians receiving subsistence in 1890, some a pound of beef a week, some a pound a day. The Census Office table for 1890 shows the amount of food equal to a day's rations received by reservation Indians, while the Indian office table shows the number of Indians to whom food is issued, not specifying quantity, and embracing a large number of Indians not actually under charge of the Indian office. This table shows worse for the continuance of the desert reservations than the census table. When the area of these reservations is decreased by allotment the Indian's hunting, fishing, and root grounds decrease, and these sources being closed to him he will become more dependent unless the allotted land, at a large expense, be prepared for agriculture.

The Indian office gives the following table of Indians receiving and not receiving subsistence (*a*):

NUMBER OF INDIANS WHO DO AND NUMBER WHO DO NOT RECEIVE SUBSISTENCE SUPPLIES FROM THE GOVERNMENT (MADE UP IN ACCORDANCE WITH INDIAN OFFICE CENSUS OF 1890).

RECEIVE NO SUBSISTENCE SUPPLIES.	Number.	RECEIVE SUBSISTENCE SUPPLIES.	Number.
ARIZONA.		ARIZONA.	
Mohaves off reserve	1,077	Mohaves on reserve	640
Chemehuevis and Hualapais	900	San Carlos	4,819
Pimas and Papagoes	8,099		
Navajoes	15,000		
Suppais	214		
	25,290		5,459
CALIFORNIA.		CALIFORNIA.	
Mission and Tule River, and Yumas	4,056	Hoopa	475
Not under agent	6,995	Round Valley	582
	11,051		1,057
		COLORADO.	
		Utes and Apaches	1,793
NORTH DAKOTA.		NORTH DAKOTA.	
Sioux at Devils Lake	1,041	Fort Berthold Indians	1,183
Chippewas, Turtle Mountain	1,439	Standing Rock Sioux	4,096
	2,480		5,279
SOUTH DAKOTA.		SOUTH DAKOTA.	
Sisseton and Wahpeton Sioux	1,509	Cheyenne River Sioux	2,823
Poncas and Flandreau Sioux	509	Crow Creek and Lower Brule Sioux	2,084
		Pine Ridge Sioux	5,701
		Rosebud Sioux	5,345
		Yankton Sioux	1,725
	2,018		17,678
IDAHO.		IDAHO.	
Nez Perces	1,715	Shoshones and Bannacks	1,492
Not under agent	600	Shoshones and Bannacks (Lemhi)	443
	2,315		1,936
INDIAN TERRITORY.			
Quapaws, etc	1,225		
Five Civilized Tribes	67,000		
	68,225		
IOWA			
Sac and Fox	399		
KANSAS.			
Pottawatomies, Kickapoos	1,016		
MICHIGAN.			
Chippewas and Pottawatomies	7,482		
MINNESOTA.			
Chippewas	6,403		
MONTANA.		MONTANA.	
		Blackfeet	2,173
		Crow	2,456
		Flathead	1,784
		Gros Ventres and Assinaboines, Fort Belknap	1,722
		Fort Peck Sioux and Assinaboines	1,842
		Northern Cheyennes	865
			10,842
NEBRASKA.		NEBRASKA.	
Omahas and Winnebagoes	2,385	Santee Sioux	869

a Report of Commissioner of Indian Affairs, 1891, pages 147-149.

NUMBER OF INDIANS WHO DO AND NUMBER WHO DO NOT RECEIVE SUBSISTENCE, ETC.—Continued.

RECEIVE NO SUBSISTENCE SUPPLIES.	Number.	RECEIVE SUBSISTENCE SUPPLIES.	Number.
NEVADA.		NEVADA.	
Indians wandering	6,815	Pah Utes (Pyramid Lake and Walker River)	973
		Shoshones and Pi Utes	587
			1,560
NEW MEXICO.		NEW MEXICO.	
Moqui Pueblo	2,200	Mescalero Apache	513
Pueblo	8,285		
	10,485		
NEW YORK.			
Senecas, Oneidas, etc	5,112		
NORTH CAROLINA.			
Eastern Cherokees	3,000		
OKLAHOMA.		OKLAHOMA	
Osages and Kaws	1,778	Cheyennes and Arapahoes	3,372
Poncas	605	Kiowas, Comanches, and Wichitas	4,121
Otoes	358		
Pawnees	804		
Tonkawas	76		
Shawnees, Sac and Fox, Pottawatomies, and Kickapoos	2,062		
	5,683		7,493
OREGON.			
All Indians in	4,507		
[illegible]XAS.			
All Indians in	290		
UTAH.		UTAH.	
Wandering	390	Utes	1,821
WASHINGTON.			
All Indians in	9,830		
WISCONSIN.			
All Indians in	9,152		
WYOMING.		WYOMING.	
		Shoshones and Northern Arapahoes	1,658
INDIANA, FLORIDA AND MAINE			
All Indians in	1,302		

Total receiving no subsistence supplies	185,574
Total receiving subsistence supplies	57,960
Total	243,534

It will be observed that the Census Office report on rations issued to Indians in 1890 relates to the 133,417 reservation Indians who are actually under charge of the Indian office, but the Indian office total of 243,534 embraces all Indians in the United States carried on the books of that office, self-reliant and independent, as well as reservation Indians. The Census Office returns for 1890 made by sworn officers, and they the agents of the Indian office, show that food equal to a ration for each day for 34,785 Indians was issued, while the Indian office returns show that subsistence was issued to 57,960 Indians, or that the actual food supply for 34,785 Indians for one day was given to 57,960 for the same time, or about half rations.

The natural surroundings of some of the present reservations and their resources unfit them for residence. Gold and silver are usually found in barren regions and distant lands raise food for the miners. Arizona, rich in precious metals, is no exception to this rule. The Indian reservations there are deserts and the mountains upon and about them the depositories of rich ores.

The 1,811 Piegans of Blackfeet agency, Montana, are all ration Indians, and have been since 1855, a period of 35 years; but little advance has been made by them toward self-support; they are simply stalled oxen, fed on a reservation by the United States. The area of this reservation permits of roaming, and its physical features do not permit of agriculture to the extent of feeding these people. Wise and prudent administration would have long since looked to the removal of this tribe to a location of such a character that advancement toward self-support would be possible. The cost of this tribe to the United States in the 35 years past has been simply enormous.

Many agencies should be abolished, some reservations abandoned, and tribes consolidated and removed to localities where it is possible to make a living. Congress should at once take this in hand, as proper action in this will save millions of dollars and tend to the bettering of the condition of the Indians. When agencies are ordered abolished the inspectors of the Indian office can take charge and close them up.

The following agencies at different points, as shown by the reports of the special agents, should be abolished as useless: The Six Nations of New York; Eastern Cherokees of North Carolina; Lapwai, Idaho; Pueblo, New Mexico; Round Valley and Hoopa Valley agencies, California; Siletz and Umatilla agencies, Oregon; all agencies in Washington, namely, Colville, Neah Bay, Puyallup, Tulalip, and Yakama; Quapaw, Indian territory; Osage, Oklahoma; Sac and Fox, Iowa; all agencies in Minnesota; all agencies in Wisconsin. Some of the agencies named were recommended for abolishment by officials 10 or 15 years ago.

The Sac and Fox agency, Iowa, should be at once abolished, as the Indians under charge of the agency are not reservation Indians in fact. The so-called reservation is owned by the Indians in fee, and no one has a right to invade or molest it. All requirements of law can be attended to by the United States district attorney for the district in which the Sac and Fox lands are located, or by an inspector of the Indian office, and like matters at most of the other agencies when abolished could be so attended to.

The Chippewas at the Turtle Mountain reservation, North Dakota, should be removed and allotted or made to work somewhere else, and the reservation promptly abolished.

Many of the tribes in North Dakota and Montana also show about the same dress and condition as the average western whites.

The Six Nations of New York, Eastern Cherokees of North Carolina, Moquis of Arizona and Pueblos of New Mexico, and The Five Civilized Tribes of Indian territory have agents. Their duties could be performed by inspectors from the Indian office at stated times once or twice a year.

Still, no general inflexible Indian system can properly settle the Indian question, or change the condition of the reservations. There must be much discretion allowed in the execution of any system, as the conditions surrounding most of the tribes differ.

In illustration of the difficulties ahead in the national Indian policy, the Navajos of New Mexico, Utah, and Arizona may be cited. They occupy a reservation of 8,205,440 acres in the three territories named. The most of it is desert or mountainous, and a system of irrigation to make it fit for agriculture will cost a vast sum.

The Navajos now have large bands of horses and herds of sheep which they can only keep by having an enormous area to pasture them on. If they are allotted under existing laws their herds must go, as the areas allotted would not maintain them. The herds gone, then government support must follow. At the present time and for years past they have been entirely self-supporting. A new policy toward them will be an attempt to at once change a pastoral people, 17,204 in number, into an agricultural people by act of Congress. Such attempts have utterly failed in the past; the expense will be enormous, and the failure must be correspondingly great. In the matter of the Navajo reservation, the probabilities are that it is better employed now in sustaining 17,204 people by a pastoral life and their herds than it can be made to do in any other way, except at an enormous outlay.

The Navajos favor schools, but want them on their reservation, as assured by the treaty of 1866. While now a peaceful and quiet people, anxious to increase their herds and flocks, they watch closely any attempt to invade their reservation by unauthorized persons, and are ready to resist such an invasion. The wool grown by the Navajos has for almost a quarter of a century been dyed or marketed at Philadelphia, Pa., and the bright colored blankets of this people are now principally made from eastern dyed wool. The Navajos are superior Indians, and their material condition now makes them anxious for peace.

Indian children on reservations should be placed as soon as possible in the public school systems of the states and territories in which they live and where English alone is taught. There is no serious objection to their going to these public schools, for there is not the prejudice existing against the Indian that there is against the negro; still, the Indian is not usually a taxpayer, and this might be an objection. The nation could see to this. Public schools are not denominational schools and creed is not taught in them, so this would be an advantage. Indians should have a school system, where necessary, under their own authority, or the authority of the states and territories in which they live after they have ceased to be wards of the nation, and industrial education should only be given where the Indian children show mechanical taste.

In the case of the allotted Indians, who are not taxpayers, local school privileges would probably be reluctantly given. The solution of this is the abolishment of the large reservations and the placing of the Indians somewhere on lands on which they can make a living, and then allotting them, and the payment by the United States, for say 10 years, to the states and territories in which the Indians are, of a monthly allowance for each child equal to the cost of schools for white children in the several districts.

The establishment of an Indian industrial training school is an event in a community. It adds immensely to the revenues of an adjacent city or town. It also increases population. As long as Congress gives liberally the policy of increasing the number of such institutions will be popular with the people where they are located and will aid some public men in retaining popular favor.

No thorough investigation of the best method of educating Indian children resulting from the several attempts has yet been made. The government has been experimenting for many years in Indian educational matters, but no one plan has yet been settled upon as the best; still, the existing system is a great advance on previous systems, and is the best we have had. Congress makes or unmakes plans in the annual appropriation laws. The denominational question is always at the front in Indian education. The truth is, that for the past half century or more the various churches have been the most interested of all organizations in the Indian question, and have largely framed the government's several Indian policies. Their several boards and societies and the religious press have enabled them to reach and arouse the interest of the mass of the people, and being prominent and influential, they have exercised an enormous influence in this matter. They deserve credit and thanks for their efforts. In fact, the government has largely relied upon the churches in Indian matters. While they deserve thanks and commendation, the result of the various denominations reaching out for the Indians' spiritual welfare has been on many reservations discord and contests among themselves, which the Indians have closely watched.

The greatest and most difficult problem now of Indian education is what to do with the Indian boys and girls belonging to reservations after they have been educated in government boarding or industrial schools away from their reservations? Shall they be sent back to the reservations? If so, what will they do when they go back, and once back, will they resume their Indian customs?

The Indian boy fresh from Carlisle or some other government Indian school goes back to his people and reservation. He has learned a trade, perhaps that of a slater, a tinsmith, or harness maker. Such trades are useless among his people. His clothes wear out; he sees no employment at hand; he has no money. Soon a blanket takes the place of a coat, then leggings of blankets for trousers, and finally he is an Indian in appearance. The Indian boy educated at the United States government boarding and industrial schools should only be sent back to his people when the conditions warrant it, and unless these conditions are as favorable to his remaining as they were at the school he left he should be encouraged to live among the whites. The educated Indian girl is at a greater disadvantage than the educated boy, as she can only become the wife of an Indian. As stated, the prejudice that exists among whites against the negro does not exist against the Indian, and this should be weighed at its full value in the question of the final disposition of the Indian. The Indian, left to himself, should invoke sympathy and get a helping hand from the whites, both on account of his being the original American and because he will help himself when he knows he is to be paid for his work. The Indian likes money and will work to get it and the comforts which come from its possession.

If a national system of Indian education is to continue in schools away from the reservations, then the Indian youth so educated should be encouraged to remain with the whites until his people are allotted, when he can become an allottee. Indian school children are enrolled for allotment.

The statements of the special agents show conclusively that many Indian boys and girls educated at government industrial or boarding schools away from reservations after returning to their people have not realized expectations, and have not assisted the mass of Indians on their several reservations in the march of progress, but that they are usually overpowered in sentiment by the old Indians, and are either forced to their old ways and habits or go back to them of their own motion.

Employ Indian men and women as teachers, where competent, in government schools and in every position possible about the agencies or on the reservations while they exist, and when so employed pay them as much as whites are paid in like positions.

The superintendent of Indian schools, in his annual report in 1890, after an extended tour over the several Indian reservations, arrived at the following conclusion in connection with the question of church schools for Indians under government aid:

> While the government can not organically promote christianity, it can, nevertheless, open the way for the churches, remove obstacles, and encourage them, irrespective of sects, in their work. This is important, because the Indians are thoroughly controlled in all their ideas and customs by their pagan notions. It is surprising to how many very common customs these old beliefs apply and how firmly they are held by them. Their pagan beliefs therefore constitute the chief basis of life.

Let the Indian's harmless games, dances, and customs alone. He dances because he believes it is his duty. He dances; we pray. Leave the Indian a little personality, a little independence, and teach him a little manhood while you are reconstructing him. The sun, scalp, and war dances, all exciting and brutal, have long since been abandoned; the remaining dances are merely for pleasure or duty.

On almost all of the reservations are some aged, crippled, deformed, and otherwise dependent Indians. These should be cared for, and no permanent change in the present system should take place without this being seen to. Of course these dependent Indians are allotted, and the United States court of the district in which they are could lease their allotments for them, the proceeds going toward their support; or it might be best to make an appropriation direct for their care to the states and territories in which they reside, or to gather them all in one locality and maintain them. There are only about 1,500 of them.

The nation should at once consider the Six Nations of New York in the matter of the Ogden Land Company's claim. The fee to the land in question, it is said, is claimed by the Ogden Land Company. The United States

guaranteed a right of occupancy to the Indians. At present a clear title does not rest in the Ogden Land Company, in these Indians, or in the United States. The United States will have to initiate a movement to quiet and perfect this title, perhaps by purchase of the Ogden Land Company's claim. Nothing in the way of a division of this land among the Indians can be done until the nation so acts. To properly allot the remaining unallotted Indians and cash the trust and other funds, which are about $40,000,000, will cost in round numbers $100,000,000.

In all future dealings with the reservation Indians let them understand that they must become self-sustaining; make them understand this by the law; show them the way; give them the means to become self-sustaining and they will succeed. Teach the Indian that it pays to be clean, to be industrious, to have but one wife, to have property, to have but one family of children, and teach him to follow the best habits of white people. Show him that it is to his interest to be like other men.

Whatever is to be done with the reservation Indians do it at once. Ten years can close this question up. Do not dole this out through another 50 or 100 years at a cost of $200,000,000 or $300,000,000.

In the final settlement of the Indian question an equity lies with the citizen Indians of California, who were never paid for their lands. Something should be done for them by the nation in the matter of homes and schools from public lands, or with money derived from the sales of public lands. Perhaps the nonreservation Indians of Nevada should also be included.

Finally, the changes necessary in the Indian policy to improve the Indian's condition are: enforced education under authority of the nation or the states and territories; enforced labor, by making the reservation Indians work for themselves, either as laborers, herders, or farmers; enforced allotment on proper land, with an allowance for houses, cattle, and horses prior thereto from the proceeds (perhaps) of their surplus lands; in fact, a start in life, especially for the squaws and children, thus securing for them settled homes.

This is the culmination of the success and failure of the entire Indian administration for the past 100 years, and the earthly salvation of the remaining reservation Indians depends upon it.

INDIAN EDUCATION.—The main feature of the Indian policy now being inaugurated by the Indian office is chiefly an educational one. It affects the Indian above 5 and below 18 years of age. The adults on reservations are not considered in this plan, but the Indian children of allottees or those on reservations are to be cared for for a long time in the future.

The school superintendents are to be bonded and receive an additional compensation for serving as agents.

The school superintendents at Hoopa Valley, California; Keams Canyon, Arizona, and Eastern Cherokee, North Carolina, now act as Indian agents as well as school superintendents.

The colonies educated the Indians. The Continental Congress July 12, 1775, appropriated $500 to educate Indian youth at Dartmouth college. The first general appropriation for Indian schools by the Congress of the United States was made on March 3, 1819, and was for $10,000. From this time on there was a gradual increase up to $20,000 in 1877. The various religious societies and orders in the United States were early interested and greatly aided the nation. Manual labor schools were introduced in Indian territory in 1848–1849. It is estimated that more than $800,000 was spent by the nation on Indian education up to 1877.

PURPOSES OF INDIAN SCHOOLS.

The following in reference to the purposes of Indian schools is from the report of the Commissioner of Indian Affairs for 1890, page CXLVI:

> The general purpose of the government is the preparation of Indian youth for assimilation into the national life by such a course of training as will prepare them for the duties and privileges of American citizenship. This involves the training of the hand in useful industries; the development of the mind in independent and self-directing power of thought; the impartation of useful practical knowledge; the culture of the moral nature, and the formation of character. Skill, intelligence, industry, morality, manhood, and womanhood are the ends aimed at.
>
> Government schools for Indians are divided into 5 general classes: reservation day schools, reservation boarding schools of first and second grades, and industrial training schools of first and second grades.
>
> It is the duty and design of the government to remove, by the shortest method, the ignorance, inability, and fears of the Indians, and to place them on an equality with other races in the United States. In organizing this system of schools the fact is not overlooked that Indian schools, as such, should be preparatory and temporary; that eventually they will become unnecessary, and a full and free entrance be obtained for Indians into the public school system of the country. To this end all officers and employés of the Indian school service should work.

ANNUAL EXPENDITURES FOR INDIANS.

All expenditures by the United States for Indians are by appropriation by Congress, and come direct from the Treasury. There is no cash income from the Indians nor from any independent source for the benefit of Indians. The expense of the Indian service is a direct outlay.

Unexpended balances of any year are available for the next, but at the end of 2 years they are covered into the Treasury. (*a*)

The congressional appropriations for the Indians for 1890–1891 were $7,127,394.69. The report of the Commissioner of Indian Affairs for 1890 (page CXXV) shows that the money available for the Indian service for 1890–1891 was $10,538,837.55. as follows:

TOTAL MONEY AVAILABLE FOR FISCAL YEAR ENDING JUNE 30, 1891.

Total	$10,538,837.55
Appropriations	7,127,394.69
Balances	1,385,759.56
Interest on trust funds	1,058,276.87
Interest, balances	967,406.43

The expenditure for food and rations for the adult reservation Indians, who number about 110,000, does not exceed $8 each per year, or a little over 2 cents each per day, or about $1,000,000, while the education of the 15,000 or 16,000 school children cost over $2,000,000 a year. The Indians at boarding schools cost about $175 each per year. The purely civic administration of Indian affairs costs about $1,200,000 per year.

ANNUAL PURCHASE, INSPECTION, AND SHIPMENT OF INDIAN SUPPLIES.

The annual purchase of supplies for Indians under law, treaties, or agreements, the variety and method of purchase, are given each year in the annual report of the Commissioner of Indian Affairs. When the supplies are purchased under proposals, either at New York or San Francisco, officials of the Interior Department and members of the board of Indian commissioners are present at the opening of the bids. Supplies, where contractors fail or emergencies arise, are sometimes bought in open market.

The following explanations are from the report of the Commissioner of Indian Affairs for 1890 (pages CXXI–CXXIII):

After due advertising, sealed bids to the number of 513 for furnishing goods and supplies for the Indian service were opened in New York on May 23, 1890, in the presence of a large number of bidders or their agents, by myself, assisted by Assistant Secretary Cyrus Bussey and members of the board of Indian commissioners. At the opening of bids at San Francisco by the assistant commissioner, July 16, 1890, 45 bids were received, making a total of 558. The number of contracts awarded was 254, each one being made out in quadruplicate and accompanied by a bond for 50 per cent of the amount of the contract. The awards were made in all cases with the aid of expert inspectors, and only after careful comparison of samples submitted and for such goods as the best interests of the service seemed to require. Special pains were taken to select serviceable goods; but the lowest priced goods are not always cheapest. The supplies purchased consist of subsistence supplies, such as beef, bacon, coffee, sugar, lard, hominy, rice, corn meal, oatmeal, salt, hard

a The following statement shows the amounts that were appropriated by Congress for the Indian service for the fiscal years 1889–1890, and 1890–1891; see report of the Commissioner of Indian Affairs for 1890, pages CXXIII, CXXIV:

APPROPRIATIONS FOR 1889–1890 AND 1890–1891.

APPROPRIATIONS.	1889–1890	1890–1891	Increase.
Total	$6,083,851.37	$7,127,394.69	$1,043,543.32
Fulfilling treaties with Indian tribes, permanent	1,428,654.90	1,543,675.29	115,020.39
Fulfilling treaties with Indian tribes, annual	1,585,796.84	1,597,740.00	11,943.16
Support of Indian tribes, gratuities	702,500.00	746,000.00	43,500.00
Support of Indian schools	1,379,568.13	1,842,770.00	463,201.87
Incidental and contingent expenses	169,000.00	171,000.00	2,000.00
Current and miscellaneous expenses	818,331.50	1,226,209.40	407,877.90

Under the head of "Fulfilling treaties with Indian tribes, permanent", are such specified sums as are required to be appropriated annually under existing treaties, either for a term of years or for an indefinite period.

A number of treaties contain provisions for clothing, subsistence, agency and school employés, etc., to be furnished by the United States for a certain number of years, but such provisions do not state specifically the amount of money that must be appropriated. These amounts are annually approximately estimated by this office, and the sums so appropriated can be used only for expenditures incurred during the fiscal year for which the appropriations are made. * * *

A number of the tribes have no treaties; others have treaties, but the amounts due thereunder are not sufficient for their support. Congress annually appropriates certain sums as gratuities. * * *

For Indian education Congress annually appropriates certain sums in addition to those provided for under existing treaties. * * *

For contingent and incidental expenses of agents and their employés, for aid for certain tribes in Arizona, California, Nevada, Oregon, Utah, Washington, etc., Congress annually appropriates certain sums. * * *

For pay of agents, interpreters, Indian police, additional farmers, Indian inspectors, superintendent of schools, for the erection and repair of agency buildings, surveying and allotting land, advertising, telegraphing, transportation of Indian supplies, and for a number of other purposes, Congress annually appropriates certain sums.

bread, pork, etc., and of miscellaneous goods, clothing, agricultural implements, etc., which are divided into 17 classes, as follows: 1, blankets; 2, cotton goods; 3, woolen goods; 4, clothing; 5, boots and shoes; 6, hats and caps; 7, notions; 8, groceries; 9, crockery and lamps; 10, furniture and wooden ware; 11, harness, leather, etc.; 12, agricultural implements; 13, wagons and wagon fixtures; 14, paints and oils; 15, brass and iron kettles, tin and tinware; 16, stoves, hollow ware, pipe, etc.; 17, hardware.

There were also purchased large quantities of medicines, surgical instruments, books, and school supplies; in all, over 2,500 articles. Over 50,000 samples were submitted, examined, and passed upon.

The delivery, inspection, and shipment of most of the supplies takes place in New York, in a warehouse rented for the purpose, at 67 Wooster street; but such articles as wagons, plows, iron, steel, stoves, fence wire, etc., are inspected and shipped from Chicago, St. Louis, Kansas city, etc., as may be most advantageous. Beef and flour are delivered at the agencies. The other subsistence supplies, except coffee, sugar, and rice, are generally delivered at points in the west, the points of delivery being governed by the price bid for the article plus the cost of its transportation to the agencies and schools. During the fiscal year ended June 30, 1890, 34,316 packages, weighing 4,297,049 pounds, were shipped from New York, and 46,091 packages, weighing 4,388,743 pounds, were shipped from Chicago, St. Louis, Kansas city, Sioux city, Omaha, and other points west. A detailed record of each shipment is kept, which shows the mark, number, kind of package, character of contents, and weight. Receipts for packages shipped are made in triplicate, and are also copied in a book kept for that purpose. This enables the office to trace any package and, in case of shortage on arrival at an agency, to locate and determine the liability for the deficiency.

After the delivery of the goods and before they are accepted and shipped, an expert inspector examines them and compares the deliveries with the sample or samples on which awards have been made. If equal in quality to sample, they are accepted and shipped; if not, they are rejected, and the contractor is required to furnish other goods up to sample. If he fails to do so, they are purchased at his expense in open market, and the difference in cost, if any, is charged against him. In some instances, where the necessities of the service require immediate deliveries, and the deviation from sample is not material, goods not quite up to the sample are accepted, in accordance with a clause in the contract which provides for such a contingency. In such cases the inspector fixes the difference in value between the sample upon which the award has been made and the goods offered for delivery, and a deduction of twice the amount fixed by the inspector as the difference in value is made from the account. Inferior goods, however, even at a deduction, are accepted in very few cases, and only when they are needed for immediate use and can not be procured otherwise.

For every shipment the contractor makes out invoices in quadruplicate; the original goes to the Treasury for payment, one copy remains in the Indian office, one is mailed to the agent or school superintendent, and the fourth is required to accompany the bill of lading, in order that the freight may be identified when payment is made for its transportation. For the fiscal year ending June 30, 1890, over 30,000 invoices were required for that purpose.

In this connection, I desire to say that one cause of great embarrassment in the management of the affairs of this bureau is the failure of Congress to make the appropriations for the Indian service so that deliveries of goods may be made before winter sets in. Under a ruling of the honorable second comptroller no contracts can be executed until after the President has signed the appropriation act and it has become a law. Much time is necessarily consumed in work preliminary to letting the contracts. Under the law advertisements must be published for at least 3 weeks. To abstract the bids, classify the large number of samples offered, and make the awards takes from 2 to 6 weeks. Then it takes from 15 to 25 days before contracts can be executed and approved, bidders being scattered all the way from Maine to California, and contracts having to be mailed to them for execution. Blankets, clothing, wagons, boots, shoes, and a number of other articles have to be manufactured after contracts and bonds are approved.

It is therefore evident that unless the Indian appropriation bill passes early in the session (and it should never pass later than the middle of February) many of the goods and supplies can not reach their destination until late in the winter, and in consequence the Indians suffer. Even if the Indian appropriation bill should become a law as early as February, no goods could be shipped under the most favorable circumstances until the end of June. The treaties with the Crows, Sioux, Cheyennes, Arapahoes, Utes, etc., make provision for issuing clothing, and stipulate that it shall be delivered at the government warehouse on the reservation not later than August 1 of each year, a promise which this office has never been able to keep.

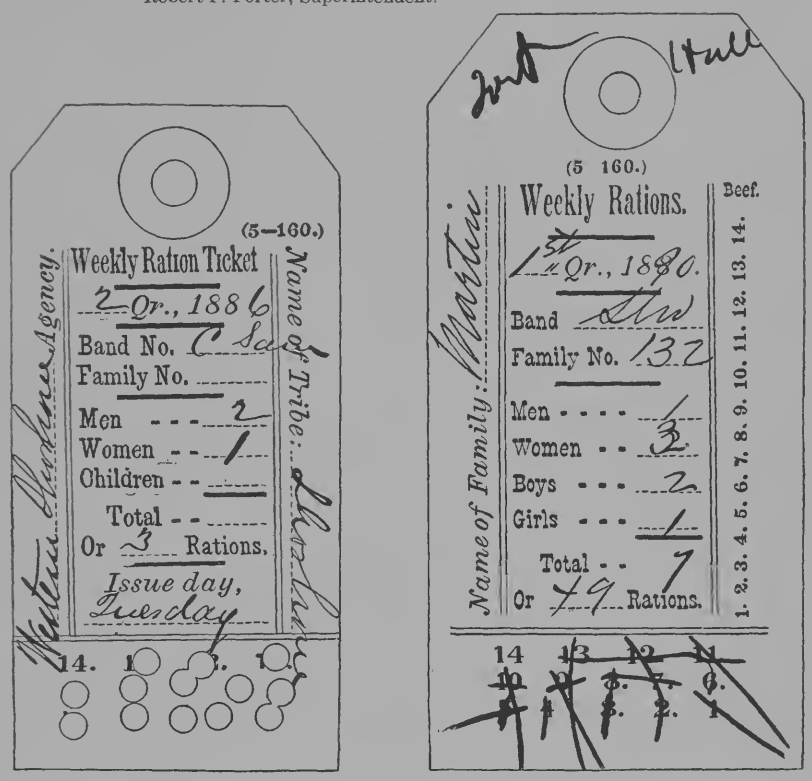
The present system of purchasing and delivering supplies to Indians involving publicity, competition, and inspection, needs only care and judgment in buying, and honesty in inspection and delivery, to insure general satisfaction. It is not possible, however, to furnish to Indians clothing suitable as to size, and the "misfits" must be many, ludicrous, and vexatious.

INDIAN AGENTS AND RATIONS.

On the reservations the agent is a business manager as well as an agent. The agency storehouse resembles a miscellaneous country store. An idea of the articles kept therein can be found by reading the list of Indian supplies purchased. At ration agencies there are regular weekly issues of food. Indians bring a tag, label, or ticket, a sample of which is given herewith. The tag contains the name of the head of the family and number of persons to whom rations are issued. The quantity is punched out on the tag. In addition it is sometimes required that the Indians receiving rations shall sign a roll. These rolls or ration lists are printed and are uniform.

The table of quantity allowed to 100 rations is: bacon, 10 pounds; beans, 3 pounds; beef (net), 150 pounds; baking powder, 1 pound; coffee, 4 pounds; ham, 50 pounds; salt, 2 pounds; soap, 2 pounds; sugar, 7 pounds; tobacco, one-half pound. Still it frequently happens that issue day finds the agency short of supplies and fragmentary rations are issued, and of limited quantity. The Indian, however, arrives promptly on the appointed day, no matter whether he receives or not.

The Indian police attend on issue days in uniform with brass buttons. On one of these buttons is an Indian guiding a plow and about him the legend "God helps those who help themselves".



FORM OF RATION TICKET USED AT ALL RATION AGENCIES.

One of the tickets is from the Western Shoshone agency, Nevada, the other from Fort Hall agency, Idaho. The agent, upon issuing articles to the Indians, either punches a number with a punch or crosses it out with a pen. Fourteen articles are sometimes issued, and sometimes but one. The Indians give no reciepts for rations received.

BRASS BUTTON WORN BY INDIAN POLICE AT ALL AGENCIES.

SOME FEATURES OF INDIAN ADMINISTRATION, 1890.

The money earned by Indians from the United States in the year to June 30, 1890, and paid to them, is shown by the following from the report of the Commissioner of Indian Affairs for 1890, page CXVIII:

Total	$642,000
Paid to regular Indian employés at agencies	91,500
Paid to irregular Indian employés at agencies	54,500
Paid to Indian additional farmers	9,000
Paid to regular Indian employés at Indian schools	51,000
Paid to irregular Indian employés at Indian schools	22,000
Paid to Indian interpreters	20,000
Paid to Indian policemen	94,000
Paid to Indian judges of courts of Indian offenses	5,000
Paid to Indians for hauling supplies	90,000
Paid to Indians for produce, hay, wood, and other supplies purchased from them, and for breaking land	66,000
Paid to Indians for logs cut and banked by them	139,000

COURTS ON RESERVATIONS.

The Commissioner of Indian Affairs, in his report for 1890, pages LXXXIII and LXXXIV, gives the following on the courts of Indian offenses and Indian judges:

These courts * * * had their origin in a communication of December 2, 1882, from the [Interior] Department to this office, suggesting that rules be formulated whereby certain specified barbarous and demoralizing practices among the Indians should be restricted and ultimately abolished. Thereupon the office organized a system of Indian courts and prepared a code of rules, which enumerated the crimes and offenses of which the courts should take cognizance, and in several instances named the penalties which should be prescribed.

Each court consists of three judges, who are appointed by the Indian office, upon the nomination of the respective Indian agents, for a term of 1 year, but are subject to removal at any time. The court holds regular sessions twice a month. The crimes and offenses named in the rules are Indian dances, plural marriages, practices of medicine men, theft, destruction of property belonging to another, payments or offers of payment for living or cohabiting with Indian women, drunkenness, and the introduction, sale, gift, or barter of intoxicating liquors.

The court also has jurisdiction over misdemeanors committed by Indians belonging to the reservations, over civil suits to which Indians are parties, and over any other matters which may be brought before it by the agent or with his approval.

The penalties prescribed are fine, imprisonment, hard labor, and forfeiture of rations. In civil cases the court has the jurisdiction of a justice of the peace, and conforms, so far as practicable, to the practices of a justice of the peace in the state or territory in which the court is located.

AGENCIES AT WHICH INDIAN JUDGES WERE EMPLOYED, THE NUMBER OF INDIANS AT SUCH AGENCIES, THE NUMBER OF JUDGES ALLOWED, AND FOR WHAT TIME AND AT WHAT SALARY, DURING THE FISCAL YEAR ENDED JUNE 30, 1890.

AGENCIES.	Indians.	Judges.	Period employed. (Months.)	Salary per month.
Total		93		
Blackfeet, Montana	2,293	3	8	$8.00
Cheyenne and Arapaho, Oklahoma	3,598	3	8	8.00
Cheyenne River, South Dakota	2,846	3	8	8.00
Crow Creek, South Dakota	1,104	3	8	8.00
Devils Lake, North Dakota	2,356	3	8	8.00
Flathead, Montana	2,018	4	8	8.00
Fort Hall, Idaho	1,600	3	8	8.00
Green Bay, Wisconsin	3,320	3	8	4.17
Kiowa, Oklahoma	4,088	3	8	8.00
Klamath, Oregon	904	3	8	8.00
Lower Brule, South Dakota	1,067	3	8	8.00
Mescalero, New Mexico	474	2	8	5.00
Nevada, Nevada	736	3	8	8.00
Nez Perce, Idaho	1,450	3	8	8.00
Otoe, Oklahoma	396	3	7	$5.00
Pawnee, Oklahoma	851	3	7	5.00
Pima, Arizona	11,518	3	8	8.00
Pine Ridge, South Dakota	5,611	1	8	8.00
Ponca, Oklahoma	533	3	7	5.00
Puyallup, Washington	1,844	6	8	5.00
		10	8	3.00
Santee, Nebraska	1,354	3	8	8.00
Shoshone, Wyoming	1,945	4	8	8.00
Siletz, Oregon	606	1	8	5.00
Standing Rock, North Dakota	4,110	3	8	8.00
Tongue River, Montana	867	3	8	8.00
Umatilla, Oregon	983	2	8	8.00
Yakama, Washington	1,675	3	8	4.17
Yankton, South Dakota	1,760	3	8	8.00

Felonies on reservations are punished by the laws of the state or territory in which the felony is committed.

INDIAN TRUST FUNDS JUNE 1, 1890.

As shown by the tables below, the total of trust funds held by the United States for Indian tribes amounted to $21,244,818.39 in 1890. The following is from the report of the Commissioner of Indian Affairs for 1890, page CXXVI:

TRUST FUNDS OF THE FIVE CIVILIZED TRIBES.

TRIBES.	Amount of principal.	Annual interest.
Total	$7,984,132.76	$413,219.01
Cherokees	2,625,842.37	137,469.33
Chickasaws	1,308,695.65	68,404.95
Choctaws	549,594.74	32,344.73
Creeks	2,000,000.00	100,000.00
Seminoles	1,500,000.00	75,000.00

TRUST FUNDS OF TRIBES, OTHER THAN THE FIVE CIVILIZED TRIBES.

TRIBES.	Principal.	TRIBES.	Principal.
Total	$13,260,685.63	Poncas	$70,000.00
Chippewas and Christian Indians	42,560.36	Pottawatomies	184,094.57
Delawares	874,178.54	Sacs and Foxes of Missouri	21,659.12
Eastern Shawnees	9,079.12	Sacs and Foxes of the Mississippi	55,058.21
Iowas	171,543.37	Santee Sioux	20,000.00
Kansas	27,174.41	Senecas	40,979.60
Kaskaskias, Peorias, Weas, and Piankeshaws	58,000.00	Senecas, Tonawanda band	86,950.00
Kickapoos	129,184.08	Senecas and Shoshones	15,140.42
L'Anse and Vieux de Sert bands	20,000.00	Shawnees	1,985.65
Menomonees	153,039.38	Stockbridges	75,988.60
Osages	8,255,268.49	Shoshones and Bannocks	6,000.00
Omahas	240,597.57	Umatillas	59,463.64
Otoes and Missourias	590,775.43	Utes	1,750,000.00
Pawnees	298,625.07	Uintah and White River Utes	3,340.00

REFERENCES TO INDIAN LAWS, REPORTS, AND TREATIES.

References to laws, reports, and treaties are as follows:

For all Indian treaties and laws, see United States Statutes at Large, 1776–1890.

For a "statement showing the present liabilities of the United States to Indian tribes under treaty stipulations": for a statement of "trust funds" and trust lands, being "list of names of Indian tribes for whom stock is held in trust by the Secretary of the Interior (treasurer of the United States custodian), showing the amount standing to the credit of each tribe, the annual interest, the date of treaty or law under which the investment was made, and the amount of abstracted bonds for which Congress has made no appropriation, and the annual interest on the same"; for "list of securities held for invested tribal funds"; for all expenses, receipts from sale of Indian lands, appropriations by Congress, and expenditures of the same; for "schedule showing the names of Indian reservations in the United States, agencies, tribes occupying or belonging to the reservation, area of each reservation in acres and square miles, and reference to treaty, law, or other authority by which reservations were established"; for area of arable land on the several reservations; for executive orders relating to Indian reservations, and for annual table of statistics relating to population, industries, and sources of subsistence, together with religious and vital statistics, see annual reports of the Commissioner of Indian Affairs.

For laws relating to Indians, see report of Public Land Commission, 1880, laws and decisions, and Revised Statutes of the United States, sections 2039–2178; for performance of engagements between the United States and Indians, see Revised Statutes of the United States, sections 2079–2110; for government and protection of Indians, see Revised Statutes of the United States, sections 2111–2116; for government of Indian country, see Revised Statutes of the United States, sections 2127–2156; 6 Cranch, 646; 8 Wheaton, 543; 7 Johnson, 246; Indian treaties, United States Statutes at Large; act of Congress March 26, 1804, section 15, dividing Louisiana into 2 territories; Bump's Notes of Constitutional Decisions, titles "Indians" and "Territories".

See also United States Senate report, by Hon. J. R. Doolittle, chairman of joint committee of Congress to inquire into the condition of the Indian tribes, and report of the Indian Peace Commission, 1867–1868, General W. T. Sherman, chairman.

See also A Descriptive Catalogue of the Government Publications of the United States, September 5, 1774, to March 4, 1881. Ben: Perley Poore. Washington, Government Printing Office, 1885. The titles of all government publications relating to Indians and Indian affairs from 1774 to March 4, 1881, can be found in the index, pages 1302–1304.

POPULATION, EDUCATIONAL, LAND, AND VITAL AND SOCIAL STATISTICS OF INDIANS.

POPULATION, EDUCATIONAL, LAND, AND VITAL AND SOCIAL STATISTICS OF INDIANS.

STATISTICS OF INDIAN POPULATION.

The tables following give the population obtained by the special Indian census, by states and territories, distributed by race and sex.

There is a large number of persons residing among the Indians who were not counted in the general census, but who were counted in the special Indian census. They are shown in separate columns so that one may readily see what the totals are.

It will be observed that the aggregate population counted by the special Indian census, and to be added to the results of the general census, is 325,464, of whom 189,447 are returned as Indians, and 136,017 are returned as persons with Indians.

It was not found practicable to follow out to the ultimate analysis the race of the persons among the Indians, but the great majority are white persons, with a small number of negro descent, and a mere handful of those of Asiatic origin.

The same population is analyzed in another table so as to show the same facts distributed according to the agencies with which the respective Indians and other persons are connected.

The various statements for schools, lands, crops, and stock, products of Indian labor, vital and social conditions, including medical statistics, are largely derived from the report of the Commissioner of Indian Affairs, 1890, whose summaries in most instances are used. They are supplemented by information obtained by personal investigation and through reports of societies interested in the Indians.

The report upon criminal statistics among the Indians is the result of investigations made by Mr. Frederick H. Wines, special agent in charge of statistics relating to crime, pauperism, and benevolence.

POPULATION OBTAINED BY SPECIAL INDIAN CENSUS, BY STATES AND TERRITORIES AND BY RACE AND SEX.

STATES AND TERRITORIES.	AGGREGATE.			INDIANS.			PERSONS OF OTHER RACES WITH INDIANS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Total	325,464	169,221	156,243	*a*189,447	95,119	94,328	136,017	74,102	61,915
Alabama (Geronimo's Apaches)	384	149	235	384	149	235			
Arizona	28,623	14,172	14,451	28,469	14,083	14,386	154	89	65
Arkansas	32	32		32	32				
California	5,268	2,720	2,548	5,107	2,632	2,475	161	88	73
Colorado	1,051	518	533	985	484	501	66	34	32
Connecticut									
Delaware									
District of Columbia									
Florida									
Georgia									
Idaho	4,163	2,056	2,107	4,064	1,999	2,065	99	57	42
Illinois	1	1		1	1				
Indiana									
Indian territory	180,182	*b*96,586	*b*83,596	51,279	26,967	24,312	128,903	69,619	59,284
Iowa	401	214	187	397	211	186	4	3	1
Kansas	1,012	535	477	946	503	443	66	32	34
Kentucky									
Louisiana	1	1		1	1				
Maine									
Maryland									
Massachusetts	4	4		4	4				
Michigan	1	1		1	1				
Minnesota	8,457	4,034	4,423	8,208	3,884	4,324	249	150	99
Mississippi									

a Includes 184 Indians in prisons, not otherwise enumerated, distributed as follows: Arizona, 17 males; Arkansas, 32 males; California, 43 males; Idaho, 2 males; Illinois, 1 male; Kansas, 7 males; Louisiana, 1 male; Massachusetts, 4 males; Michigan, 1 male; Missouri, 1 male; Montana, 10 males; Nebraska, 2 males; Nevada, 5 males; New York, 9 males; North Carolina, 2 males; Ohio, 12 males and 1 female; Oregon, 5 males; South Dakota, 4 males; Texas, 3 males and 1 female; Utah, 1 male; Washington, 10 males; Wisconsin, 10 males.

b Sex partly estimated.

POPULATION OBTAINED BY SPECIAL INDIAN CENSUS, BY STATES AND TERRITORIES, ETC.—Continued.

STATES AND TERRITORIES.	AGGREGATE.			INDIANS.			PERSONS OF OTHER RACES WITH INDIANS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Missouri	1	1		1	1				
Montana	10,765	5,235	5,530	10,346	4,988	5,358	419	247	172
Nebraska	3,746	1,883	1,863	3,538	1,769	1,769	208	114	94
Nevada	1,594	817	777	1,557	799	758	37	18	19
New Hampshire									
New Jersey									
New Mexico	6,689	3,346	3,343	6,490	3,232	3,258	199	114	85
New York	5,321	2,797	2,524	5,318	2,795	2,523	3	2	1
North Carolina	2	2		2	2				
North Dakota	8,264	4,049	4,215	7,980	3,903	4,077	284	146	138
Ohio	13	12	1	13	12	1			
Oklahoma	16,641	8,776	7,865	13,167	6,324	6,843	3,474	2,452	1,022
Oregon	3,937	1,843	2,094	3,713	1,723	1,990	224	120	104
Pennsylvania	99	58	41	98	57	41	1	1	
Rhode Island									
South Carolina									
South Dakota	19,792	9,663	10,129	19,072	9,275	9,797	720	388	332
Tennessee									
Texas	4	3	1	4	3	1			
Utah	2,874	1,512	1,362	2,848	1,498	1,350	26	14	12
Vermont									
Virginia									
Washington	7,842	4,004	3,838	7,526	3,822	3,704	316	182	134
West Virginia									
Wisconsin	6,450	3,287	3,163	6,095	3,081	3,014	355	206	149
Wyoming	1,850	910	940	1,801	884	917	49	26	23

POPULATION OBTAINED BY THE SPECIAL INDIAN CENSUS, BY STATES AND AGENCIES AND BY RACE AND SEX.

STATES AND TERRITORIES.	Agency.	AGGREGATE.			INDIANS.			PERSONS OF OTHER RACES WITH INDIANS.		
		Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Total		325,464	169,221	156,243	189,447	95,119	94,328	136,017	74,102	61,915
Alabama		384	149	235	384	149	235			
	Mount Vernon barracks	384	149	235	384	149	235			
Arizona		28,623	14,172	14,451	28,469	14,083	14,386	154	89	65
	Colorado River	669	322	347	640	306	334	29	16	13
	Pima	10,029	5,188	4,841	9,942	5,138	4,804	87	50	37
	San Carlos	4,870	2,280	2,590	4,832	2,257	2,575	38	23	15
	Navajo (New Mexico)	11,042	5,366	5,676	11,042	5,366	5,676	(a)		
	Moqui Pueblos (New Mexico)	1,996	999	997	1,996	999	997	(a)		
	Indians in prisons (b)	17	17		17	17				
Arkansas		32	32		32	32				
	Indians in prisons (b)	32	32		32	32				
California		5,268	2,720	2,548	5,107	2,632	2,475	161	88	73
	Mission Tule (consolidated)	4,593	2,354	2,239	4,483	2,295	2,188	110	59	51
	Round Valley	632	323	309	581	294	287	51	29	22
	Indians in prisons (b)	43	43		43	43				
Colorado		1,051	518	533	985	484	501	66	34	32
	Southern Ute	1,051	518	533	985	484	501	66	34	32
Idaho		4,103	2,056	2,107	4,064	1,999	2,065	99	57	42
	Fort Hall	1,542	777	765	1,493	750	743	49	27	22
	Lemhi	443	218	225	432	212	220	11	6	5
	Nez Perce	1,754	853	901	1,715	829	886	39	24	15
	Colville (Washington)	422	206	216	422	206	216	(c)		
	Indians in prisons (b)	2	2		2	2				

a See Navajo agency, New Mexico. b Not otherwise enumerated. c See Colville agency, Washington.

POPULATION OBTAINED BY THE SPECIAL INDIAN CENSUS, BY STATES AND AGENCIES, ETC.—Continued.

STATES AND TERRITORIES.	Agency.	AGGREGATE.			INDIANS.			PERSONS OF OTHER RACES WITH INDIANS.		
		Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Illinois		1	1		1	1				
	Indians in prisons (a)	1	1		1	1				
Indian territory		180,182	96,586	83,596	51,279	26,967	24,312	128,903	69,619	59,284
	Quapaw	1,281	631	650	1,224	597	627	57	34	23
	Union (Five Civilized Tribes)	178,097	95,373	82,724	50,055	26,370	23,685	128,042	69,003	59,039
	Military reservations (b)	804	582	222				804	582	222
Iowa		401	214	187	397	211	186	4	3	1
	Sac and Fox	401	214	187	397	211	186	4	3	1
Kansas		1,012	535	477	946	503	443	66	32	34
	Pottawatomie and Great Nemaha	1,005	528	477	939	496	443	66	32	34
	Indians in prisons (a)	7	7		7	7				
Louisiana		1	1		1	1				
	Indians in prisons (a)	1	1		1	1				
Massachusetts		4	4		4	4				
	Indians in prisons (a)	4	4		4	4				
Michigan		1	1		1	1				
	Indians in prisons (a)	1	1		1	1				
Minnesota		8,457	4,034	4,423	8,208	3,884	4,324	249	150	99
	White Earth (consolidated)	6,627	3,136	3,491	6,378	2,986	3,392	249	150	99
	La Pointe (Wisconsin)	1,830	898	932	1,830	898	932	(c)		
Missouri		1	1		1	1				
	Indians in prisons (a)	1	1		1	1				
Montana		10,765	5,235	5,530	10,346	4,988	5,358	419	247	172
	Blackfeet	1,866	898	968	1,811	868	943	55	30	25
	Crow	2,401	1,152	1,249	2,287	1,082	1,205	114	70	44
	Flathead	1,886	945	941	1,811	897	914	75	48	27
	Fort Belknap	1,757	859	898	1,722	840	882	35	19	16
	Fort Peck	1,888	913	975	1,840	887	953	48	26	22
	Tongue River	957	458	499	865	404	461	92	54	38
	Indians in prisons (a)	10	10		10	10				
Nebraska		3,746	1,883	1,863	3,538	1,769	1,769	208	114	94
	Omaha and Winnebago	2,487	1,257	1,230	2,373	1,184	1,189	114	73	41
	Santee	1,180	582	598	1,086	541	545	94	41	53
	Pottawatomie and Great Nemaha (Kansas)	77	42	35	77	42	35	(d)		
	Indians in prisons (a)	2	2		2	2				
Nevada		1,594	817	777	1,557	799	758	37	18	19
	Nevada	990	494	496	966	484	482	24	10	14
	Western Shoshone	599	318	281	586	310	276	13	8	5
	Indians in prisons (a)	5	5		5	5				
New Mexico		6,689	3,346	3,343	6,490	3,232	3,258	199	114	85
	Mescalero	561	255	306	513	226	287	48	29	19
	Southern Ute (Colorado)	808	389	419	808	389	419	(e)		
	Navajo	5,320	2,702	2,618	5,169	2,617	2,552	151	85	66
New York		5,321	2,797	2,524	5,318	2,795	2,523	3	2	1
	New York (Six Nations)	5,312	2,788	2,524	5,309	2,786	2,523	3	2	1
	Indians in prisons (a)	9	9		9	9				
North Carolina		2	2		2	2				
	Indians in prisons (a)	2	2		2	2				

a Not otherwise enumerated. b Partly estimated. c See La Pointe agency, Wisconsin. d See agency in Kansas. e See agency in Colorado.

POPULATION OBTAINED BY THE SPECIAL INDIAN CENSUS, BY STATES AND AGENCIES, ETC.—Continued.

STATES AND TERRITORIES.	Agency.	AGGREGATE.			INDIANS.			PERSONS OF OTHER RACES WITH INDIANS		
		Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
North Dakota		8,264	4,049	4,215	7,980	3,903	4,077	284	146	138
	Devils Lake	2,600	1,288	1,312	2,496	1,239	1,257	104	49	55
	Fort Berthold	1,458	764	694	1,388	726	662	70	38	32
	Standing Rock	4,206	1,997	2,209	4,096	1,938	2,158	110	59	51
Ohio		13	12	1	13	12	1			
	Indians in prisons (a)	13	12	1	13	12	1			
Oklahoma		16,641	8,776	7,865	13,167	6,324	6,843	3,474	2,452	1,022
	Kiowa, Comanche, and Wichita	4,390	2,094	2,296	4,121	1,945	2,176	269	149	120
	Cheyenne and Arapaho	3,574	1,708	1,866	3,363	1,577	1,786	211	131	80
	Sac and Fox	2,264	1,156	1,108	2,062	1,033	1,029	202	123	79
	Osage	1,975	987	988	1,778	881	897	197	106	91
	Ponca, Pawnee, and Otoe	2,045	1,012	1,033	1,843	888	955	202	124	78
	Military reservations (b)	2,393	1,819	574				2,393	1,819	574
Oregon		3,937	1,843	2,094	3,713	1,723	1,990	224	120	104
	Grande Ronde	440	214	226	379	184	195	61	30	31
	Klamath	875	404	471	835	385	450	40	19	21
	Siletz	600	304	296	571	289	282	29	15	14
	Umatilla	1,047	468	579	999	438	561	48	30	18
	Warm Springs	970	448	522	924	422	502	46	26	20
	Indians in prisons (a)	5	5		5	5				
Pennsylvania		99	58	41	98	57	41	1	1	
	New York (Six Nations of New York)	99	58	41	98	57	41	1	1	
South Dakota		19,792	9,663	10,129	19,072	9,275	9,797	720	388	332
	Cheyenne River	2,934	1,416	1,518	2,823	1,356	1,467	111	60	51
	Crow Creek and Lower Brule	2,170	1,047	1,123	2,084	1,003	1,081	86	44	42
	Pine Ridge	5,704	2,775	2,929	5,533	2,675	2,858	171	100	71
	Yankton	1,838	886	952	1,725	824	901	113	62	51
	Rosebud	5,527	2,717	2,810	5,381	2,646	2,735	146	71	75
	Sisseton	1,615	818	797	1,522	767	755	93	51	42
	Indians in prisons (a)	4	4		4	4				
Texas		4	3	1	4	3	1			
	Indians in prisons (a)	4	3	1	4	3	1			
Utah		2,874	1,512	1,362	2,848	1,498	3,150	26	14	12
	Uintah and Ouray	1,880	961	919	1,854	947	907	26	14	12
	Navajo	993	550	443	993	550	443	(c)		
	Indians in prisons (a)	1	1		1	1				
Washington		7,842	4,004	3,838	7,526	3,822	3,704	316	182	134
	Colville	2,798	1,464	1,334	2,669	1,381	1,288	129	83	46
	Neah Bay	485	233	252	457	218	239	28	15	13
	Puyallup (consolidated)	1,813	937	876	1,755	910	845	58	27	31
	Tulalip	1,248	616	632	1,212	596	616	36	20	16
	Yakama	1,488	744	744	1,423	707	716	65	37	28
	Indians in prisons (a)	10	10		10	10				
Wisconsin		6,450	3,287	3,163	6,095	3,081	3,014	355	206	149
	Green Bay	3,311	1,776	1,535	3,137	1,665	1,472	174	111	63
	La Pointe	3,129	1,501	1,628	2,948	1,406	1,542	181	95	86
	Indians in prisons (a)	10	10		10	10				
Wyoming		1,850	910	940	1,801	884	917	49	26	23
	Shoshone	1,850	910	940	1,801	884	917	49	26	23

a Not otherwise enumerated. b Partly estimated. c See Navajo agency, New Mexico.

The Indian office has an officer especially designated as superintendent of Indian schools. His report is embodied in the annual report of the Commissioner of Indian Affairs, and, in connection with the reports of local officers upon the same subject, it gives a great amount of detail regarding the conditions on the various reservations and in special schools.

The Indian office, in its report of 1861, began the tabulation of the schools, population, and wealth of the different Indian tribes which were in direct connection with the government of the United States, and has continued such tables to the present time.

Below are given a recapitulation compiled from the report of the Commissioner of Indian Affairs for 1890 and tables from that report.

STATISTICS OF INDIAN SCHOOLS: 1890.

The Indian school returns of the several reservations enumerated were made to June 30, 1890. The returns as to Indian schools are those given to the Indian bureau, and cover the entire government Indian school system. The total number of schools was 246; capacity, 18,457 scholars (boarding schools, 14,111; day schools, 4,346); enrollment, 16,377 (boarding schools, 12,410; day schools, 3,967); average attendance, 12,232 (boarding schools, 9,865; day schools, 2,367); number of employés, 1,815 (male, 700; female, 1,115; boarding schools, 1,663; day schools, 152). Of the 1,815 employés, 313 are Indians and 1,502 whites. The total cost to the government is $1,364,033.02; cost to private parties, $174,740.98, (*a*) or a total of $1,538,774. (*a*) The day schools cost the government from 72 cents to $17.95 per capita per month, and the manual labor, industrial, or training schools cost from $1.22 to $36.16 per capita per month, varying from minimum aid at private day schools to maximum full support at boarding schools.

The value of farm and dairy products from 8,661 acres (*b*) may be estimated at $117,000. These products were raised by the children and employés of the schools and consumed by them.

INDIANS AT PRIVATE SCHOOLS, 1890.—There is a large number of private schools included above at which Indians are educated either under contract with the Indian bureau or under special appropriation of Congress. The private contract schools under authority of the Indian bureau to June 30, 1890, were 86 in number, and notwithstanding but 4,712 pupils were contracted for, 5,190 were enrolled. The average attendance was 3,971. The cost to the United States was $30 per capita per year for day school pupils, the term or session varying from 4 to 12 months, and from $50 (exclusive of rations and clothing) to $125 per capita per year for pupils at boarding schools for sessions of from 3 to 12 months; total cost to United States government, $321,142.60. The industrial, manual labor, or training schools are 8 in number, having 988 pupils enrolled, with an average attendance of 837, at a total cost to the United States of $132,053.71. The cost of the entire service for the two classes of schools above named, with 6,178 enrolled pupils and an average attendance of 4,808 for the year ending June 30, 1890, was $453,196.31.

The general statistics of Indian schools are given in the following tables:

NUMBER, CAPACITY, AND COST OF SCHOOLS, NUMBER OF EMPLOYÉS, ENROLLMENT, AND AVERAGE ATTENDANCE OF PUPILS DURING FISCAL YEAR ENDING JUNE 30, 1890. (*c*)

KINDS OF SCHOOLS.	Number.	Capacity.	Enrollment.	Average attendance.	Number of employés.	Cost to government.
Aggregate	246	18,457	16,377	12,232	1,815	$1,364,033.02
Government schools	152	9,904	10,199	7,424	970	910,836.71
Boarding	64	4,948	5,124	3,826	623	546,202.70
Day	81	3,021	2,963	1,780	109	62,942.42
Training	7	1,935	2,112	1,818	238	301,691.59
Contract schools	94	8,553	6,178	4,808	845	453,196.31
Boarding	61	6,068	4,186	3,384	651	309,278.71
Day	25	1,325	1,004	587	43	11,863.89
Industrial boarding, specially appropriated for by Congress	8	1,160	988	837	151	132,053.71

a Incomplete: in regard to many schools no reports were received.

b Number of acres cultivated or quantity and kind of products incomplete for several schools.

c Report of Commissioner of Indian Affairs, 1890, page 336.

The following tables, copied from the report of the Commissioner of Indian Affairs for 1890 (pages 446, 447), give the appropriations made for the education of the Indians for the years 1888, 1889, and 1890:

INDIAN SCHOOL APPROPRIATIONS FOR THE FISCAL YEAR ENDING JUNE 30, 1888.

TITLES OF APPROPRIATIONS.	Appropriation.	Expenditure.	Balance.
Total	$1,155,915.00	$1,096,091.26	$59,823.74
Indian school support, 1888	650,000.00	636,822.70	13,177.30
Indian schools in Alaska, support, 1888	20,000.00	17,842.32	2,157.68
Indian school, Carlisle, Pennsylvania, support, 1888	81,000.00	80,878.34	121.66
Indian school, Chilocco, Indian territory, buildings and repairs, 1888	2,000.00	1,284.08	715.92
Indian school, Chilocco, Indian territory, support, 1888	32,125.00	25,468.47	6,656.53
Indian school, Genoa, Nebraska, support, 1888	29,750.00	29,742.00	8.00
Indian school, Hampton, Virginia, support, 1888	20,040.00	19,641.11	398.89
Indian school, Lawrence, Kansas, buildings and repairs, 1888	4,750.00	3,185.50	1,564.50
Indian school, Lawrence, Kansas, support, 1888	80,750.00	80,558.10	191.90
Indian school, Lincoln Institution, Philadelphia, Pennsylvania, support, 1888	33,400.00	33,137.57	262.43
Indian school, Salem, Oregon, support, 1888	36,500.00	33,814.09	2,685.91
Indian school, St. Ignatius mission, Montana, support, 1888	22,500.00	22,500.00	.....
Indian schools in states, support, 1888	59,100.00	49,889.42	210.58
Indian schools, stock cattle, 1888	10,000.00	5,534.50	4,465.50
Indian school transportation, 1888	28,000.00	19,584.80	8,415.20
Indian school buildings	55,000.00	36,208.26	18,791.74

INDIAN SCHOOL APPROPRIATIONS FOR THE FISCAL YEAR ENDING JUNE 30, 1889.

TITLES OF APPROPRIATIONS.	Appropriation.	Expenditure.	Balance.
Total	$1,348,015.00	$1,255,311.31	$92,703.69
Indian schools, support, 1889	685,000.00	633,598.05	51,401.95
Indian school, Albuquerque, New Mexico, support, 1889	35,000.00	31,324.99	3,675.01
Indian school, Carlisle, Pennsylvania, support, 1889	81,000.00	80,999.52	0.48
Indian school, Cherokee, North Carolina, support, 1889	12,000.00	12,000.00	.....
Indian school, Chilocco, Indian territory, support, 1889	32,125.00	28,201.55	3,923.45
Indian school, Genoa, Nebraska, support, 1889	36,250.00	35,672.73	577.27
Indian school, Grand Junction, Colorado, support, 1889	10,000.00	6,642.70	3,357.30
Indian school, Hampton, Virginia, support, 1889	20,040.00	19,259.44	780.56
Indian school, Hampton, Virginia, transportation of free pupils, 1889	1,000.00	424.84	575.16
Indian school, Lawrence, Kansas, support, 1889	85,500.00	74,434.12	11,065.88
Indian school, Lawrence, Kansas, wagon road	7,500.00	7,367.86	132.14
Indian school, Lawrence, Kansas, water supply	1,000.00	.....	1,000.00
Indian school, Lincoln Institution Philadelphia, Pennsylvania, support, 1889	33,400.00	33,400.00	.....
Indian schools in Minnesota for Chippewas, support, 1889	15,000.00	14,725.25	274.75
Indian school, St. Ignatius mission, Montana, support, 1889	22,500.00	22,500.00	.....
Indian school, Salem, Oregon, support, 1889	36,500.00	30,570.27	5,929.73
Indian school, Wabash, Indiana, support, 1889	10,020.00	10,020.00	.....
Indian schools in states, support, 1889	63,180.00	63,180.00	.....
Indian schools, stock cattle, 1889	10,000.00	6,143.00	3,857.00
Indian school transportation, 1889	28,000.00	25,710.07	2,289.93
Indian school buildings	55,000.00	51,374.92	3,625.08
Indian school buildings, Carlisle, Pennsylvania	18,000.00	17,999.50	0.50
Indian school buildings, Ormsby, Nevada	25,000.00	25,000.00	.....
Indian school buildings, Pierre, Dakota	25,000.00	24,762.50	237.50

INDIAN SCHOOL APPROPRIATIONS FOR THE FISCAL YEAR ENDING JUNE 30, 1890.

TITLES OF APPROPRIATIONS.	Appropriation.	Expenditure.	Balance.
Total	$1,379,568.13	$1,308,214.41	$71,353.72
Indian schools, support, 1890	685,000.00	685,000.00	.....
Indian school buildings	55,000.00	55,000.00	.....
Indian school stock cattle, 1890	10,000.00	9,189.00	811.00
Indian schools in states, support, 1890	63,180.00	62,278.33	901.67
Indian school transportation, 1890	28,000.00	27,897.19	102.83
Indian school, Albuquerque, New Mexico, support, 1890	35,000.00	29,929.17	5,070.81
Indian school, Carlisle, Pennsylvania support, 1890	81,000.00	80,897.90	102.10
Indian school, Cherokee, North Carolina, support, 1890	12,000.00	12,000.00	.....
Indian school, Chilocco, Indian territory, support, 1890	32,125.00	28,636.70	3,488.30
Indian school, Clontarf, Minnesota, support, 1890	15,000.00	14,691.40	308.60
Indian school, Genoa, Nebraska, support, 1890	40,000.00	39,668.72	331.28

INDIAN SCHOOL APPROPRIATIONS FOR THE FISCAL YEAR ENDING JUNE 30, 1890—Continued.

TITLES OF APPROPRIATIONS.	Appropriation.	Expenditure.	Balance.
Indian school, Grand Junction, Colorado, support, 1890	$10,000.00	$8,777.88	$1,222.12
Indian school, Hampton, Virginia, support, 1890	20,040.00	19,680.59	359.41
Indian school, Lawrence, Kansas, support, 1890	85,500.00	80,457.70	5,042.30
Indian school, Lincoln Institution, Philadelphia, Pennsylvania, support, 1890	33,400.00	33,400.00	.....
Indian school, Ormsby county, Nevada, support, 1890	10,000.00	2,977.80	7,022.20
Indian school, Pierre, Dakota, support, 1890	35,000.00	9,100.53	25,899.47
Indian school, St. Ignatius mission, Montana, support, 1890	45,000.00	28,799.83	16,200.17
Indian school, Salem, Oregon, support, 1890	36,500.00	34,931.75	1,568.25
Indian school, Wabash, Indiana, support, 1890	10,020.00	10,020.00	.....
Indian schools in Minnesota for Chippewas, support, 1890	15,000.00	13,416.25	1,583.75
Indian school buildings and support of schools, Santa Fe, New Mexico	6,000.00	4,660.54	1,339.46
Purchase of buildings and improvements in Keams Canyon, Arizona	10,000.00	10,000.00	.....
Payment to the Board of Home Missions of the Presbyterian Church for improvements	6,803.13	6,803.13	.....

It will be noticed that the amounts stated as being appropriated in 1888 and 1890 in the foregoing tables do not agree with the amounts for the same years given in the table following, which is copied from the annual report of the Commissioner of Indian Affairs for 1890. The disbursements are not wholly through the Indian office, hence the variation between the appropriations by Congress for Indians and the appropriations reported by the Indian office.

ANNUAL APPROPRIATIONS MADE BY THE GOVERNMENT SINCE THE FISCAL YEAR 1877 FOR THE SUPPORT OF INDIAN SCHOOLS. (*a*)

YEARS.	Appropriation.	Per cent of increase.
1877	$20,000	.....
1878	30,000	50.0
1879	60,000	100.0
1880	75,000	25.0
1881	75,000	.....
1882	135,000	80.0
1883	487,200	260.0
1884	675,200	38.0
1885	992,800	47.0
1886	1,100,065	10.0
1887	1,211,415	10.0
1888	1,179,916	*b*2.6
1889	1,348,015	14.0
1890	1,364,568	1.0
1891	1,842,770	35.0
1892	2,291,650	24.3

a Report of Commissioner of Indian Affairs, 1891, page 54. *b* Decrease.

INDIAN SCHOOL ATTENDANCE FROM 1882 TO 1890, BOTH INCLUSIVE. (*a*)

YEARS.	Boarding schools.		Day schools.		Total.	
	Number.	Average attendance.	Number.	Average attendance.	Number.	Average attendance.
1882	71	2,755	54	1,311	125	4,066
1883	75	2,599	64	1,443	139	4,042
1884	86	4,358	76	1,757	162	6,115
1885	114	6,201	86	1,942	200	8,143
1886	115	7,260	99	2,370	214	9,630
1887	117	8,020	110	2,500	227	10,520
1888	126	8,705	107	2,715	233	11,420
1889	136	9,146	103	2,406	239	11,552
1890	140	9,865	106	2,367	246	12,232

a Report of Commissioner of Indian Affairs, 1890, page XVI.

ENROLLMENT AND AVERAGE ATTENDANCE AT INDIAN SCHOOLS FOR THE FISCAL YEARS 1887, 1888, 1889, AND 1890. (*a*)

KINDS OF SCHOOLS.	ENROLLED.				AVERAGE ATTENDANCE.			
	1887	1888	1889	1890	1887	1888	1889	1890
Total	14,333	15,212	15,784	16,377	10,520	11,420	11,552	*b*12,232
Government schools	9,962	10,173	9,660	10,199	7,172	7,462	6,956	7,424
Training and boarding	6,847	6,998	6,797	7,236	5,276	5,533	5,212	5,644
Day	3,115	3,175	2,863	2,963	1,896	1,929	1,744	1,780
Contract schools	4,371	5,039	6,124	6,178	3,348	3,958	4,596	4,808
Boarding	2,763	3,234	4,038	4,186	2,258	2,694	3,213	3,384
Day	1,044	1,293	1,307	1,004	604	786	662	587
Industrial, boarding, specially appropriated for	564	512	779	988	486	478	721	837

a Report of the Commissioner of Indian Affairs, 1890, page xv.

b The average attendance for 1890 is computed on the attendance during the entire year, including summer vacations. The average attendance for the 9 months from October 1 to June 30 was 12,462, a gain of 1,021 over the corresponding months of the preceding year.

AMOUNTS SET APART FOR VARIOUS RELIGIOUS BODIES FOR INDIAN EDUCATION FOR EACH OF THE FISCAL YEARS 1886 TO 1891, INCLUSIVE. (*a*)

SCHOOLS.	1886	1887	1888	1889	1890	1891
Total	$228,259	$363,214	$376,264	$530,905	$562,640	$570,218
Roman Catholic	118,343	194,635	221,169	347,672	356,957	363,349
Presbyterian	32,995	37,910	36,500	41,825	47,650	44,850
Congregational	16,121	26,696	26,080	29,310	28,459	27,271
Martinsburg, Pennsylvania	5,400	10,410	7,500	(*b*)	.....	.....
Alaska training school	.....	4,175	4,175	.....	.....	.....
Episcopal	.....	1,890	3,690	18,700	24,876	29,910
Friends	1,960	27,845	14,460	23,383	23,383	24,743
Mennonite	.....	3,340	2,500	3,125	4,375	4,375
Middletown, California	.....	1,523	(*b*)	.....	.....	.....
Unitarian	.....	1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wisconsin	.....	.....	1,350	4,050	7,560	9,180
Methodist	.....	.....	.....	2,725	9,940	6,700
Miss Howard	.....	.....	.....	275	600	1,000
Lincoln Institution	33,400	33,400	33,400	33,400	33,400	33,400
Hampton Institute	20,040	20,040	20,040	20,040	20,040	20,040

a Report of Commissioner of Indian Affairs, 1890, page xvii.

b Dropped.

EXPENDITURES OF PRIVATE PARTIES AND RELIGIOUS SOCIETIES FOR INDIAN EDUCATION AND INDIAN MISSIONS, 1890.

The amount expended for Indian education by private parties during the year to June 30, 1890, was $174,740.98.

The expenditures by religious societies (*a*) during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools or funds through the Bureau of Catholic Missions), aggregate $367,204 and are as follows:

American Missionary Association (Congregational)	$32,756
Baptist Home Mission Society	12,922
Baptist Mission Society, Southern	7,426
Bureau of Catholic Missions	.....
Friends, Baltimore, Yearly Meeting	296
Friends, Orthodox	15,600
Mennonite Mission Board	13,838
Methodist Episcopal Missionary Society	22,805
Methodist Episcopal Missionary Society, South	20,569
Moravian Missions	16,165
Presbyterian Foreign Mission Board	21,135
Presbyterian Home Mission Board	126,162
Presbyterian Southern Mission Board	11,540
Protestant Episcopal Missionary Society	45,179
Unitarian Mission Board	12,039
Women's National Indian Association	8,772

a From the report of the Secretary of the Interior, 1890, volume 2, page 815.

Several pages of the Commissioner's report (1890) are devoted to the details of the lands upon Indian reservations occupied by religious or other societies. The grants do not convey the fee simple of the property but the right of occupancy for civilizing, educational, and religious purposes. There are 119 of these grants, ranging from a plot of ground adequate for the erection of a building to a quarter section (160 acres), and in exceptional cases embracing a section (square mile) or more for cultivation or grazing.

INDIAN LANDS AND RESERVATIONS, JUNE 30, 1890.

EXTINGUISHING THE INDIAN TITLE TO LANDS.—Preliminary to survey of lands within the public domain the United States requires the extinction of the Indian title or Indian right of occupancy thereof. The ninth article of the Articles of Confederation declared that—

> The United States in Congress assembled have the sole and exclusive right and power of regulating the trade and managing all affairs with the Indians not members of any of the states: Provided, that the legislative right of any state within its own limits be not infringed or violated.

Under this article, September 22, 1783, Congress issued a proclamation prohibiting and forbidding all persons from making settlements on lands inhabited or claimed by Indians without the limits or jurisdiction of any particular state, and from purchasing or receiving any gift or cession of such lands or claims without the express authority and direction of the United States in Congress assembled.

It further declared that every such purchase or settlement, gift, or cession, not having the authority aforesaid, should be "null and void", and that no right or title should accrue in consequence of any such purchase, gift, cession, or settlement.

HOW THE INDIAN OCCUPANCY TITLE TO THE PUBLIC DOMAIN IS EXTINGUISHED.—From the organization of the national government it has been the rule of the nation to purchase the occupancy right from the Indians, generally giving them more value in the compensation than the use of the ceded lands is worth to the Indians. (*a*)

This grew out of the fact that the Indian tribes of the United States after the advent of the Europeans were considered as separate nations, and the governments holding sovereignty of the country for the time considered them political communities, and made them at times allies, dependent or otherwise; still, they were recognized as nations. Their chief and only possessions then of value were their lands.

To prevent foreign nations or those inimical to the national sovereignty from purchasing land of the Indians the policy was adopted of admitting that the use of equitable right of occupancy lay in the Indian, but the right of disposition by the Indian should only be exercised by them when granting, ceding, or selling to the sovereignty in control of the country; in fact, that the Indians could only sell lands to the nation controlling them, the sovereignty claiming the fee of the land by discovery, and this policy continues to this day.

Almost all the English colonial towns were built on lands procured from the Indians after purchase, except in a few instances of war, when lands were taken as its result. Just before the Revolutionary war and long prior to it many individuals attempted to buy land of the Indians. Extensive grants were made by the Indians. In all cases these grants were set aside. Such grants or purchases were the Carver grants from the Sioux and the Murray purchase of part of what is now Illinois.

> In 1773 one William Murray, an Englishman, residing at Kaskaskia, then so eminent, held a council there with the chiefs of the Illinois tribes and purchased of them two immense tracts of land. One of these tracts embraced the most of the grand delta between the Illinois and the Mississippi, with a very large area farther north, and had substantially these boundaries, quite generous, considering the price, from the mouth of the Illinois and up it "to Chicagou or Garlick creek", about 275 miles; thence northerly "to a great mountain to the northward of the White Buffalo plain", about 280 miles; and thence direct to the place of beginning, about 150 miles. The outline of the other tract is not at hand. For the two tracts Murray says that the purchase was made "to the entire satisfaction of the Indians, in consideration of the sum of 5 shillings to them in hand paid", together with some goods and merchandise. Before the contract was consummated other Englishmen united with him under the title of "The Illinois Land Company". The whole affair carries a very modern air, especially with that addition of "other Englishmen", and illustrates some of the broader processes of to-day in civilizing and Americanizing the Indians. But 5 years later General George Rogers Clark put that magnificent quadrant between the Ohio and the Mississippi under the American flag, and so swept the acres and Indians of Murray, with his English associates, into the young union. In 1781 the company pressed its claims for ratification by Congress, and the Senate entered this opinion in the words of the committee, which became a precedent: "In the opinion of the committee deeds obtained by private persons from the Indians, without any antecedent authority or subsequent information from the government, could not vest in the grantees mentioned in such deed a title to the lands therein described". These primitive "Indian contractors" worked their "ring" around Congress until 1797, and then abandoned their project for civilizing the North American Indian; but they made another point in history for ancient Chicago.
>
> The earliest trace of any occupant at Chicago is that of Guarie, a Frenchman, the corn hills of whose cabin patch were traceable in 1818, though overgrown with grass. He located there prior to 1778, and had his hut on the river bank, near where Fulton street now meets it.—WILLIAM BARRON, in "Ancient Chicago".

On the creation of the United States public land system, after the confederation, the rule was established never to attempt to dispose of Indian lands without first quieting the occupancy title of the Indians by purchase

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a For cessions of lands by Indian tribes in Indiana to the United States, see article by C. C. Royce in the First Annual Report of the Bureau of Ethnology, 1879-1880, Washington, District of Columbia, and Statutes of United States, 1789-1886. For an account of the American aboriginal land system and titles, see pages 278-298 of "Labor, Land, and Law", by Hon. William A. Phillips.

or exchange. Surveys are not made nor the public land or settlement laws put into effect on Indian lands until their title is settled. To this end conferences and agreements are still held and land purchases made.

In regard to the right to the soil occupied by the Indians, it was settled in the case of The United States v. Rogers (4 Howard, 567) that the Indian tribes are not the owners of the territories occupied by them, and that for purposes of disposition they are vacant or unoccupied public lands, belonging to the United States.

In the case of Johnson v. McIntosh (8 Wheaton, 543) it was held that the Indian tribes were incompetent to transfer any rights to the soil, and that any such conveyances were void ab initio, the right of property not subsisting in the grantors. The right of making such grants was originally in the crown, but by the treaty of 1783 it was surrendered to the United States.

According to the rulings in the case of Johnson v. McIntosh, the general government has the right to terminate the occupancy of the Indians by "conquest or purchase".

Very large portions of the public domain have been acquired by peaceable purchase; other portions have been acquired by conquest, various tribes having been successively subjugated, and, as the price of peace, they were compelled to part with a portion of their hunting grounds and move upon reservations.

PROCEDURE IN MAKING AN INDIAN RESERVATION.—Indian reservations are made by treaty, by act of Congress, or by executive act. The method of making an Indian reservation by an executive order is by withdrawing certain lands from sale or entry and setting them apart for the use and occupancy of the Indians, such reservation previously having been selected by officers acting under the direction of the Commissioner of Indian Affairs or that of the Secretary of the Interior, and recommended by the Secretary of the Interior to the President.

The executive order is sent to the office of Indian affairs, and a copy thereof is furnished by that office to the General Land Office, upon receipt of which the reservation is noted upon the land office records, and local land officers are furnished with copies of the order and are directed to protect the reservation from interference. After this the Indians are gathered up and placed upon the reservation.

Practically the same procedure prevails in the land department in case of reservations created by treaty with the Indians or by act of Congress.

PROCEDURE IN ABOLISHING OR REDUCING INDIAN RESERVATIONS WHEN CREATED BY EXECUTIVE ACT.—When reservations created by executive act are no longer required, and the President is so informed by the Secretary of the Interior, an executive order is issued restoring the lands to the public domain, and the order being received by the Commissioner of Indian Affairs, a copy thereof is furnished to the General Land Office, where it is noted and information is communicated to the United States land officers, after which the lands are disposed of as other public lands.

PROCEDURE IN ABOLISHING OR REDUCING TREATY RESERVATIONS.—Indian reservations existing by virtue of treaty stipulations are usually abolished or reduced in the manner following: an agreement is entered into between the Indians and agents or commissioners appointed by the Secretary of the Interior, with or without authority of Congress, for that purpose; such agreement is submitted to Congress for acceptance and ratification, and provides for the relinquishment, for valuable considerations, of a part or the whole of the lands claimed by the Indians, either under treaty stipulations or otherwise.

INDIAN RESERVATIONS NOT OFFICIALLY OCCUPIED, 1890.—There are four reservations, with no agencies, carried on official lists, which are unoccupied. They are segregated from the public domain by executive order or law, but are merely rallying points for wandering Indians.

STATES AND TERRITORIES.	Name of reservation.	Area in acres.	Area in square miles.	Date of act of Congress or executive order establishing reservation.
Arizona	Hualapai	730,880	1,142.00	Executive order, January 4, 1883.
Arizona	Suppai	38,400	60.00	Executive orders, June 8, November 23, 1880, and March 31, 1882.
South Dakota	Old Winnebago (*a*)	416,915	651.43	Order of department, July 1, 1863 (see annual report of Commissioner of Indian Affairs, 1863, page 318); treaty of April 29, 1868, volume XV, page 635, and executive order, February 27, 1885. (See President's proclamation of April 17, 1885, annulling executive order of February 27, 1885.)
Nevada	Moapa river (*b*)	1,000	1.56	Executive orders, March 12, 1873, and February 12, 1874, act of Congress approved March 3, 1875, volume XVIII, page 445; selection approved by Secretary of Interior, July 3, 1875.

a The area of the Old Winnebago reservation is now largely within the present Lower Brule and Crow Creek reservations, South Dakota.
b The area of the Moapa River reservation is now within the Nevada reservation, Nevada.

The above reservations are not described with the other reservations. The lands within these reservations partake of the character of other Indian reservations, described under the states and territories in which they are situated.

INDIAN RESERVATIONS AND AGENTS.—The Indian reservations are small domains within the states and territories where located. When occupied they are under the absolute control of the United States Indian agents, under the direction of the Commissioner of Indian Affairs.

Neither the lands, buildings, stock, crops, in fact nothing on the reservations is subject to taxation. The Indians guilty of minor offenses thereon are tried by courts of Indian judges, and the punishment is carried out by the agents, who are, in fact, feudal lords over broad areas. Indians guilty of felonies, including murder, are sent to military prisons, and tribes incorrigible are moved away, as in illustration: the Modocs from California in 1873–1874, and Geronimo's Apaches from Arizona to Mount Vernon barracks, Mobile, Alabama, in 1887, and Joseph's band of Nez Perces from Idaho to Indian territory in 1877.

The unallotted area of the reservations so held in 1890, according to the Commissioner of Indian Affairs, was 104,314,349 acres, but on an average 100 acres of the usual reservation land would not sustain a human being. Under the new system of allotment of specific tracts of reservation land to Indians, much of the land must be irrigated. The government is now experimenting in this at the Crow reservation and Fort Hall agency. It is a most costly system.

The following is from the report of the Commissioner of Indian Affairs, 1890, page CI, and relates to irrigation:

IRRIGATION.—Large bodies of lands now included in reservations are practically worthless for farming purposes without irrigation. The spread of the white population over the public domain, the reduction of reservations, the confining of Indians to ever narrowing borders makes the problem of their support one of increasing difficulty and urgency. White people are able to combine in the creation of expensive and extensive irrigating plans, which the Indians can not do. From the attention which I have been able to give to the subject, I am led to believe that by the expenditure of moderate sums of money in constructing reservoirs and irrigating ditches, employing Indians to perform most of the labor, and instructing them in the construction, care, and use of these reservoirs and ditches, large numbers of them may be prepared for self-support. It is my purpose during the coming year to pay special attention to this matter, collect suitable data, and lay before you in my next annual report some plan of operation. The matter can not safely be deferred any longer.

AREAS OF INDIAN RESERVATIONS, BY STATES AND TERRITORIES. (*a*)

STATES AND TERRITORIES.	Area in acres.	Square miles.	STATES AND TERRITORIES.	Area in acres.	Square miles.
Arizona	6,603,191	10,317½	Nebraska	136,947	214
California	494,645	772	Nevada	954,135	1,490½
Colorado	1,094,400	1,710	New Mexico	10,002,525	15,629
North Dakota	3,188,480	4,982	New York	87,677	137
South Dakota	22,910,426	35,798⅔	North Carolina	65,211	102
Idaho	2,611,481	4,080	Oklahoma		
Indian territory	39,199,530	61,249	Oregon	2,075,240	3,242
Iowa	1,258	2	Utah	3,972,480	6,207
Kansas	102,026	159½	Washington	4,045,284	6,321
Michigan	27,319	42½	Wisconsin	512,061	800
Minnesota	4,747,941	7,419	Wyoming	2,342,400	3,660
Montana	10,591,360	16,549			

a Report of the Commissioner of Indian Affairs, 1890, page XXXVII. Oklahoma was included in Indian territory in the Commissioner's report, Oklahoma not being organized until May 2, 1890, near the close of the fiscal year.

AREAS OF RESERVES AND NUMBER OF INDIANS UNDER THE SEVERAL INDIAN AGENCIES, WITH AMOUNTS OF BONDS AND SALARIES OF AGENTS AND AMOUNTS DISBURSED BY THEM DURING THE FISCAL YEAR ENDING JUNE 30, 1890. (*a*)

AGENCIES.	Area in square miles.	Population.	Bond.	Amount of annual disbursement.	Salary.
Blackfeet, Mont	2,750	2,173	$30,000	$150,000	$1,800
Cheyenne River, S. Dak	4,481	2,823	20,000	150,000	1,500
Cheyenne and Arapaho, Okla	6,715	3,372	30,000	200,000	2,200
Colorado River, Ariz	470	849	15,000	20,000	1,500
Colville agency, Wash	5,348	2,421	20,000	30,000	1,500
Crow Creek and Lower Brule, S. Dak.	1,708	2,084	25,000	120,000	1,800
Crow, Mont	7,364	2,456	25,000	150,000	2,000
Devil's Lake, N. Dak	432	2,480	15,000	20,000	1,200
Eastern Cherokee, N. C	102	3,000	2,000	None	800
Flathead, Mont	2,240	1,784	20,000	20,000	1,500
Fort Berthold, N. Dak	4,550	1,183	20,000	30,000	1,500
Fort Belknap, Mont	840	1,722	30,000	115,000	1,000
Fort Hall, Idaho	1,350½	1,493	20,000	30,000	1,500
Fort Peck, Mont	2,775	1,842	40,000	165,000	2,000
Grande Ronde, Ore	96	379	15,000	20,000	1,000
Green Bay, Wis. (*b*)	483	3,164	*b*30,000	30,000	1,500
Hoopa Valley, Cal	180	475	(Army officer.)		
Kiowa, etc., Okla	5,801	4,121	30,000	200,000	2,000
Klamath, Ore	1,650	835	10,000	30,000	1,100
Lemhi, Idaho	100	443	10,000	20,000	1,000
La Pointe, Wis	748	4,778	20,000	25,000	2,000
Mescalero, N. Mex	741	513	20,000	35,000	1,800
Mission Tule River (consolidated), Cal.	432	4,056	25,000	25,000	1,600
Navajo, N. Mex	16,741	15,000	20,000	25,000	2,000
Neah Bay, Wash	36	696	10,000	15,000	1,000
Nevada, Nev	1,001	973	10,000	20,000	1,500
New York, N. Y	137	5,112	20,000	25,000	1,000
Nez Percés, Idaho	1,167	1,715	20,000	25,000	1,600
Omaha and Winnebago, Neb	124	2,385	25,000	40,000	1,600
Osage and Kaw, Okla	2,453	1,778	125,000	500,000	1,800
Pima, Ariz	775	8,099	$10,000	$20,000	$1,800
Pine Ridge, S. Dak	4,930	5,701	50,000	300,000	2,200
Ponca, Pawnee, Otoe, and Oakland, Okla.	944	1,843	30,000	100,000	1,500
Pottawatomie and Great Nemaha, Kan.	196	1,016	40,000	75,000	1,000
Pueblo, N. Mex	1,417	8,285	10,000	10,000	1,800
Puyallup (consolidated), Wash.	364	2,051	25,000	40,000	1,600
Quapaw, Ind. T	262	1,225	20,000	50,000	1,500
Round Valley, Cal	159	582	15,000	10,000	1,500
Rosebud, S. Dak	5,044	5,345	50,000	400,000	2,200
San Carlos, Ariz	3,950	4,815	20,000	100,000	2,000
Southern Ute and Jicarilla, Colo.	2,360	1,793	25,000	75,000	1,400
Sisseton, S. Dak	1,235	1,509	20,000	25,000	1,500
Standing Rock, N. Dak	4,176	4,096	50,000	250,000	1,700
Sac and Fox, Okla	2,329	2,062	25,000	50,000	1,200
Sac and Fox, Iowa	2	399	20,000	20,000	1,000
Santee, Nebr	2	1,378	20,000	50,000	1,200
Shoshone, Wyo	3,660	1,658	25,000	75,000	1,500
Siletz, Ore	351	571	15,000	20,000	1,200
Tongue River, Mont	580	865	15,000	40,000	1,500
Tulalip, Wash	27	1,212	10,000	10,000	1,000
Umatilla, Ore	420	999	15,000	20,000	1,200
Union, Ind. T	30,914	67,000	50,000	100,000	2,000
Uintah and Ouray, Utah	6,207	1,821	40,000	100,000	1,800
Warm Springs, Ore	725	923	15,000	30,000	1,000
White Earth, Minn	3,092	6,403	50,000	75,000	1,600
Western Shoshone, Nev	488	587	10,000	20,000	1,500
Yakama, Wash	1,250	1,450	30,000	30,000	2,000
Yankton, S. Dak	672	1,725	20,000	80,000	1,600
Average salary					1,533.33⅓

a Report of Commissioner of Indian Affairs, 1890, page CXIX.

b Agent at Green Bay is required to file a special bond in the sum of $100,000 to cover logging money.

From this table it will be seen that the average salary is but little more than $1,533. The agent is furnished transportation for himself to the agency and return; he has quarters for himself and family; he is allowed a team with feed, and his office is supplied with fuel and lights. He is allowed a clerk, and is entitled to the services of the agency physician for himself and family. He is expected to furnish all supplies used by his family, though he may buy of the government at cost price. His hospitality is in many cases severely taxed, owing to the entire absence of places of entertainment for visitors.

STATISTICS RELATING TO AREA, CULTIVATION AND ALLOTMENT OF INDIAN LANDS, CROPS RAISED, AND STOCK OWNED BY INDIANS, AND MISCELLANEOUS PRODUCTS OF INDIAN LABOR. (*a*)

Area [unallotted] of reservations	acres	*b*104,314,349
Cultivated during the year by government	do	2,617
Cultivated during the year by Indians	do	288,613
Broken during the year by government	do	384
Broken during the year by Indians	do	35,308
Land under fence	do	608,937
Fence built during the year	rods	320,737
Total allotments to date		15,166
Families actually living upon and cultivating lands allotted in severalty		5,554
Other Indian families engaged in farming and other civilized pursuits		21,774
Crops raised during the year by Indians:		
Wheat	bushels	881,419
Oats, barley, etc	do	545,032
Corn	do	1,139,297
Vegetables	do	482,580
Hay	tons	130,712

a Extract from report of the Commissioner of Indian Affairs, 1890, page 480.

b Including reservations not mentioned in this table, viz: Hualapais and Suppai in Arizona; Klamath and Yuma in California; Vermillion Lake in Minnesota; Cherokee outlet and Cherokee, Choctaw and Chickasaw lands in Oklahoma, aggregating 8,367,664 acres.

STATISTICS RELATING TO AREA, CULTIVATION, AND ALLOTMENT OF INDIAN LANDS, ETC.—Continued.

Miscellaneous products of Indian labor:		
Butter made	pounds	92,968
Lumber sawed	feet	3,773,000
Lumber marketed	do	38,691,900
Wood cut	cords	60,143
Stock owned by Indians:		
Horses and mules		443,244
Cattle		170,419
Swine		87,477
Sheep		964,759
Domestic fowls		143,056
Additional items raised by Indians:		
Melons		1,249,015
Pumpkins		2,418,333
Freight transported by Indians with their own teams	pounds	103,836,500
Amount earned by such freighting		$94,374
Value of products of Indian labor sold by Indians to government		$151,688
Value of products of Indian labor sold by Indians to other parties		$1,355,384

VITAL AND SOCIAL STATISTICS.

The Commissioner of Indian Affairs devotes many pages of his report for 1890 to statistics of the Indians, which are condensed in two summaries, the first giving vital statistics for Indians where the reports are from the agents, together with a number of items of social importance, the second for agencies and schools, where physicians are in attendance and report.

In the following summary, taken from the report of the Commissioner of Indian Affairs for 1890, page 464, the births and deaths are as reported by agents, including agencies where there are no physicians:

SUMMARY OF POPULATION, DRESS, INTELLIGENCE, DWELLINGS, AND SUBSISTENCE OF INDIANS, TOGETHER WITH RELIGIOUS, MARITAL, VITAL, AND CRIMINAL STATISTICS.

Population, exclusive of Indians in Alaska	*a*243,534
Exclusive of Five Civilized Tribes:	
Indians who wear citizens' dress wholly	70,095
Indians who wear citizens' dress in part	48,101
Indians who can read	23,207
Indians who can use English enough for ordinary purposes	27,822
Dwelling houses occupied by Indians	19,104
Dwellings built by Indians	1,570
Dwellings built for Indians	312
Indian apprentices	758
Missionaries	274
Church members, Indians (communicants) (*b*)	23,650
Church buildings	203
Contributed by religious societies and other parties for education (*c*)	$165,572
Contributed by religious societies and other parties for other purposes (*c*)	$76,740
Contributed for Carlisle school	$5,769
Formal marriages among Indians during the year	1,167
Divorces granted Indians during the year	47
Indian men now living in polygamy	2,368
Births	4,908
Deaths	5,208
Indians killed during the year by Indians	32
Indians killed during the year by whites	8
Suicides	18
Whites killed during the year by Indians	18
Indian criminals punished during the year by court of Indian offenses	723
Indian criminals punished during the year by other methods	520
Crimes against Indians committed by whites	218
Whisky sellers prosecuted	213

a The reduction in population below that of last year is due mainly to reduced estimates of the number of Pimas, Papagoes, and Navajoes.
b Only partially reported.
c The figures are incomplete, many schools and missions not being reported.

VITAL STATISTICS.

The statistics of diseases and results and births following are incomplete as to the aggregate of reservations. Agency physicians are not employed at all agencies, and in some cases fractional portions of the year's work are returned, but as far as such statistics are returned they are for the fiscal year ended June 30, 1890. The returns are from the agency physicians' books or the agency books, and were confirmed by special agents of the Eleventh Census. Indians are sensitive as to births and deaths, and avoid the agency physician as much as possible. The Indian police on reservations are the best collectors of statistics of births and deaths; they keep the agents advised of all matters of interest on reservations, and for this reason in the matter of births and deaths the agents' returns are the most accurate.

SUMMARY OF MEDICAL STATISTICS OF THE UNITED STATES INDIAN SERVICE FOR THE FISCAL YEAR 1890. (*a*)

ITEMS.	Agencies.	Agency boarding schools.	Training and industrial schools.
Total	53,134	6,632	4,015
Remaining under treatment last year	2,705	.....	74
Taken sick or injured during year:			
Males	27,578	3,335	2,418
Females	22,851	3,297	1,523
Total	53,134	6,632	4,015
Recovered:			
Males	25,755	3,188	2,271
Females	21,335	3,099	1,391
Treatment discontinued	2,800	36	175
Deaths: (*b*)			
Males—			
Over 5 years	472	25	23
Under 5 years	175	1	.....
Females—			
Over 5 years	473	40	11
Under 5 years	199	1	.....
Remaining under treatment June 30	1,925	242	144
Births (*b*)	1,568	.....	2
Indians	1,294	.....	2
Half-breeds	240	.....	.....
Whites	34	.....	.....
Males	854	.....	2
Females	714	.....	.....
Vaccinated:			
Successfully	339	20	79
Unsuccessfully	450	35	91

a Report of Commissioner of Indian Affairs, 1890, pages 509, 510.

b This table shows only births and deaths reported by the agency physicians. For births and deaths as reported by agents, including agencies where there are no physicians, see table, pages 448 to 465. [Pages are those of the Commissioner's report.]

The births reported by the Indian agent enumerators on all the reservations for the year ended June 30, 1890, were 4,908. The deaths were returned as being 5,208, an excess of 300 deaths over births.

The Six Nations of New York, Eastern Cherokees of North Carolina, Moquis and Pueblos of Arizona and New Mexico, and The Five Civilized Tribes are not included in the vital statistics of reservation Indians. Members of those tribes who are at boarding, industrial, or training schools are, however, included in the vital or medical, statistics of Indians at such schools, and are given separately.

AGES OF INDIANS.—No attempt is made to give the ages of all reservation Indians in 1890. There is so much doubt regarding the matter that any statement would necessarily be incomplete and inaccurate. Indians as a rule have little idea of time, but they frequently count their ages by snowflies, meaning winters. The ages of members of a few tribes of Indians are known, because a record has been kept of transfers from agent to agent. The ages of the Shawnees of Quapaw agency, Indian territory, and the Peorias are the most authentic.

The following aged Indians are noted in the census schedules of the several agencies:

Arizona—Colorado River agency (Navajos): Chsha, female, 89; Celwawha, male, 87; Mechequequoque, male, 90; Ketchema, male, 90; Nealcha, female, 90. White Mountain Apache reservation: Nantánkle, male, 87; Kacĕoa, female, 90; La, female, 101; Dead, female, 94; Navoy, female, 90; Nakafut, female, 93; Mazzos, female, 87; Ta, female, 87. Pima agency (Pimas): Consia, male, 87.

California—Mission reservations (Mission Indians): Petrea Bonito, female, 92; Pedro Selgarda, male, 93; Rosaria Bonito, female, 90; Alverto Tucolota, male, 94; Rosaria Chapa, female, 100; Estaven Duro, male, 93; Maria Duro, female, 89; Juan B. Pecheto, female, 94; Rescistuto Paquil, male, 105; Maria Sal, female, 91; Maria Sebemost, female, 108; Disgo Duro, male, 92; Josepa Crotz, female, 127; Josepo Duro, female, 89; Andres Chappa, male, 96; Guadelupa Chappa, female, 91; Felipe C. Duro, male, 129; Jacinta Nollis, female, 88; Francisca Peralta, female, 98; Vivienda Saquielt, female, 101; Felcusto Guaviok, male, 101; Biseate Aysl, male, 90; Gregoris Paubal, female, 102; Francisca Sebermost, male, 90. Coahuila reservation (Mission Indians): Bivianna Paquet, female, 100; Juanna Paquet, female, 98; Andres Sanbel, male, 99; Leonarda Siba, male, 90; Marcelnia Laba, female, 98; Antonssia Laba, male, 90; Jucas Casera, male, 90; Jose M. Arenas, male, 95; Polinario Casera, male, 100; Susanna Costo, female, 100; Joaquin Lugo, male, 95; Juanna Lugo, female, 90.

Colorado—Jicarilla Apache (New Mexico): Zrijafierra, female, 91; Mangar Colerador, male, 90; Mateo, female, 91.

Idaho—Fort Hall reservation (Bannock and Shoshone): Granny, female, 95; Granny Pokibero, female, 95; Joe Hooker, male, 90. Lemhi reservation (Sheepeaters): Maynup, male, 90; Tibeetsi, female, 90. Nez Perce reservation (Nez Perce): Elizabeth, female, 96.

Indian territory—Peoria reservation (Peorias): Kah-tah-ke Mong-zuch, female, 91; Pong-ish-e-no-quah, female, 101.

Minnesota—White Earth reservation (Chippewas): Kewayrimcu, female, 95.

Montana—Northern Cheyenne reservation: Sage Woman, female, 93; Hump Back, female, 93. Fort Peck reservation (Sioux): Medicine Bull, No. 2, male, 95. Flathead reservation (Flatheads): Margaret, female, 101.

Nebraska—Winnebago reservation: Old Mitchell, female, 90; Bridget Porter, female, 90.

Nevada—Western Shoshone reservation: By George, female, 101.

North Dakota—Turtle Mountain reservation (Sioux): Ozawikijik-kuwih, female, 90. Devils Lake reservation (Sioux): Wa-hpe-ku-t-mis, female, 90. Fort Berthold reservation (Mandan): Wakan-kina-pewin, female, 90.

Oklahoma—Cheyenne and Arapaho reservation: Little Beaver Woman, female, 100; Grass Woman, female, 97; Night, female, 98; Shell Woman, female, 100; Tsen-ge-cils, female, 91; Kaun-mah, female, 93; Wati-had-le-clio-cof-py, male, 91; Kaun-mah, female, 93; Pah-ke-ah, female, 91; Mo-cas-chi, male, 91.

Oregon—Warm Springs and Klamath reservation: Bu-e-tocks, male, 90; Warmspring Jackson, male, 90; Mrs. Warmspring Jackson, female, 90; So-box-scratch-ox, female, 90; Swanul, female, 90; Old Choctoot, male, 100. Siletz reservation: Old Allen, male, 90; Old Albert, male, 93; Bill Sixes, male, 94; George Cutlip, male, 95; Old Charlie, male, 90; Old Dick (Khaw-wah), male, 95; Old Foxell, female, 92.

South Dakota—Cheyenne River reservation (Sioux): Little Knife, male, 100; Mrs. Afraid-of-a-bear, female, 90. Lower Brule reservation (Sioux): Struck Iron, female, 91. Rosebud reservation (Sioux): Pandle, female, 95. Lake Traverse reservation (Sioux): Mrs. Abagail, female, 90; Hapistinacistina, female, 90. Yankton reservation (Sioux): Wajajewin (Mrs. Osage), female, 106; Lucy La Grande, female, 92.

Wisconsin—Fond du Lac reservation (Chippewas): Joseph Charette, male, 95; Pe-kwa-kwan-di-neus, male, 93; We-wi-g-wouse, male, 93; O-gi-ma-wa-si-no-kwe, female, 91. Lac Court d'Oreille reservation (Chippewa): Ga-gwa-ian, female, 93; Angelique Demarrah, female, 102; Kitchi-ni-ni, female, 92. Vermilion Lake reservation (Chippewas): Mo-son-i-kwe, female, 90; Mes-hin-i-sik, female, 94.

Wyoming—Shoshone reservation (Eastern Shoshone): female, 90; No-Name, female, 100; Bear Woman, female, 90.

CRIMINAL STATISTICS.

INDIAN POLICE ON RESERVATIONS JUNE 30, 1890.—Indian police on the reservations are appointed by the agents and equipped by the government. They receive $10 per month for privates and $12 for the officers. The act of Congress making appropriations for the fiscal year ending June 30, 1891, increased the pay of the officers to $15 per month. The Commissioner of Indian Affairs, in his annual report for 1890, pages XC and XCIV, gives the following in regard to the Indian police:

Experience has demonstrated that its members compare favorably in fidelity, courage, loyalty, and honor with any similar body, even when composed of men of higher civilization.

The question has been asked whether these policemen can be depended upon, especially in the endeavor to suppress the liquor traffic on reservations. The testimony of the various agents is almost universal that they are proving themselves worthy of confidence, and that they render valuable service in maintaining order and suppressing crime. Almost without exception they are courageous, faithful, determined men, and hesitate at no danger when carrying out instructions. They are not only of practical assistance to the agents in making arrests, removing intruders, seizing contraband goods, etc., but they also act as a deterrent upon the lawless element of a tribe, as the fact that the agent has at hand a reliable police force prevents crime and disturbance which might otherwise prevail. Further, there are frequent occasions when but for this force the services of the military would have to be called in, often at great expense; and in some instances no doubt loss of both life and property might ensue before their arrival. These contingencies are avoided by the presence at the agency, ready on call, of a reliable body of men, authorized to act for the preservation of the peace.

AGENCIES AT WHICH INDIAN POLICE WERE EMPLOYED, NUMBER OF INDIANS AT SUCH AGENCIES, AND THE NUMBER OF OFFICERS AND PRIVATES ALLOWED DURING THE FISCAL YEAR ENDED JUNE 30, 1990. (*a*)

AGENCIES.	Indians.	Total force.	Officers.	Privates.
Total	.....	770	70	700
Blackfeet, Montana	2,293	19	2	17
Cheyenne and Arapaho, Oklahoma	3,598	32	3	29
Cheyenne River, South Dakota	2,846	27	2	25
Colorado River, Arizona	979	5	.....	5
Colville, Washington	2,301	16	2	14
Crow, Montana	2,456	16	2	14
Crow Creek, South Dakota	1,104	9	1	8
Devils Lake, North Dakota	2,256	18	2	16
Flathead, Montana	2,018	15	1	14
Fort Belknap, Montana	1,793	16	1	15
Fort Berthold, North Dakota	1,195	8	1	7
Fort Hall, Idaho	1,600	15	1	14
Fort Peck, Montana	1,891	19	2	17
Grande Ronde, Oregon	374	5	.....	5
Green Bay, Wisconsin	3,320	11	1	10
Hoopa Valley, California	476	2	.....	2
Jicarilla, New Mexico	801	8	1	7
Kaw, Oklahoma	200	2	.....	2
Kiowa, Oklahoma	4,088	26	2	24
Klamath, Oregon	904	8	1	7
La Pointe, Wisconsin	4,713	17	1	16
Lemhi, Idaho	524	6	1	5
Lower Brule, South Dakota	1,067	14	1	13
Mescalero, New Mexico	474	11	1	10
Mission, California	4,524	6	.....	6
Navajo, New Mexico	20,200	15	1	14
Neah Bay, Washington	736	8	1	7
Nevada, Nevada	959	14	2	12
Nez Perce, Idaho	1,450	5	.....	5
Omaha and Winnebago, Nebraska	2,347	8	1	7
Osage, Oklahoma	1,496	5	1	4
Otoe, Oklahoma	396	6	1	5
Ouray, Utah	1,030	7	1	6
Pawnee, Oklahoma	851	8	1	7
Pima, Arizona	11,518	11	1	10
Pine Ridge, South Dakota	5,611	38	3	35
Ponca, Oklahoma	533	8	1	7
Pottawatomie and Great Nemaha, Kansas.	989	12	1	11
Puyallup, Washington	1,844	13	.....	13
Quapaw, Indian territory	1,150	7	1	6
Rosebud, South Dakota	7,586	43	3	40
Round Valley, California	531	5	.....	5
Sac and Fox, Oklahoma	2,180	9	1	8
Santee, Nebraska	1,354	11	.....	11
Shoshone, Wyoming	1,945	13	1	12
Siletz, Oregon	606	8	1	7
Sisseton, South Dakota	1,487	6	1	5
Southern Ute, Colorado	1,013	13	1	12
Standing Rock, North Dakota	4,110	27	3	24
Tongue River, Montana	867	8	1	7
Tulalip, Washington	1,233	12	1	11
Uintah, Utah	874	7	1	6
Umatilla, Oregon	983	10	1	9
Union, Indian territory	65,200	43	3	40
Warm Springs, Oregon	853	10	1	9
Western Shoshone, Nevada	477	8	1	7
White Earth, Minnesota	6,239	25	3	22
Yakima, Washington	1,675	8	1	7
Yankton, South Dakota	1,760	8	1	7

a From the Report of the Commissioner of Indian Affairs, 1890, page xciv.

Of this total force of 770 officers and men, 727 control about 130,000 reservation Indians.

CRIMINALS.—There were confined June 1, 1890, in national, state, or territorial prisons and county or city jails, including the leased systems in certain states, 322 Indians. Of these, 184 guilty of felonies, and in the national, state, or territorial prisons, were enumerated separately and are to be added to the numbers otherwise found. The 138 others were enumerated in connection with their tribes. The figures as to crime were obtained through Frederick H. Wines, special agent for the investigation of crime, pauperism, and benevolence.

Of the whole number, 307 were males, 15 females; 182 males and 9 females (191) can neither read nor write; 7 males could read only; 118 males and 6 females (124) can both read and write; 208 of the males and 9 of the females (217) spoke English; 99 males and 6 females (105) could not speak English; 1 male was blind, 9 males were crippled, 15 males were ill, and 282 males and 15 females (297) were in good health. At the time of committing offenses 112 males and 1 female (113) were employed, and 123 males and 9 females (132) were idle; the employment or idleness of 72 males and 5 females (77) not stated; 54 males and 1 female (55) were total abstainers from drink; 33 males were occasional drinkers; 117 males and 1 female (118) were moderate drinkers; 52 males and 7 females (59) were drunkards; the habits of 51 males and 6 females (57) not stated; 160 males and 6 females (166) were single; 131 males and 7 females (138) were married; 10 males and 2 females (12) widowed; 3 males were divorced, and marital condition of 3 males not given.

The ages of the prisoners were as follows: 1 was 4 years, 2 were 12, 1 was 13, 1 was 14, 2 were 15, 3 were 16, 5 were 17, 9 were 18, 19 were 19, 24 were 20, 19 were 21, 10 were 22, 17 were 23, 16 were 24, 17 were 25, 14 were 26, 15 were 27, 22 were 28, 10 were 29, 21 were 30, 3 were 31, 9 were 32, 7 were 33, 4 were 34, 15 were 35, 6 were 36, 6 were 37, 2 were 38, 1 was 39, 9 were 40, 4 were 44, 5 were 45, 1 was 46, 1 was 47, 2 were 48, 2 were 49, 1 was 50, 2 were 51, 1 was 54, 1 was 55, 1 was 57, 1 was 58, 1 was 59, 1 was 66, 1 was 70, and 7 not stated; total, 322.

The crimes for which the Indians were held were:

CRIMES.	Total.	Males.	Females.
Total	322	307	15
Offenses against the revenue law	10	10	.....
Offenses against military law	3	3	.....
Perjury and false swearing	3	3	.....
Adultery	3	3	.....
Fornication	1	.....	1
Violation of liquor laws	52	52	.....
Public intoxication	17	9	8
All other offenses against public morals	2	2	.....
Disorderly conduct	3	3	.....
All other offenses against public peace	2	2	.....
Vagrancy	5	4	1
All other offenses against public policy	2	2	.....

CRIMES.	Total.	Males.	Females.
Homicide	92	91	1
Rape	8	8	.....
Abduction	3	2	1
Assaults	22	22	.....
Burglary	13	13	.....
Robbery	5	5	.....
Plain larceny	27	27	.....
Grand larceny	31	31	.....
Petit larceny	5	4	1
Larceny of horses	6	6	.....
Forgery	1	1	.....
Miscellaneous, not stated	6	4	2

It will be observed that homicides (92 cases) form a large part of the offenses. With Indians homicide is not considered so serious a crime as many others, and in fact it is usually their method of avenging honor or settling troubles. The details of other crimes, save homicide, leave the impression that Indians in this respect much resemble the average white man.

POPULATION, CIVILIZATION, MARITAL, VITAL, AND

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	POPULATION. Total.	Males.	Females.
1	Arizona	Colorado River	Colorado River	Mohaves on reservation	640	306	334
2	....do	Pima	Salt River	Pima 641	4,464	2,265	2,199
3	....do	....do	Gila River	....do 3,823			
4	....do	....do	Salt River	Maricopa	315	166	149
5	....do	....do	Papago	Papago	5,163	2,707	2,456
6	....do	....do	....do	Papago (roaming)			
7	....do	San Carlos	White Mountain	Cayotero 733	2,121	1,017	1,104
8	....do	....do	....do	San Carlos 1,352			
9	....do	....do	....do	Tonto			
10	....do	....do	....do	White Mountain Apache 36			
11	....do	....do	Mohave (White Mountain)	Mohave	551	291	260
12	....do	....do	Yuma (White Mountain)	Yuma	240	128	112
13	....do	....do		White Mountain Apache at Camp Apache	1,920	821	1,099
14	....do	Navajo	Navajo (c)				
15	....do	Moqui and Navajo, New Mexico.	Moqui (d)	Moqui Pueblo (7 villages)	1,996	999	997
16	California	Mission-Tule Consolidated	Hoopa Valley	Hoopa	468	209	259
17	....do	....do	Klamath River	Klamath			
18	....do	....do	Mission (19)	Mission, including Cabezone's band and band of Desert Indians, 167.	2,645	1,346	1,299
19	....do	....do	Tule River	Tule	162	81	81
20	....do	....do	Yuma	Yuma	1,208	659	549
21	....do	Round Valley	Round Valley	Concow .....126 Little Lake .....156 Ukie and Wylackie .....264 Pitt River and Potter Valley 35	581	294	287
22	Colorado	Southern Ute	Ute	Ute	985	484	501
23	Idaho	Fort Hall	Fort Hall	Bannock 514	1,493	750	743
24	....do	....do	....do	Shoshone 979			
25	....do	Lemhi	Lemhi	Bannock, Shoshone, and Sheepeater	432	212	220
26	....do	Nez Perce	Lapwai	Nez Perce	1,715	829	886
27	....do	Colville (Washington)	Cœur d'Alène	Cœur d'Alène	422	206	216
28	Indian territory	Quapaw	Eastern Shawnee	Eastern Shawnee	79	33	46
29	....do	....do	Miami	Miami	67	30	37
30	....do	....do	Modoc	Modoc	84	40	44
31	....do	....do	Ottawa	Ottawa	137	82	55
32	....do	....do	Peoria	Peoria	160	78	82
33	....do	....do	Quapaw	Quapaw	154	75	79
34	....do	....do	Seneca and Cayuga	Seneca	255	130	125
35	....do	....do	....do	Cayuga			
36	....do	....do	Wyandotte	Wyandotte	288	129	159
37	Iowa	Sac and Fox	Sac and Fox	Sac and Fox	a397	211	186
38	Kansas	Pottawatomie and Great Nemaha.	Pottawatomie	Pottawatomie (Prairie band)	462	251	211
39	...do	....do	Kickapoo	Kickapoo	237	120	117
40	....do	....do	Chippewa and Munsee	Chippewa .....28 Munsee 47	75	43	32
41	....do	....do	Iowa	Iowa	165	82	83
42	Minnesota	White Earth Consolidated	White Earth	Mississippi Chippewa	1,115		
43	....do	....do	....do	Otter Tail Pillager Chippewa	680	931	1,082
44	....do	....do	....do	Pembina Chippewa	218		
45	....do	....do	....do	Gull Lake band	217	105	112
46	....do	....do	Leech Lake	Pillager Chippewa			
47	....do	....do	....do	Winnebagoshish 154	1,504	742	762
48	....do	....do	....do	Pillager Chippewa of Cass Lake 235			
49	....do	....do	....do	Pillager Chippewa of Leech Lake 1,115			
50	....do	....do	Red Lake	Red Lake Chippewa	1,120	526	594
51	....do	....do	....do	Pembina Chippewa			
52	....do	....do	Mille Lac	Mille Lac and Snake River Chippewa	886	383	503
53	....do	....do	Winnebagoshish	White Oak Point Chippewa	638	299	339
54	....do	La Pointe (Wisconsin)	Fond du Lac	Fond du Lac Chippewa	740	383	357
55	....do	....do	Grand Portage (Pigeon River).	Grand Portage Chippewa	290	140	150
56	...do	....do	Boise Fort (Vermilion Lake)	Boise Fort and Vermilion Lake Chippewa	800	375	425
57	Montana	Blackfeet	Blackfeet	Piegan	1,811	868	943
58	....do	Crow	Crow	Crow	2,287	1,082	1,205
59	....do	Flathead	Jocko	Pend d'Oreille	1,608	800	808
60	....do	....do	....do	Kootenai			
61	....do	....do	....do	Flathead			
62	....do	....do	....do	Carlos band	146	70	76
63	....do	....do	....do	Bitter Root Flathead			
64	....do	....do	....do	Lower Kalispel	57	27	30
65	....do	Fort Belknap	Fort Belknap	Assinaboine	952	459	493
66	...do	....do	....do	Gros Ventre	770	381	389
67	...do	Fort Peck	Fort Peck	Yankton Sioux	1,121	565	556
68	....do	....do	....do	Assinaboine	719	322	397
69	....do	Tongue River (f)	Northern Cheyenne	Northern Cheyenne	865	404	461

a Not including Five Civilized Tribes, Six Nations, and Pueblos of New Mexico.

b This number and the statistics following for the Papagos are only for 363 at San Xavier.

c There are 11,042 Navajos on the portion of the reservation lying in Arizona, of which 5,366 are males and 5,676 females, 5,169 in New Mexico, of which 2,617 are males and 2,552 females, and 993 Navajos in Utah, of which 550 are males and 443 females; total 17,204. These are mostly roaming or herders with bands of horses and cattle roaming over that portion of the Navajo reservation lying in Utah. The statistics of the Navajos will be found under the head of New Mexico

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890. (*a*)

POPULATION—continued.			CIVILIZATION.								
Children under 1 year of age.			Number who wear citizens' dress.		Number of Indians who can read.		Number of Indians under 20 who can write English.	Number of Indians who can use English enough for ordinary conversation.	Number of Indian children of school age	Number of Indian children for whom school accommodations are provided.	
Total.	Males.	Females.	Wholly.	In part.	Over 20 years of age.	Under 20 years of age.					
24	14	10	200	410	3	24	24	36	111	60	1
238	136	102	2,864	1,600	40	96	96	150	1,062	120	2
22	13	9	215	100	.....	1	1	3	82	100	3
33	21	12	350	13	10	10	10	28	93	70	4
											5
											6
72	32	40	11	1,055	5	26	21	41	358		7
											8
											9
										150	10
17	8	9	30	521	.....	28	22	32	99		11
6	2	4	15	205	.....	9	7	10	51		12
123	65	58	.....	720	.....	.....	.....	10	545		13
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15
16	10	6	468	.....	5	5	5	440	101	50	16
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17
83	35	48	2,645	.....	44	224	148	396	867	240	18
12	7	5	162	.....	5	30	.....	35	24	30	19
.....	.....	.....	800	.....	.....	300	300	350	400	250	20
	2	.....	126	.....	19	26	26	107	22	22	
7	.....	1	156	.....	25	27	27	95	29	29	21
	2	1	264	.....	17	24	24	195	28	28	
	1	.....	35	.....	10	5	5	27	9	9	
35	21	14	25	125	7	10	9	33	379	50	22
26	14	12	150	350	16	44	25	100	187	110	23
											24
12	5	7	15	60	3	13	11	17	52	25	25
35	18	17	600	700	88	139	111	350	347	225	26
17	7	10	422	.....	8	31	16	39	54	54	27
.....	.....	.....	79	.....	30	20	.....	60	26	.....	28
.....	.....	.....	67	.....	27	16	.....	60	18	40	29
3	1	2	84	.....	.....	13	13	60	17	17	30
.....	.....	.....	137	.....	24	22	18	130	25	25	31
.....	.....	.....	160	.....	40	45	.....	140	40	.....	32
.....	.....	.....	154	.....	20	35	.....	100	25	.....	33
5	2	3	255	.....	41	52	40	180	80	80	34
											35
.....	.....	.....	288	.....	32	125	.....	250	52	200	36
14	7	7	20	200	10	10	5	100	105	30	37
20	10	10	275	187	34	35	35	200	108	30	38
20	14	6	225	12	29	45	45	109	52	52	39
1	1	.....	75	.....	27	22	22	50	27	27	40
7	4	3	130	35	51	37	37	116	48	48	41
78	42	36	2,000	13	300	400	300	1,000	556	250	42
											43
											44
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45
											46
50	22	28	1,200	304	50	100	40	150	338	150	47
											48
											49
70	30	40	700	420	63	71	40	138	227	100	50
											51
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	52
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	53
17	8	9	740	.....	200	100	70	500	213	40	54
6	5	1	290	.....	20	70	55	100	71	30	55
57	27	30	800	.....	50	100	25	175	166	50	56
.....	.....	.....	97	875	34	61	25	150	679	42	57
15	7	8	280	1,920	20	120	120	150	598	275	58
											59
75	30	45	675	933	100	190	190	800	345	300	60
											61
											62
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	63
											64
31	17	14	70	102	5	57	57	79	161	155	65
27	12	15	83	109	4	63	61	88	154		66
74	40	34	415	150	176	200	100	500	184	184	67
37	16	21	275	49	.....	71	71	74	136	136	68
47	20	27	50	815	4	20	20	40	150	126	69

d The agency of the Moqui Pueblos of Arizona is with the Navajos of New Mexico.
e Of this number 16 are Winnebagos, 9 males and 7 females (squatters).
f The Northern Cheyennes at Pine Ridge agency, South Dakota, 517 in number, were removed to Tongue River agency, Montana, in 1891.

POPULATION CIVILIZATION, MARITAL, VITAL, AND

	CIVILIZATION—continued.									RELIGIOUS			
	Number of school-houses.	Value of school-houses.	Dwellings. Number owned by Indians.	Dwellings. Built for Indians during year.	Dwellings. Occupied by Indians.	Number of Indian apprentices.	Approximate per cent of subsistence obtained by— Indian labor in civilized pursuits.	Approximate per cent of subsistence obtained by— Hunting, fishing, root gathering, etc.	Approximate per cent of subsistence obtained by— Issue of government rations.	Number of missionaries.	Number of Indian church members.	Number of church buildings.	Value of church buildings.
1	1	a$1,500	2	2	2	2	46	40	14				
2	1	10,000	580		580	17	100			1	6	2	$2,000
3													
4			37		2		100						
5	1		72		14	8	100			3	40	1	6,000
6													
7													
8													
9													
10	5	7,700	12		12	4	50	15	35				
11													
12													
13													
14													
15													
16	1	500	54	20	54	1	100					1	100
17													
18	8	(b)					95	4	1	1	2,380	9	c700
19	1	400	30		30		95	5			146		
20	1	a25,000				4	50	42	8				
21	1	50			30	2	75		25				
	1	(a)			30	4	75		25				
	1	25			40	2	75		25				
					12	1	75		25				
22	1	900	12	12	1	1	20	30	50				
23	1	4,000	100		100	1	50	25	25	2			
24													
25	1	(a)	11	4	9		34	58	8				
26	3	6,500	275		275		80	20		3	800	4	3,000
27	2		140		140		75	25			422	1	
28					20		100						
29	1	600			18		100			2	21		
30	1	400	17	3	17		92		8	2	25		
31			28		28	2	100			3	50		
32	1	(a)			38		100			1			
33	1	a5,000	8		44		100			2	10		
34	1		52		52	4	100			5	58	1	400
35													
36	2	10,000	69		69		100			6	123	2	900
37	1	700	3		30		50	50		1			
38	1	a3,000	140		140		75	25			135		
39	1	d700	48		48	1	75	25			100	1	200
40			17		17		80	20		2	15	1	
41	1	e250	30		33		75	25			15		
42													
43	4	(e)	234		234		80	20		11	825	3	12,000
44													
45													
46													
47													
48	2	(f)	25		25	1	25	75		2	1 0	1	600
49													
50													
51	2	(f)	152		152	1	75	25		4	329	3	4,883
52													
53													
54	1	a425	70		70		95		5	1	200	2	
55	1	a50	50		50		34	33	33	1	30	1	500
56	1	500	75		75		50	25	25	1	20		
57	1	a75			225	3			100				
58	3	g60,341	17	324	341	5	25	12	63	24		1	5,000
59													
60	2	h120,000	565		565		90	2	8	18	1,608	5	10,000
61													
62													
63													
64													
65	4	i2,500	107		107	6	25	25	50		73	1	500
66			103		103		25	25	50		64		
67	3	16,000	396		396	3	10		90			1	250
68			151		151	3	10		90				
69	3	j5,000	112		112		5		95	2	120	1	100

a Government. b Government, 6; Indian, 2. c Value of 1 church building. d Indians. e 2 by Indians.

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890—Continued.

MARITAL.		VITAL.				CRIMINAL							
						Number of Indians killed during the year.				Number of Indians punished.			
Married.	Number of men living in polygamy.	Number of Indians who have received medical treatment during year.	Number suffering from acute or chronic diseases.	Number of births.	Number of deaths.	By Indians.	By whites.	Suicides.	Number of whites killed by Indians.	By court of Indian offenses.	By other methods.	Number of whisky sellers prosecuted.	
360		40	30	30	30								1
2,316		350								20	5		2
180		7											3
168		1											4
													5
													6
870													7
													8
	103	1,518		218	117	4	4	1	5		15	3	9
239													10
97													11
513													12
													13
													14
													15
		304		16	9						2		16
													17
		652		83							90	14	18
60		4	5	15	2							2	19
		450	12	75									20
65		326		2	11								
80		756		3	11								
180		248		4	4								21
16		34		1	2								
		581	18	37	18	3							22
	24	222		26	18	1		2	2	50	3	2	23
221	12	295	295	12	20			1					24
681		250								5		1	25
225		268		29	28								26
													27
				4	4								28
				5	1								29
		54	28	5	3								30
				3	1								31
				12	2								32
		25	10	5	4								33
				7	6								34
				6	4								35
													36
				14	18							1	37
171		400		19	14							10	38
81		150		20	2							5	39
37		6		1	2								40
49		100		9	1							2	41
500		876	10	39	32					20		20	42
													43
													44
													45
													46
		1,000	70	45	60								47
													48
													49
		300		31	22								50
													51
													52
													53
321	1	50		24	11							4	54
118				11	6								55
326	2	2		17	11						4	4	56
	64	972	160	34	52					19			57
1,400	200	834		60	90	1					30		58
		500		60	133				1	25	1		59
													60
													61
													62
													63
													64
	6	353	1	31	27						4	50	65
	12	314		27	30								66
	25			63	30						15		67
	4			37	15						15		68
	12	275		54	28	1			1		5		69

f 1 by Catholics. *g* 1 government, 1 Catholic, 1 Moravian. *h* Missionaries. *i* Jesuits. *j* Catholics, 2; government, 1.

POPULATION, CIVILIZATION, MARITAL, VITAL, AND

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	POPULATION. Total.	Males.	Females.
70	Nebraska	Omaha and Winnebago	Omaha	Omaha	1,158	567	591
71	...do	...do	Winnebago	Winnebago	1,215	617	598
72	...do	Santee	Niobrara	Santee Sioux (a)	869	436	433
73	...do	...do	Ponca	Ponca of Dakota	217	105	112
74	...do	Pottawatomie and Great Nemaha (Kansas).	Sac and Fox	Sac and Fox of Missouri	77	42	35
75	Nevada	Western Shoshone	Duck Valley	Piute	203	104	99
76	...do	...do	...do	Western Shoshone	383	206	177
77	...do	Nevada	Pyramid Lake	Piute	485	250	235
78	...do	...do	Walker River	...do	481	234	247
79	New Mexico	Mescalero	Mescalero Apache (Fort Stanton).	Mescalero Apache and Lipans	513	226	287
80	...do	Southern Ute (Colorado)	Jicarilla Apache	Jicarilla Apache	808	389	419
81	...do	Navajo	Navajo	Navajo (b)	17,204	8,533	8,671
82	North Dakota	Devils Lake	Devils Lake	Remnants of Sioux: Cuthead, Sisseton, Assinaboine, Teton, Santee, Wahpeton, and Yankton.	1,038	485	553
83	...do	...do	Turtle Mountain	Chippewa (mixed blood) 1,197	1,458	754	704
84	...do	...do	...do	Chippewa and Cree 261			
85	...do	Fort Berthold	Fort Berthold	Arickaree	447	249	198
86	...do	...do	...do	Gros Ventre	522	270	252
87	...do			Dull Knife's band of Knife River Gros Ventres.	168	90	78
88	...do	Fort Berthold	Fort Berthold	Mandan	251	117	134
89	...do	Standing Rock	Standing Rock	Yanktonnai Sioux (Upper and Lower)	1,786	1,938	2,158
90	...do	...do	...do	Uncapapa Sioux	1,739		
91	...do	...do	...do	Blackfeet Sioux	571		
92	Oklahoma	Sac and Fox	Pottawatomie	Absentee Shawnee 640	2,062	300	340
93	...do	...do	...do	Pottawatomie (citizens) 489		247	233
94	...do	...do	Sac and Fox	Sac and Fox of Mississippi 515		265	250
95	...do	...do	Kickapoo	Mexican Kickapoo 325		175	150
96	...do	...do	Iowa	Iowa 102		46	56
97	...do	Osage	Osage	Osage 1,509	1,778	709	800
98	...do	...do	Kansas	Kansas or Kaw 198		127	71
99	...do	...do	Osage	Quapaw 71		45	26
100	...do	Ponca, Pawnee, and Otoe	Pawnee	Pawnee 804	1,843	380	424
101	...do	...do	Ponca	Ponca 605		296	309
102	...do	...do	Otoe	Otoe and Missouria 358		177	181
103	...do	...do	Oakland	Tonkawa and Lipan 76		35	41
104	...do	Cheyenne and Arapaho	Cheyenne and Arapaho	Cheyenne and Arapaho (including absentees).	3,363	1,577	1,786
105	...do	Kiowa, Comanche, and Wichita.	Kiowa, Comanche, and Wichita.	Apache 326	4,121	167	159
106	...do	...do	...do	Kiowa 1,140		534	606
107	...do	...do	...do	Comanche 1,598		720	878
108	...do	...do	...do	Wichita and affiliated Towaconie 150		71	79
109	...do	...do	...do	Keechie and Wichita 66		35	31
110	...do	...do	...do	Waco and Wichita 34		20	14
111	...do	...do	...do	Delaware 95		37	58
112	...do	...do	...do	Caddo 538		273	265
113	...do	...do	...do	Wichita 174		88	86
114	Oregon	Grande Ronde	Grande Ronde	Rogue River 47	379	22	25
115	...do	...do	...do	Wapato Lake 28		14	14
116	...do	...do	...do	Santiam 27		15	12
117	...do	...do	...do	Marys River 28		15	13
118	...do	...do	...do	Clackama 59		25	34
119	...do	...do	...do	Luckimute 29		16	13
120	...do	...do	...do	Calapooya 22		9	13
121	...do	...do	...do	Cow Creek 29		13	16
122	...do	...do	...do	Umpqua 80		39	41
123	...do	...do	...do	Yamhill 30		16	14
124	...do	Klamath	Klamath	Klamath, Modoc, and Snake	835	385	450
125	...do	Siletz	Siletz	31 tribes (c)	571	289	282
126	...do	Umatilla	Umatilla	Walla Walla 405	999	438	561
127	...do	...do	...do	Cayuse 415			
128	...do	...do	...do	Umatilla 179			
129	...do	Warm Springs	Warm Springs	Warm Springs	430	185	245
130	...do	...do	...do	Wasco	288	135	153
131	...do	...do	...do	Tenino	69	34	35
132	...do	...do	...do	John Day	57	28	29
133	...do	...do	...do	Piute	80	40	40
134	South Dakota	Cheyenne River	Cheyenne River	Blackfeet Sioux, Sans Arc Sioux, Minneconjou Sioux, and Two Kettle Sioux.	2,823	1,356	1,467
135	...do	Crow Creek and Lower Brule.	Crow Creek	Lower Yanktonnai Sioux	1,058	504	554
136	...do	...do	Lower Brule	Lower Brule Sioux	1,026	499	527
137	...do		Old Winnebago	(Absorbed in Crow Creek and Lower Brule.)			
138	...do	Pine Ridge (Red Cloud)	Pine Ridge	Ogallalla Sioux 4,488	5,016	2,373	2,643
139	...do	...do	...do	Mixed bloods 528			
140	...do	Yankton	Yankton	Cheyenne (Northern) (d)	517	302	215
				Yankton Sioux	1,725	824	901

a The Santee Sioux, known as Flandreau Sioux, are Indians taxed, are citizens and voters in South Dakota, and are farmers and men of means. They are attached to this agency solely to receive government aid.

b Statistics of Navajos in Arizona New Mexico, Utah, and roaming placed under head of New Mexico.

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890—Continued.

POPULATION—continued.			CIVILIZATION.								
Children under 1 year of age.			Number who wear citizens' dress.		Number of Indians who can read.		Number of Indians under 20 who can write English.	Number of Indians who can use English enough for ordinary conversation.	Number of Indian children of school age.	Number of Indian children for whom school accommodations are provided.	
Total.	Males.	Females.	Wholly.	In part.	Over 20 years of age.	Under 20 years of age.					
42	19	23	1,158	.....	116	147	125	450	385	180	70
39	23	16	1,150	65	167	135	117	351	257	100	71
20	9	11	869	.....	252	258	258	550	229	252	72
6	.....	6	116	101	23	52	52	77	60	50	73
5	4	1	50	27	22	25	20	50	27	27	74
6	2	4	203	.....	2	14	4	148	64	65	75
16	9	7	383	.....	22	29	29	276	114		76
.....	.....	.....	900	66	245	.....	.....	600	.....	.....	77
											78
27	15	12	35	478	7	45	45	52	103	50	79
8	3	5	26	84	10	20	14	50	271	.....	80
.....	.....	.....	500	2,500	20	90	90	200	5,621	.....	81
33	14	19	1,038	.....	25	61	59	139	224	138	82
81	39	42	1,185	273	16	74	66	523	295	350	83
31	19	12	300	147	19	55	55	75	48	48	84
13	5	8	450	72	4	35	35	40	107	107	85
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	86
											87
2	1	1	251	.....	8	25	25	35	38	38	88
88	40	48	2,750	1,346	300	400	300	750	770	540	89
											90
											91
25	12	13	400	240	60	140	110	400	180	70	92
20	11	9	480	.....	158	137	69	412	135	100	93
9	3	6	125	260	45	86	69	177	162	50	94
10	4	6	80	200	4	2	.....	40	65	.....	95
5	1	4	20	75	8	4	3	29	18	.....	96
95	50	45	620	109	130	225	225	700	325	290	97
											98
											99
.....	.....	.....	400	404	50	150	100	402	160	75	100
.....	.....	.....	105	500	50	100	100	150	177	99	101
21	8	13	140	135	68	101	78	169	84	84	102
1	1	.....	76	.....	3	4	1	76	11	11	103
61	28	33	450	2,913	250	350	350	635	680	250	104
											105
											106
											107
130	58	72	120	340	109	400	287	550	1,045	290	108
											109
											110
											111
											112
											113
1	1	.....	47	.....	6	10	4	38	12		114
.....	.....	.....	28	.....	.....	2	2	22	5		115
1	1	.....	27	.....	6	5	3	22	5		116
.....	.....	.....	28	.....	3	2	2	18	4		117
.....	.....	.....	59	.....	8	15	12	45	16		118
1	.....	1	29	.....	3	5	2	25	6	70	119
.....	.....	.....	22	.....	5	6	6	17	6		120
2	2	.....	29	.....	2	6	5	21	7		121
3	3	.....	80	.....	10	19	8	64	23		122
1	.....	1	30	.....	3	2	2	23	3		123
.....	.....	.....	835	.....	86	161	161	544	174	190	124
25	14	11	571	.....	63	76	59	340	110	70	125
20	10	10	500	499	150	200	150	600	198	60	126
											127
17	10	7	300	130	9	37	30	94	93		128
1	.....	1	288	.....	34	45	36	99	49		129
2	.....	2	69	.....	4	16	14	20	16	115	130
4	1	3	57	.....	.....	3	3	4	8		131
5	3	2	80	.....	2	14	14	19	15		132
											133
133	80	53	2,300	500	175	1,200	500	1,475	670	300	134
36	14	22	908	150	39	108	108	176	258	150	135
44	17	27	850	176	87	103	103	200	208	125	136
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	137
.....	.....	.....	1,364	3,810	450	1,800	720	2,250	1,110	585	138
.....	.....	.....	136	381	50	200	80	250	211	60	139
47	22	25	1,725	.....	116	110	108	244	362	200	140

c The 31 tribes consist of the Tootootna, Mequonnoodoon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Oxford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz Coos, Salmon River, Chinook, and Rogue River Indians.

d Moved to Northern Cheyennes, North Dakota, in 1891.

POPULATION, CIVILIZATION, MARITAL, VITAL, AND

	CIVILIZATION—continued.									RELIGIOUS.			
	Number of school-houses.	Value of school-houses.	Dwellings. Number owned by Indians.	Dwellings. Built for Indians during year.	Dwellings. Occupied by Indians.	Number of Indian apprentices.	Approximate per cent of subsistence obtained by— Indian labor in civilized pursuits.	Approximate per cent of subsistence obtained by— Hunting, fishing, root gathering, etc.	Approximate per cent of subsistence obtained by— Issue of government rations.	Number of missionaries.	Number of Indian church members.	Number of church buildings.	Value of church buildings.
70	3	a$10,700	220	b1	210	15	100	.....	.....	2	100	1	$2,500
71	2	10,500	103	93	103	17	95	.....	5	1	5	.....	.....
72	9	a62,000	2 7	c135	199	35	95	1	4	3	441	5	4,000
73	2	275	49	41	27	1	95	5	.....	.....	5	.....	.....
74	.....	.....	16	.....	16	.....	80	20	.....	.....	6	.....	.....
75	2	2,970	1	1	1	1	.....	50	50	.....	.....	.....	.....
76			22	.....	22	.....	25	25	50	.....	.....	.....	.....
77													
78	.....	.....	.....	.....	28	2	33	25	42	.....	.....	.....	.....
79	1	2,250	29	.....	29	1	10	10	80	.....	50	.....	.....
80	.....	.....	80	.....	80	7	10	50	40	2	.....	.....	.....
81	.....	.....	250	.....	250	20	100	.....	.....	1	.....	.....	.....
82	2	15,000	234	.....	238	5	.....	91	9	2	349	3	2,000
83													
84	5	d12,800	252	.....	252	.....	65	10	25	1	1,235	3	1,700
85	3	16,000	166	.....	160	2	80	5	15	2	111	1	1,000
86	2	.....	110	.....	110	1	80	5	15	1	125	1	1,000
87	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
88	2	.....	70	.....	70	1	80	5	15	1	50	1	1,000
89													
90	10	40,000	1,000	4	1,000	14	30	.....	70	13	450	5	8,000
91													
92	1	6,500	140	.....	140	.....	90	10	.....	2	4	1	958
93	1	70,000	120	.....	120	.....	90	10	.....	9	95	2	e800
94	1	f5,600	35	.....	35	1	25	10	(g)	1	14	1	500
95	1	200	.....	.....	.....	.....	50	50	.....	1	.....	.....	.....
96	.....	.....	6	.....	6	.....	90	10	.....	1	31	1	450
97													
98	5	.....	614	.....	614	.....	100	.....	.....	3	200	1	500
99													
100	1	1,500	.....	.....	200	2	50	50	.....	2	20	1	800
101	1	.....	50	.....	50	6	100	.....	.....	2	.....	1	500
102	1	h4,600	15	.....	15	2	50	50	.....	.....	.....	.....	.....
103	.....	.....	15	.....	15	.....	33	.....	67	1	.....	.....	.....
104	4	17,675	84	29	84	6	10	5	85	.....	15	2	1,000
105													
106													
107													
108													
109	4	.....	194	.....	194	4	35	15	50	4	183	4	.....
110													
111													
112													
113													
114			8	.....	8								
115			6	.....	6								
116			8	.....	8								
117			9	.....	9								
118	2	3,000	10	.....	10	2	80	.....	20	1	100	1	1,000
119			9	.....	9								
120			6	.....	6								
121			7	.....	7								
122			16	.....	16								
123			11	.....	11								
124	3	6,800	180	.....	180	.....	75	20	5	3	200	2	2,000
125	1	5,000	168	.....	168	.....	34	33	33	2	107	.....	.....
126													
127	1	100	150	.....	150	.....	100	.....	.....	2	500	2	500
128													
129													
130													
131	2	.....	150	.....	150	4	67	33	.....	2	80	1	500
132													
133													
134	11	22,100	700	j4	704	8	50	7	43	24	1,350	15	10,000
135	3	98,400	505	.....	305	15	50	.....	50	6	219	4	2,500
136	3	4,700	315	.....	315	6	34	.....	66	3	278	4	2,000
137	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
138	10	324,000	1,224	.....	1,228	30	.....	.....	100	40	2,500	11	11,000
139													
140	5	12,700	436	k162	180	7	50	25	25	3	622	5	4,000

a Government and missions. *b* $250. *c* $49,505. *d* Government and others. *e* Value of 1 church. *f* Owned by Sac and Fox Indians.

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890—Continued.

MARITAL.		VITAL.				CRIMINAL.							
						Number of Indians killed during the year.				Number of Indians punished.			
Married.	Number of men living in polygamy.	Number of Indians who have received medical treatment during year.	Number suffering from acute or chronic diseases.	Number of births.	Number of deaths.	By Indians.	By whites.	Suicides.	Number of whites killed by Indians.	By court of Indian offenses.	By other methods	Number of whisky sellers prosecuted.	
476	11	1,154	19	50	35						1	2	70
				39	57						5	2	71
		600	218	20	30					5			72
	1			12	4							1	73
22		50		3									74
	8	285	3	6									75
	8			16	16	1							76
	13			63	35					2			77
													78
173	3	228		27	8	1						2	79
281		346		17	11								80
	600			410	900			1			1		81
516	7	270		37	45					50			82
573	3			80	41					8			83
	2	304	220	21	18						9		84
		210	80	15	14	1					1		85
													86
													87
63	2	125	50	10	12								88
1,754	37	1,946	118	208	213	1		1		91			89
													90
													91
220		49	1	40	4								92
142				20	18						9	5	93
151	1	390	43	28	32							4	94
100		49	31	15	16								95
47				10	9								96
	26	485		103	88							50	97
													98
													99
	10	500	8	40	83								100
	5									4			101
	5	558		21	11								102
													103
		1,547	168	187	413						2	2	104
													105
													106
													107
													108
	157	3,000		222	186							7	109
													110
													111
													112
													113
													114
													115
													116
													117
													118
		309	7	6	17					8			119
													120
													121
													122
													123
295	4	430		13	25	3				35		1	124
	2	325	531	25	50					16	2	4	125
		674		29	13					25	5	36	126
													127
													128
232													129
134													130
40		880	800	28	22	1				10		2	131
15													132
29													133
	40	1,051	135	87	79					85		3	134
446	12	525	14	41	67			2		2	5		135
502	12	540	30	52	43					4	2	2	136
													137
2,625		4,210	3,034	198	259	1		2			93		138
282													139
626	7	565	48	61	67					9			140

g By annuity 65 per cent. *h* Owned by Otoe Indians. *i* 75 of these are acute diseases and 456 syphilitic. *j* $1,600. *k* $8,100.

POPULATION, CIVILIZATION, MARITAL, VITAL, AND

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	POPULATION.		
					Total.	Males.	Females.
141	South Dakota	Rosebud	Rosebud	Brule Sioux No. 1, 1,238; Brule Sioux No. 2, 750; Loafer Sioux, 1,052; Waziahziah Sioux, 1,184; Two Kettle Sioux, 228; Northern Sioux, 167, mixed bloods, 762.	5,381	2,646	2,735
142	do	Sisseton	Lake Traverse	Sisseton and Wahpeton Sioux	1,522	767	755
143	Utah	Uintah and Ouray	Uintah Valley	White River Ute	398	204	194
144	do	do	do	Uintah Ute	435	230	205
145	do	do	Uncompahgre	Uncompahgre Ute	1,021	513	508
146	do	Navajo	Navajo	Navajo (a)			
147	Washington	Colville	Spokane	Lower Spokane	417	198	219
148	do	do	Colville	Lake	303	161	142
149	do	do	do	Colville	247	132	115
150	do	do	do	Okanogan	374	189	185
151	do	do	Columbia	Columbia (Chief Moses' band)	443	240	203
152	do	do	Colville	Nez Perce (Joseph's band)	148	69	79
153	do	do	do	Nespilem	67	41	26
154	do	do	do	San Puell	300	158	142
155	do	do	do	Calispel (not on reservation) (b)	200	103	97
156	do	do	do	Upper Spokane (not on reservation) (b)	170	90	80
157	do	Neah Bay	Makah	Makah	457	218	239
158	do	do	Quillehute	Quillehute (c)			
159	do	Puyallup Consolidated	Quinaielt	Hoh, Queet, Quinaielt, Georgetown (consolidated).	313	154	159
160	do	do	Chehalis	Chehalis	135	60	75
161	do	do	Puyallup	Oyhut, Humptulip, Hoquiam, Montesano, Satsup, and Puyallup (consolidated).	611	339	272
162	do	do	Nisqually	Nisqually	94	47	47
163	do	do	Shoalwater	Shoalwater and Chehalis			
164	do	do	Squakson Island	Squakson	60	35	25
165	do	do	S'Kokomish	S'Klallam	351	182	169
166	do	do	do	S'Kokomish or Twano	191	93	98
167	do	do	Quillehute	Quillehute and Makah			
168	do	Tulalip	Swinomish (Perry Island)	Swinomish	227	113	114
169	do	do	Snohomish or Tulalip	Snohomish or Tulalip	443	214	229
170	do	do	Port Madison	Madison	144	68	76
171	do	do	Muckleshoot	Muckleshoot	103	53	50
172	do	do	Lummi (Chah-choo-sen)	Lummi	295	148	147
173	do	Yakima	Yakima	Yakima	943	466	477
174	do	do	do	Klickitat	330	179	151
175	do	do	do	Wasco	150	62	88
176	Wisconsin	Green Bay	Oneida	Oneida (including homeless Indians)	1,716	925	791
177	do	do	Stockbridge	Stockbridge	110	61	49
178	do	do	Menomonee	Menomonee	1,311	679	632
179	do	La Pointe	Red Cliff	Chippewa at Red Cliff	403	188	215
180	do	do	Bad River	Chippewa at Bad River	641	336	305
181	do	do	Lac Court d'Oreille	Chippewa at Lac Court d'Oreille	1,234	590	644
182	do	do	Lac du Flambeau	Chippewa at Lac du Flambeau	670	292	378
183	Wyoming	Shoshone	Wind River	Shoshone (Eastern band)	916	442	474
184	do	do	do	Northern Arapaho	885	442	443

a Statistics of Navajos in Arizona, New Mexico, Utah, and roaming placed under head of New Mexico.
b Nominally attached to the Colville agency, near the Spokane reservation.

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890—Continued.

POPULATION—continued.			CIVILIZATION.								
Children under 1 year of age.			Number who wear citizens' dress.		Number of Indians who can read.		Number of Indians under 20 who can write English.	Number of Indians who can use English enough for ordinary conversation.	Number of Indian children of school age.	Number of Indian children for whom school accommodations are provided.	
Total.	Males.	Females.	Wholly.	In part.	Over 20 years of age.	Under 20 years of age.					
.....	.....	.....	762	943	147	164	164	482	1,589	670	141
78	46	32	1,522	.....	434	283	224	720	325	235	142
6	5	1	20	80	2	.....	.....	100	99	25	143
11	6	5	40	100	.....	10	10	100	123		144
19	7	12	.....	1,021	.....	.....	.....	6	285	.....	145
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	146
7	5	2	417	.....	8	1	.....	17	66	.....	147
1	.....	1	303	.....	2	5	.....	20	71	71	148
2	2	.....	247	.....	.....	.....	.....	25	44	44	149
8	2	6	374	.....	13	7	.....	40	69	69	150
9	6	3	443	.....	.....	.....	.....	11	66	40	151
3	2	1	148	.....	4	2	.....	9	11	11	152
.....	.....	.....	67	.....	.....	.....	.....	.....	16	.....	153
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	154
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	155
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	156
18	8	10	427	30	36	40	32	147	69	56	157
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	158
14	9	5	313	.....	20	28	28	99	52	30	159
12	1	11	135	.....	20	33	33	74	30	40	160
28	15	13	611	.....	66	93	93	262	141	100	161
3	1	2	94	.....	10	15	15	50	24	.....	162
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	163
4	3	1	60	.....	.....	9	9	16	12	.....	164
.....	.....	.....	351	.....	.....	.....	.....	153	.....	.....	165
7	1	6	191	.....	24	26	25	86	34	35	166
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	167
3	1	2	227	.....	13	21	21	180	42	42	168
10	8	2	443	.....	46	66	66	350	84	84	169
1	.....	1	144	.....	13	15	15	110	29	29	170
2	1	1	103	.....	3	10	10	80	27	27	171
7	4	3	295	.....	21	39	39	250	71	71	172
110	60	50	1,000	423	40	100	50	475	200	150	173, 174, 175
28	14	14	1,716	.....	600	858	800	1,500	600	400	176
3	3	.....	110	.....	58	34	34	110	34	40	177
35	18	17	1,311	.....	60	185	185	800	324	240	178
4	1	3	403	.....	100	150	50	302	128	45	179
17	9	8	641	.....	400	100	80	500	138	130	180
36	16	20	1,234	.....	50	100	75	350	311	176	181
15	11	4	670	.....	40	70	50	120	161	60	182
6	2	4	75	100	12	53	20	70	195	75	183
9	5	4	100	150	13	89	80	110	250	200	184

c The Quillehutes were enumerated by the general census enumerator; they are citizens and taxed, and are only nominally under an agency.

POPULATION, CIVILIZATION, MARITAL, VITAL, AND

	CIVILIZATION—continued.									RELIGIOUS.			
	Number of school-houses.	Value of school-houses.	Dwellings. Number owned by Indians.	Dwellings. Built for Indians during year.	Dwellings. Occupied by Indians.	Number of Indian apprentices.	Approximate per cent of subsistence obtained by— Indian labor in civilized pursuits.	Approximate per cent of subsistence obtained by— Hunting, fishing, root gathering, etc.	Approximate per cent of subsistence obtained by— Issue of government rations.	Number of missionaries.	Number of Indian church members.	Number of church buildings.	Value of church buildings.
141	15	$8,800	848	.....	848	11	25	5	70	6	2,500	8	.....
142	2	43,200	211	77	161	218	100	.....	.....	7	574	8	$7,575
143	1	2,000	7	.....	7	.....	50	10	40	.....	.....	.....	.....
144			18	.....	18	2	50	10	40	.....	.....	.....	.....
145	.....	.....	15	a9	15	1	10	10	80	.....	.....	.....	.....
146	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
147	.....	.....	100	.....	100	.....	50	40	10	2	400	2	800
148	2	.....	40	.....	40	.....	50	50	.....	.....	303	1	.....
149	2	.....	35	.....	35	.....	60	40	.....	.....	247	1	.....
150	1	.....	60	.....	60	.....	60	40	.....	.....	300	1	.....
151	1	800	50	.....	50	.....	100	.....	.....	.....	50	.....	.....
152	1	.....	20	b8	20	2	10	15	75	.....	.....	.....	.....
153	.....	.....	3	.....	3	.....	100	.....	.....	.....	.....	.....	.....
154	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
155	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
156	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
157	2	1,000	126	.....	126	10	25	75	.....	.....	.....	.....	.....
158	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
159	1	300	42	.....	42	.....	45	55	.....	.....	.....	.....	.....
160	1	350	29	.....	29	5	100	.....	.....	1	60	.....	.....
161	2	8,197	144	.....	144	6	100	.....	.....	1	.....	2	1,000
162	.....	.....	24	.....	24	.....	100	.....	.....	1	.....	2	800
163	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
164	.....	.....	16	.....	16	.....	75	25	.....	1	.....	.....	.....
165	.....	.....	.....	.....	103	.....	100	.....	.....	1	25	1	.....
166	1	600	57	.....	55	.....	75	25	.....	1	41	.....	.....
167	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
168	.....	.....	49	.....	49	.....	100	.....	.....	1	85	1	1,500
169	7	7,200	100	c3	100	15	90	10	.....	1	175	1	1,600
170	.....	.....	40	.....	40	.....	90	10	.....	1	62	1	350
171	.....	.....	16	.....	16	.....	90	10	.....	1	20	1	200
172	1	250	50	.....	50	.....	90	10	.....	1	150	1	750
173													
174	1	3,000	700	d50	700	5	95	5	.....	2	300	2	5,000
175													
176	6	.....	316	.....	316	30	100	.....	.....	.....	360	3	17,300
177	1	500	21	.....	21	.....	100	.....	.....	1	21	1	600
178	2	.....	295	.....	295	13	100	.....	.....	2	656	3	.....
179	1	e300	36	.....	36	.....	40	20	40	1	250	1	800
180	2	.....	126	.....	126	.....	95	.....	5	2	420	2	.....
181	2	e950	200	.....	200	.....	25	50	25	1	300	3	.....
182	2	e1,200	40	.....	40	.....	25	55	20	2	30	1	800
183	1	7,000	58	.....	58	1	25	25	50	.....	.....	1	2,000
184	1	20,000	76	.....	76	3	25	25	50	2	30	1	2,000

a $1,750. b $500.

CRIMINAL STATISTICS OF RESERVATION INDIANS, 1890—Continued.

MARITAL.		VITAL.				CRIMINAL.							
Married.	Number of men living in polygamy.	Number of Indians who have received medical treatment during year.	Number suffering from acute or chronic diseases.	Number of births.	Number of deaths.	Number of Indians killed during the year. By Indians.	By whites.	Suicides.	Number of whites killed by Indians.	Number of Indians punished. By court of Indian offenses.	By other methods.	Number of whisky sellers prosecuted.	
	64	475											141
586	9	312		78	22								142
		600	2	20	18						20		143
	3												144
	7	125	8	19									145
													146
210		150		60	12					26			147
151		75		10	22	1					1		148
114		20		20	30								149
187		250		40	8								150
222	1	200		50	10								151
70	2	100		12	6								152
24				2	1								153
													154
													155
													156
216		150		8	27					12			157
													158
146				14	19								159
58				12	9					5			160
264		381	157	28	22					70		2	161
48				3	6								162
													163
25				4	4								164
				14	15								165
100		185		10	16					12			166
													167
119		45	15	6	9	1	1			16			168
264		325	32	16	21					26		5	169
90		30	10	1	6								170
52		20	5	3	4					5			171
160		90	12	8	9					15			172
712	6			16	30	1		1					173, 174, 175
		20		28	21								176
41		660		4	1								177
562				35	62			2					178
170				6	7						1		179
336		600		36	39	1					14		180
570	1			73	22						26	9	181
298	1			37	15						2	2	182
	18	250		28	30							1	183
	31	625		37	45					8			184

c $750. *d* $5,000. *e* Government.

PARTIAL STATISTICS OF RESERVATION INDIAN

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	AGENCY BUILDINGS		
					Number.	Kind.	Value.
1	Arizona	Colorado River	Colorado River	Mohave	2	Adobe	$8,000
2	....do	(None)	Hualapai	Hualapai (roaming)			
3	....do	Pima	Salt River	Pima			
4	....do	....do	....do	Maricopa			
5	....do	....do	Gila River	Pima			
6	....do	....do	Papago	Papago	7	Adobe	20,000
7	....do	....do	....do	Papago (roaming)			
8	....do	....do	Gila Bend	Papago			
9	....do	San Carlos	White Mountain	Cayotero			
10	....do	....do	....do	San Carlos			
11	....do	....do	....do	Tonto			
12	....do	....do	....do	White Mountain Apache			
13	....do	....do	Mohave (White Mountain)	Mohave	8	4 adobe, 4 wooden.	15,400
14	....do	....do	Yuma (White Mountain)	Yuma			
15	....do	....do	White Mountain	White Mountain Apache at Fort Apache.			
16	....do	Navajo	Navajo	Navajo (*d*)			
17	....do	Navajo (New Mexico)	Moqui Pueblo	Moqui Pueblo (7 villages)			
18	....do	(None)	Suppai	Roaming Indians			
19	California	Mission-Tule Consolidated.	Hoopa Valley	Hoopa	10		10,000
20	....do	....do	Klamath River	Klamath			
21	....do	....do	Mission (19)	Mission, including Cabezone's band and band of Desert Indians.			
22	....do	....do	Tule River	Tule	4		1,100
23	....do	....do	Yuma	Yuma			
24	....do	Round Valley	Round Valley	Various small tribes	27		2,700
25	Colorado	Southern Ute	Ute	Ute	17		4,220
26	Idaho	Fort Hall	Fort Hall	Bannock	16	Frame and log.	5,000
27	....do	....do	....do	Shoshone			
28	....do	Lemhi	Lemhi	Bannock, Shoshone, and Sheepeater	16		3,000
29	....do	Nez Perce	Lapwai	Nez Perce	33		24,000
30	....do	Colville (Washington)	Cœur d'Alène	Cœur d'Alène			
31	Indian territory	Quapaw	Eastern Shawnee	Eastern Shawnee			
32	....do	....do	Miami	Miami	4		6,000
33	....do	....do	Modoc	Modoc	9	Frame	6,000
34	....do	....do	Ottawa	Ottawa			
35	....do	....do	Peoria	Peoria			
36	....do	....do	Quapaw	Quapaw			
37	....do	....do	Seneca and Cayuga	Seneca			
38	....do	....do	....do	Cayuga			
39	....do	....do	Wyandotte	Wyandotte			
40	Iowa	Sac and Fox	Sac and Fox	Sac and Fox	1	Frame	700
41	Kansas	Pottawatomie and Great Nemaha.	Pottawatomie	Pottawatomie (Prairie band)	4		800
42	....do	....do	Kickapoo	Kickapoo	1		
43	....do	....do	Chippewa and Munsee	Chippewa and Munsee			
44	....do	....do	Iowa	Iowa	6		
45	Minnesota	White Earth Consolidated	White Earth	Mississippi Chippewa			
46	....do	....do	....do	Otter Tail Pillager Chippewa			
47	....do	....do	....do	Pembina Chippewa	12		5,000
48	....do	....do	....do	Gull Lake band			
49	....do	....do	Leech Lake	Pillager Chippewa			
50	....do	....do	....do	Winnebagoshish			
51	....do	....do	....do	Pillager Chippewa of Cass Lake	4		500
52	....do	....do	....do	Pillager Chippewa of Leech Lake			
53	....do	....do	Red Lake	Red Lake Chippewa			
54	....do	....do	....do	Pembina Chippewa			
55	....do	....do	Mille Lac	Mille Lac and Snake River Chippewa			
56	....do	....do	Winnebagoshish	White Oak Point Chippewa			
57	....do	La Pointe (Wisconsin)	Fond du Lac	Fond du Lac Chippewa	1		425
58	....do	....do	Grand Portage (Pigeon River).	Grand Portage Chippewa	2		100
59	....do	....do	Boise Fort (Vermilion Lake)	Boise Fort and Vermilion Lake Chippewa.	4		1,575
60	....do	....do	Deer Creek	Chippewa (Boise Fort band)			
61	....do	....do	Vermilion Lake	Chippewa (Boise Fort band)			
62	Montana	Blackfeet	Blackfeet	Piegan	19	Log	1,500
63	....do	Crow	Crow	Crow	33		26,611
64	....do	Flathead	Jocko	Pend d'Oreille			
65	....do	....do	....do	Kootenai			
66	....do	....do	....do	Flathead			
67	....do	....do	....do	Carlos band	19	Frame	6,130
68	....do	....do	....do	Bitter Root Flathead			
69	....do	....do	....do	Lower Kalispel			
70	....do	Fort Belknap	Fort Belknap	Assinaboine	17		37,000
71	....do	....do	....do	Gros Ventre			
72	....do	Fort Peck	Fort Peck	Yankton Sioux	33	Frame and log.	7,450
73	....do	....do	....do	Assinaboine			
74	....do	Tongue River	Northern Cheyenne	Northern Cheyenne	16	do	4,000
75	Nebraska	Omaha and Winnebago	Omaha	Omaha	31	Frame and log.	28,520
76	....do	....do	Winnebago	Winnebago			
77	....do	Santee	Niobrara	Santee Sioux	32		15,000
78	....do	....do	Ponca	Ponca of Dakota	5		2,870
79	....do	Pottawatomie and Great Nemaha (Kansas).	Sac and Fox	Sac and Fox of Missouri			

a The statistics of tribes are given in some cases in full and in others partially, as it was impossible to get full returns for all tribes.
b The original areas of reservations are given in many cases; some of the reservations are now remnants.
c Includes 2 gristmills and 1 sawmill, valued at $18,000.
d See Navajo, New Mexico, for statistics.

LANDS, CROPS, STOCK, AND LABOR, 1890. (*a*)

Belonging to agency.		Lands.										
						Acres cultivated (including allotted) during the year—		Acres broken during the year—		Fence.		
Value of furniture.	Value of vehicles, farming implements, and tools.	Number of acres in reservations. (*b*)	Acres of reservation tillable.	Number of acres which can be irrigated.	Acres fit only for grazing.	By government.	By Indians.	By government.	By Indians.	Number of acres under	Rods of, made during the year.	
$500		300,800	2,000	50,000	60,000	2	1,000	2				1
		730,880										2
		46,720		5,000	41,720		6,800		500	6,000		3
2,200	$915	357,120		50,000	307,120							4
		70,080		10,000	60,080		500		400	14,000	7,760	5
		22,391										6
												7
												8
												9
												10
												11
2,500	*c*25,166	2,528,000		10,000	2,518,000	75	4,600		100	3,075	280	12
												13
												14
												15
												16
		2,472,320										17
		38,400										18
500	1,000	89,572	2,500			100	900			1,500	450	19
		25,600										20
50	200	182,315		7,000	8,000		4,000		500	3,000	1,765	21
25	50	48,551	205		15,000	20	125		10	1,000	100	22
2,000		45,880		10,000	20,000		1,000					23
	1,520	102,118	5,000		97,000	200	175			2,000		24
150	1,200	1,094,400		276,000	800,000		600			500		25
250	400	864,270		190,000	475,000	10	500		50	1,000	300	26
1,400	1,600	64,000		8,000	40,000	12	271		174	650	250	27
2,075	2,535	746,651	400,000		346,651	85	6,000		200	16,000	15,000	28
		598,500	360,000				7,500		500	20,000	4,000	29
												30
		13,048	9,000		4,048		3,500		200	12,000		31
		(*e*)					5,000		300	14,000	7,854	32
	500	4,040	3,000		1,040		410		10	540	240	33
		14,860	12,000		2,800		3,000		300	6,500	5,000	34
		*f*6,851	500		5,000		7,500		300	18,000	21,000	35
		56,685	50,000		6,000	150	2,275	5	495	12,000	24,000	36
		51,958	14,000		7,000		6,000		500	9,000	14,000	37
												38
		21,406	10,000		7,000		4,750		250	6,250	7,840	39
		*g*1,258	900		358		150		25	1,300		40
200		77,358	30,900		46,458	78	4,000		350	8,200	2,000	41
		20,273	16,000		3,137	50	2,620		300	7,000	2,600	42
		4,395	4,000		395		1,000		20	3,300	460	43
100		16,000	10,000		6,000	50	4,500		200	10,000	3,000	44
												45
500		703,512				24	7,542		517	11,448	7,540	46
												47
												48
												49
20		94,440				5	350	5	100	30	100	50
												51
												52
		800,000				4	1,085		20	4,300	600	53
		61,014										54
		320,000										55
100		*h*92,346	30,000		5,000		400		60	120	80	56
20		51,840	100		45,000		10			10		57
50		107,509	200		10,000		200		20	20	100	58
		23,040										59
		1,080										60
250	*i*1,108	1,760,000		220,000	1,540,000	60	300		100	1,250	1,100	61
500	100,000	4,712,960	470,000		4,000,000	60	1,399		70	10,600	1,400	62
												63
												64
												65
160	*j*5,200	1,433,600	30,000	400,000	50,000		9,000		500	16,000	1,200	66
												67
												68
												69
785	3,717	537,600	40,600		497,000	20	780	220		800	8,700	70
												71
500	1,410	1,776,000	425,000		1,275,000	30	600		125	3,000	2,200	72
200		371,200		33,000	210,000		100		50	400		73
												74
3,000	500	*k*65,191		60,000	5,400	35	6,420	25	1,750	30,000	500	75
		*l*14,612			6,360	85	4,150		955	27,000	11,000	76
	1,000	*m*1,131					3,991		28	3,014		77
	1,200	*n*96,000	96,000				445		96	1,015		78
		8,013	6,000		2,013		5,000		100	8,000	1,000	79

c On Peoria reservation.
f Not including 43,450 acres allotted.
g Agent states area as 1,452 acres.
q Not including 7,775 acres allotted.
i Includes 1 sawmill, valued at $600.
j Includes engine and boiler, sawmill, and gristmill, valued at $3,500.
k Not including 77,154 acres allotted.
l Not including 94,312 acres allotted.
m Not including 32,876 acres set aside as homesteads, and 38,908 acres allotted.
n All allotted.

PARTIAL STATISTICS OF RESERVATION INDIAN

	LANDS—continued			CROPS RAISED DURING THE YEAR—									
				By government.									
	Number of allotments made to date.	Number of families actually living upon and cultivating lands allotted in severalty.	Number of other Indian families engaged in farming or other civilized pursuits.	Wheat.		Oats and barley.		Corn.		Vegetables.		Melons.	
				Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.
1			40							24	$15		
2													
3, 4, 5			500										
6	363	72											
7													
8													
9, 10, 11, 12, 13, 14, 15										2	3		
16													
17													
18													
19			66					50	$25	176	94	190	$19
20													
21	1	1	500										
22			30										
23			250										
24			112	2,500	$1,500	400	$200						
25			40										
26, 27			100			100	45						
28			50										
29	1,000	150	162							1,250	250	200	25
30													
31	72		29										
32	65	21											
33	56	17	17										
34	117	37	37										
35	153												
36			44					1,500	300	500	200	2,000	100
37, 38	221	95	13										
39	190	82								575	220	100	10
40													
41			110					1,000	350	57	55		
42			48			300	90	500	175	133	113	100	10
43	100	12	1										
44			33					1,000	350	22	22		
45, 46, 47, 48	52	52	600			300	120						
49, 50, 51, 52			200							245	39		
53, 54			330	20	20			10	5	340	50		
55													
56													
57	99	2	100										
58			25										
59			50										
60													
61													
62			225	50	50	200	140			177	168		
63	673	450	30					20	12	182	216	33	3
64, 65, 66, 67, 68, 69			500										
70, 71			412			400	132			100	60		
72, 73			420										
74													
75	954	302											
76	958	187	263										
77	848	275											
78	217	64											
79			16										

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

CROPS RAISED DURING THE YEAR—continued.														
By government—Continued.				By Indians.										
Pumpkins.		Hay.		Wheat		Oats and barley.		Corn.		Vegetables.		Melons.		
Number.	Value.	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.	
				[illegible]	$960			100	$180	100	$50	10,000	$1,000	1
														2
				50,000	48,000	24,000	$12,800	1,000	500	1,180	2,460	21,000	1,050	3, 4, 5
						6,000	3,000	1,000	1,000	1,650	1,650	200	20	6
														7
														8
				12,584	16,970	13,140	11,223	10,288	11,228					9, 10, 11, 12, 13, 14, 15
														16
														17
														18
160	$8			1,250	900	960	250	160	80	190	90	1,300	130	19
														20
				2,500	1,250	10,000	5,000	200	100	1,360	1,100	20,000	1,000	21
				466	280	40	24			30	39	2,000	100	22
														23
		600	$2,400	2,500	1,500	800	400	600	300	2,600	1,625	8,000	800	24
														25
		20	100	7,000	5,760	6,000	2,700			1,240	710	2,000	200	26, 27
						3,000	1,000			645	607			28
		112	1,680	25,000	12,500	5,000	3,250	1,000	1,000	23,000	8,500	10,000	1,000	29
				7,000	4,550	70,000	21,000	100	50	1,620	1,000	2,000	500	30
				680	320	400	200	1,800	900	1,235	800	600	60	31
				3,000	1,500	4,000	1,500	40,000	20,000	4,135	2,150			32
						100	30	4,000	800	535	255	700	21	33
				600	400	200	50	18,000	3,600	998	416			34
								20,000	4,000	530	250			35
100	10	50	500					2,000	400	1,550	810	1,000	40	36
				10,000	7,500	1,500	300	25,000	12,000	7,250	2,250			37, 38
		40	400	2,230	1,500	1,000	200	5,298	2,600	2,750		3,000	300	39
								2,500	605	2,025	1,207	200	25	40
		60	300	400	400			41,500	13,830	1,150	830	500	50	41
80	8	50	200	860	860	700	210	33,000	11,550	1,385	1,220	600	60	42
						700	175	10,320	3,340	363	346	1,000	100	43
		25	125	8,000	8,000			70,000	23,000	1,440	940	1,000	100	44
		80	400	83,340	80,000	42,720	10,680	3,500	1,200	14,310	7,000	400	50	45, 46, 47, 48
		35	105					600	300	1,275	275			49, 50, 51, 52
		30	120					5,500	2,700	3,950	700			53, 54
														55
														56
						300	120	200	120	835	3,685	300	60	57
								20	15	128	95			58
						150	90	100	120	5,550	3,090			59
														60
														61
		200	2,000			150	105			60	56			62
				52	36	311	326	250	150	1,459	1,821	1,110	111	63
														64
														65
		10	100	8,790	4,395	12,750	3,825			6,690	3,869	600	60	66
														67
														68
				90	45	50	18			41	50			69
		40	120	1,500	750	1,420	488	100	75	2,112	1,331	1,060	50	70, 71
		225	1,125					300	250	200	200			72, 73
												5,000	250	74
				7,467	3,730	3,040	400	110,950	20,000	4,745	2,854	4,620	231	75
				2,630	1,578	1,350	270	52,760	10,552	1,608	674			76
				5,355	3,213	8,930	1,786	35,140	7,028	5,660	2,940			77
				1,681	1,008	675	130	9,327	1,865	1,234	562	3,875	38	78
				20,000	20,000			87,500	20,000	380	271	200	100	79

PARTIAL STATISTICS OF RESERVATION INDIAN

	CROPS RAISED DURING THE YEAR—continued.				MISCELLANEOUS PRODUCTS OF INDIAN LABOR.							STOCK.			
	By Indians—Continued.								Freight transported by Indians with their own teams.			Owned by government.			
	Pumpkins.		Hay.		Pounds of butter made.	Thousand feet of lumber sawed.	Thousand feet of timber marketed by Indians.	Cords of wood cut.			Value of products of Indian labor sold.	Horses and mules.		Cattle.	
	Number.	Value.	Tons.	Value.					Thousand pounds.	Amount earned.		Number.	Value	Number.	Value.
1	5,000	$500	50	$1,250				500			$1,967	6	$420		
2															
3															
4	13,000	1,150	150	1,200				500	64	$145	39,921				
5												7	700		
6	1,000	100	100	1,400				1,200							
7															
8															
9															
10															
11															
12			730	10,720		75		2,900	262	627	38,568	17	1,540	115	$2,905
13															
14															
15															
16															
17															
18															
19	1,200	60	200	2,000		220	15	20			1,120	21	1,500	1	50
20															
21	10,000	100	100	500		200					5,000	3	300		
22	1,000	5	40	200							300	6	400		
23								100				3	220		
24	9,100	940	235	940								109	6,700	349	3,490
25								125			282	7	1,335	99	1,200
26															
27			2,000	10,000							20,450	5	350	2	50
28			40	400				40	30	300		7	400	25	300
29			4,000	40,000		150	40	400	134	402	838	4	160	150	2,250
30	300	45	1,400	16,800							23,000				
31	800	80	600	6,000	400	30					3,510				
32			1,824	18,240	375	24		350			5,450				
33	500	12	400	1,000	580			250	10	20	600	31	1,020	2	20
34			1,250	2,500	400			375			7,000				
35											3,000				
36	1,000	30	1,500	3,000	1,500			1,000			2,500	8	400	19	380
37															
38			700	1,400	3,000	60					7,485				
39	589	20	225	500	3,000	10	10	127			18,760	4	350	10	200
40	5,000	250	10	50	50						50				
41	5,000	500	2,500	12,500	500			150			12,000	6	400	47	1,000
42	2,000	200	1,500	6,000	200						6,000	3	180	53	1,000
43	500	50	211	1,055	3,210			350			5,000				
44	2,500	250	1,500	7,500	500			300			7,000	4	240	17	340
45															
46	602	60	5,417	27,085	3,250		8,063	1,370	242	604	5,000	6	600	25	750
47															
48															
49															
50			350	1,050				400	90	1,125		2	250	6	240
51															
52															
53			700	2,800			1,560	4,000	46	600				12	150
54															
55															
56															
57	600	60			1,000		400	100	70	200	8,000				
58			50	600				200			600				
59	200	40	12	144				40			4,000	1	100		
60															
61															
62			100	1,000				100	180	2,250		16	1,500	675	10,500
63	1,200	48	700	7,000	440			540	891	3,705	4,250	44	2,925	1,120	11,200
64															
65															
66	470	25	2,000	20,000	3,000	455		1,600	100	150	2,500	6	500		
67															
68															
69															
70	730	15	532	1,596				25	100	1,019	2,625	18	2,198		
71															
72			700	3,500		75		2,200	500	1,000	17,000	17	2,150	18	600
73															
74	400	40	70	1,050					222	1,674		20	1,500		
75	7,500	375	3,570	5,000	3,000			150	46	80	19,790				
76			693	2,079	325	103	20	633	75	288	12,113	5	500	3	120
77			1,926	3,800	100			350	192	288	8,466	8	1,000	16	320
78	2,025	20	400	800	685			130	24	25	3,500				
79	500	50	1,000	5,000	200						12,000				

a Includes 137 burros, valued at $1,370.

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

STOCK—continued.																
Owned by government—Continued						Owned by Indians.										
Swine.		Sheep.		Domestic fowls.		Horses and mules.		Cattle.		Swine.		Sheep.		Domestic fowls.		
Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	
						62	$1,220							430	$86	1
																2
						2,700	39,500	1,650	$17,000	50	$250			3,500	700	3 4 5
						200	3,000	150	1,500					100	25	6
																7
																8
																9 10 11
						a3,455	140,100	2,836	48,212			139	$278	1,152	460	12 13 14 15
																16
																17
																18
						148	8,650	110	2,000	80	400			1,000	250	19
																20
						1,211	24,220	1,500	15,000	300	600	75	150	4,000	1,000	21
						168	3,525	46	460	133	266	234	468	300	75	22
				40	$10	120	2,500	60	500					200	50	23
						135	3,345	150	1,500	450	1,350			700	175	24
						6,050	120,750	500	7,500			b4,000	8,000	24	12	25
						3,000	45,000	400	8,000					200	50	26 27
						3,001	45,030	12	144							28
						15,020	150,600	7,500	125,000	500	2,500	25	60	4,000	1,000	29
						1,202	12,000	400	12,000	400	4,000			500	250	30
						83	4,150	69	1,170	300	1,500			700	175	31
						232	11,600	728	12,370	960	4,800			2,225	556	32
						39	1,950	66	660	128	374			470	47	33
						54	2,210	150	1,500	279	558			300	30	34
						115	11,000	600	10,200	500	2,500			3,000	750	35
20	$100			12	4	110	10,500	160	2,720	181	905			2,000	500	36
						234	7,420	375	3,750	728	2,184			2,500	250	37 38
15	75					273	8,730	1,028	10,028	697	2,788	123	246	2,875	700	39
						600	1,500	1	25					400	75	40
21	85					2,712	81,840	2,650	40,000	400	1,600			1,400	350	41
28	140					204	955	80	1,600	225	1,125			1,200	240	42
						52	1,660	237	4,000	126	500			2,580	600	43
17	60					280	8,700	650	9,500	150	600			2,000	500	44
						536	16,000	1,375	20,600	980	3,920	313	626	2,907	725	45 46 47
																48
						77	2,450	25	250					50	13	49 50 51
																52
						62	3,500	173	1,730	269	1,345					53 54
																55
																56
						15	1,500	30	300	4	40			400	200	57
						3	450	8	240	3	30			70	35	58
						15	1,500	8	320	4	40			50	25	59
																60
																61
8	72			16	8	1,877	25,100	843	12,645					79	39	62
						5,210	100,834	3,500	35,000					410	41	63
						5,227	52,900	10,490	209,800	1,300	6,000			5,000	1,200	64 65 66 67
																68
																69
						1,130	16,950	260	5,200					166	41	70 71
						711	14,210	375	9,375			706	2,118	600	150	72 73
						1,510	22,750							200	40	74
				60	15	842	63,100	638	19,140	725	2,175			2,784	696	75
						322	13,350	462	9,240	261	1,100			630	165	76
20	100			50	10	460	18,400	280	2,800	238	2,380			2,298	230	77
						129	10,320	308	5,500	177	1,000			1,275	25	78
						240	7,600	400	7,500	225	1,000			250	60	79

b Including goats.

PARTIAL STATISTICS OF RESERVATION INDIAN

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	AGENCY BUILDINGS.		
					Number.	Kind.	Value.
80	Nevada	Western Shoshone	Duck Valley	Piute	7	Adobe, log, and frame.	$5,200
81	....do	....do	....do	Western Shoshone			
82	....do	Nevada	Pyramid Lake	Piute			
83	....do	....do	Walker River	....do			
84	....do	....do	Moapa River	Piute (roaming)			
85	New Mexico	Mescalero	Mescalero Apache (Fort Stanton).	Mescalero Apache and Lipans	19	....do	8,010
86	....do	Southern Ute (Colorado)	Jicarilla Apache	Jicarilla Apache	10		3,000
87	....do	Navajo	Navajo	Navajo (a)			
88	North Dakota	Devils Lake	Devils Lake	Remnants of Sioux: Cuthead, Sisseton, Assinaboine, Teton, Santee, Wahpeton, and Yankton.	20	Frame and log.	25,000
89	....do	....do	Turtle Mountain	Chippewa (mixed blood)	4	Log	600
90	....do	....do	....do	Chippewa and Cree			
91	....do	Fort Berthold	Fort Berthold	Arickaree			
92	....do	....do	....do	Gros Ventre			
93	....do			Dull Knife's band of Knife River Gros Ventres.	9		3,000
94	....do	Fort Berthold	Fort Berthold	Mandan			
95	....do	Standing Rock	Standing Rock	Yanktonnai Sioux (Upper and Lower).			
96	....do	....do	....do	Uncapapa Sioux	16	Brick, frame and log.	22,000
97	....do	....do	....do	Blackfeet Sioux			
98	Oklahoma	Sac and Fox	Pottawatomie	Absentee Shawnee			
99	....do	....do	....do	Pottawatomie (citizens)			
100	....do	....do	Sac and Fox	Sac and Fox of Mississippi	14		7,000
101	....do	....do	Kickapoo	Mexican Kickapoo			
102	....do	....do	Iowa	Iowa			
103	....do	Osage	Osage	Osage			
104	....do	....do	Kansas	Kansas or Kaw	29	Stone, frame and log.	56,790
105	....do	....do	Osage	Quapaw			
106	....do	Ponca, Pawnee, and Otoe	Pawnee	Pawnee	7		4,500
107	....do	....do	Ponca	Ponca	22		5,680
108	....do	....do	Otoe	Otoe and Missouria	8	Frame	10,000
109	....do	....do	Oakland	Tonkawa and Lipan	6		600
110	....do	Cheyenne and Arapaho	Cheyenne and Arapaho	Cheyenne and Arapaho (including absentees).	14		15,540
111	....do	Kiowa, Comanche, and Wichita.	Kiowa, Comanche, and Wichita	Apache			
112	....do	....do	....do	Kiowa			
113	....do	....do	....do	Comanche			
114	....do	....do	....do	Wichita and affiliated Towaconie			
115	....do	....do	....do	Keechie and Wichita	14	Brick and frame.	33,329
116	....do	....do	....do	Waco and Wichita			
117	....do	....do	....do	Delaware			
118	....do	....do	....do	Caddo			
119	....do	....do	....do	Wichita			
120	Oregon	Grande Ronde	Grande Ronde	Rogue River			
121	....do	....do	....do	Wapato Lake			
122	....do	....do	....do	Santiam			
123	....do	....do	....do	Marys River			
124	....do	....do	....do	Clackama			
125	....do	....do	....do	Luckiamute	16		9,065
126	....do	....do	....do	Calapooya			
127	....do	....do	....do	Cow Creek			
128	....do	....do	....do	Umpqua			
129	....do	....do	....do	Yamhill			
130	....do	Klamath	Klamath	Klamath, Modoc, and Snake	32		27,180
131	....do	Siletz	Siletz	31 tribes (d)	11		9,050
132	....do	Umatilla	Umatilla	Walla Walla			
133	....do	....do	....do	Cayuse	5		5,000
134	....do	....do	....do	Umatilla			
135	....do	Warm Springs	Warm Springs	Warm Springs			
136	....do	....do	....do	Wasco			
137	....do	....do	....do	Tenino			
138	....do	....do	....do	John Day	29		7,650
139	....do	....do	....do	Piute			
140	South Dakota	Cheyenne River	Cheyenne River	Blackfeet Sioux, Sans Arc Sioux, Minneconjou Sioux, and Two Kettle Sioux.	16	Frame and log	15,160
141	....do	Crow Creek and Lower Brule	Crow Creek	Lower Yanktonnai Sioux	27	do	22,015
142	....do	....do	Lower Brule	Lower Brule Sioux	25		9,550
143	....do		Old Winnebago	(Absorbed in Crow Creek and Lower Brule.)			
144	....do	Pine Ridge (Red Cloud)	Pine Ridge	Ogalalla Sioux and mixed bloods	5	Frame and wood.	6,777
145	....do	....do	....do	Cheyenne (Northern)			
146	....do	Yankton	Yankton	Yankton Sioux	17	Frame and stone.	7,000
147	....do	Rosebud	Rosebud	Brule Sioux No. 1, Brule Sioux No. 2, Loafer Sioux, Waziahziah Sioux, Two Kettle Sioux, Northern Sioux and mixed bloods.	17		20,975
148	....do	Sisseton	Lake Traverse	Sisseton and Wahpeton Sioux	18	Log and frame	6,435

a The statistics for the Navajos cover the Navajo reservations located in Arizona, New Mexico, and Utah.
b Reduced by error in surveying to 166,400 acres.
c The area of the Kiowa and Comanche reservation is 2,968,893 acres. The area of the Wichita reservation is 743,610 acres.

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

BELONGING TO AGENCY.	LANDS.											
						Acres cultivated (including allotted) during the year—		Acres broken during the year—		Fence.		
Value of furniture.	Value of vehicles, farming implements, and tools.	Number of acres in reservations.	Acres of reservation tillable.	Number of acres which can be irrigated.	Acres fit only for grazing.	By government.	By Indians.	By government.	By Indians.	Number of acres under.	Rods of, made during the year.	
.....	$645	312,320	3,000	60,000	.....	60	169	.....	.....	1,440	.....	80, 81
.....	.....	640,815	.....	.....	.....	11	1,950	.....	306	3,020	1,470	82, 83
.....	.....	1,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	84
$1,000	700	474,240	5,000	5,000	464,240	.....	300	.....	60	1,450	500	85
180	240	416,000	.....	3,000	20,000	.....	400	.....	100	2,000	900	86
.....	.....	8,174,720	20,000	.....	7,000,000	30	8,000	.....	30	3,000	100	87
200	770	b230,400	41,600	.....	84,800	40	5,562	.....	291	345	.....	88
75	.....	46,080	13,000	.....	12,000	.....	2,372	.....	364	2,622	6,000	89, 90
						13	1,000	.....	10	880	1,200	91
						13	600	.....	.....	348	500	92
49	500	2,912,000	500,000	.....	400,000	.....	.....	.....	.....	.....	.....	93
						13	400	.....	.....	500	300	94
200	2,420	2,672,640	.....	.....	.....	115	5,000	.....	125	5,000	.....	95, 96, 97
		575,877	200,000	.....	300,000	60	2,000	.....	600	5,000	6,000	98
						.....	3,000	.....	800	8,000	10,000	99
250	575	479,668	150,000	.....	100,000	20	1,000	5	400	3,000	2,500	100
		206,466	120,000	.....	20,000	.....	500	.....	190	.....	800	101
		228,418	120,000	.....	20,000	.....	350	.....	100	4,000	1,000	102
		1,470,058	150,000	.....	1,250,000	100	22,270	.....	2,000	26,246	.....	103
1,200	525	100,137	20,000	.....	7,800	40	840	.....	.....	.....	.....	104
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	105
.....	.....	283,020	70,660	.....	157,340	.....	800	.....	100	800	1,500	106
.....	.....	101,894	101,000	.....	894	.....	1,200	.....	1,200	1,200	500	107
2,000	.....	129,113	129,113	.....	.....	50	500	.....	100	1,000	900	108
.....	.....	90,711	90,000	.....	711	.....	2,200	.....	50	2,200	25	109
300	1,030	4,297,771	.....	467,692	2,865,000	100	2,659	.....	200	8,511	2,625	110
												111, 112, 113, 114
1,130	.....	c3,712,503	100,000	100,000	3,000,000	.....	4,445	.....	175	13,835	28,000	115, 116, 117, 118, 119
												120, 121, 122, 123, 124, 125, 126, 127, 128, 129
200	249	61,440	8,000	.....	12,000	43	862	43	862	4,070	1,320	
4,500	3,041	1,056,000	5,000	60,000	800,000	80	2,400	.....	.....	15,000	.....	130
840	4,784	225,000	125,000	.....	100,000	70	558	.....	.....	2,103	845	131
200	987	268,800	200,000	.....	50,000	50	29,950	50	4,550	35,000	32,000	132, 133, 134
												135, 136, 137, 138, 139
.....	.....	464,000	6,000	.....	300,000	50	1,200	.....	20	6,500	500	
3,200	.....	2,867,840	50,000	1,000,000	1,810,000	.....	2,100	.....	350	2,200	1,000	140
1,500	1,950	203,397	53,397	.....	150,000	75	2,823	.....	384	3,946	5,860	141
1,467	1,300	472,550	150,000	.....	150,000	30	1,485	.....	160	3,500	4,900	142
.....	.....	416,915	.....	.....	.....	.....	.....	.....	.....	.....	.....	143
3,433	626,642	e3,187,200	.....	50,000	276,000	50	3,375	.....	1,965	62,300	26,500	144, 145
50	1,900	430,405	380,000	.....	50,000	65	4,049	.....	483	8,099	12,332	146
1,000	22,700	3,228,160	.....	50,000	3,000,000	.....	4,322	.....	240	6,700	23,000	147
150	.....	f790,893	675,000	.....	100,000	30	3,152	.....	325	600	1,600	148

d The 31 tribes consist of the Tootootna, Mequonnoodoon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Oxford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians.

e Including 32,000 acres in Nebraska.

f Not including 136,273 acres allotted.

PARTIAL STATISTICS OF RESERVATION INDIAN

	LANDS—continued.			CROPS RAISED DURING THE YEAR— By government.									
	Number of allotments made to date.	Number of families actually living upon and cultivating lands allotted in severalty.	Number of other Indian families engaged in farming or other civilized pursuits.	Wheat.		Oats and barley.		Corn.		Vegetables.		Melons.	
				Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.
80, 81			71	184	$184								
82, 83	185	185	280										
84													
85													
86			180										
87			3,000										
88	653	200	30										
89, 90			216										
91		112	12			135	$61					3,000	$300
92		112				135	61						
93													
94			75	100	60	70	35	200	$80	30	$25	1,000	100
95													
96, 97				45	27	150	75	200	100	756	504	1,500	75
98	340	75	20										
99	1,036	175	50										
100			35					50	40	595	1,130		
101			100										
102			18										
103			353					1,600	400	380	130		
104								600	125	93	93		
105													
106			150										
107			50										
108			95										
109													
110			274			275	82	100	56	412	361	600	30
111													
112													
113													
114													
115	1	1	760			800	240	410	205	310	248	800	800
116													
117													
118													
119													
120													
121													
122													
123													
124													
125	269	97	5	384	192	520	156			120	96		
126													
127													
128													
129													
130			187							640	655		
131	59	25	127										
132													
133			150							340	380		
134													
135													
136													
137	300	111	109										
138													
139													
140			700					100	70	170	100	50	10
141	267	267	100			100	30	100	40	345	140		
142			275					50	20	80	42		
143													
144, 145			1,443	50	38	51	15	100	30	750	673	100	10
146	1,484	430	60			20	70	700	245	370	195		
147	100	100	765										
148	1,399	317	32										

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

CROPS RAISED DURING THE YEAR—continued.														
By government—Continued.				By Indians.										
Pumpkins.		Hay.		Wheat.		Oats and barley.		Corn.		Vegetables.		Melons.		
Number.	Value.	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.	
		6	$60	320	$320	100	$100			50	$75			80
														81
				2,000	2,000	940	940	50	$25	235	235			82
														83
														84
				100	100	2,250	1,000	2,000	1,000	390	165	1,200	$50	85
				400	650	1,200	760	100	150	636	1,110			86
				500	750	100	75	30,000	4,500	200	400			87
				462	277	164	49	59	30	425	180			88
				6,000	3,000	13,000	2,700			27,420	3,595			89
		1,200	3,600	600	400	500	225	800	480	2,000	1,360			90
		70	280	1,500	900	1,500	600	3,000	1,200	1,750	1,075	500	25	91
														92
														93
		700	2,800	600	360	1,400	700	4,000	1,600	1,050	625			94
900	$18	100	500	2,500	1,500	5,000	2,500	15,000	7,500	18,200	8,850	20,000	1,000	95
														96
														97
								2,000	800	4,100	2,275	2,000	100	98
														99
		20	80					11,000	7,000	1,225	1,200	1,500	20	100
								2,000	1,000	460	430	600	20	101
								1,500	900	200	193			102
		90	180	25,000	15,000			300,000	7,500	2,000	800			103
		40	80					2,200	550	690	690			104
														105
				1,500	1,125			25,000	7,500	700	700			106
				3,000	2,550			3,000	1,050					107
														108
														109
		175	700	815	720	5,160	1,590	3,672	2,056	816	593	6,250	312	110
														111
														112
														113
														114
625	62	10	400			8,500	2,450	17,500	8,700	750	600	3,000	300	115
														116
														117
														118
														119
														120
														121
														122
														123
		3	30	4,463	2,230	13,320	3,990			1,223	970			124
														125
														126
														127
														128
														129
		180	1,260	15,000	15,000	2,500	2,500			850	850			130
				310	155	10,860	5,430	100	25	10,200	4,800			131
		66	660	400,000	200,000	100,000	44,000	5,000	2,500	75,000	39,500	30,000	6,000	132
														133
														134
														135
				500	500	150	150	25	50	760	420	1,500	300	136
														137
														138
														139
		50	500			300	145	700	490	1,450	800	500	100	140
		60	180	4,940	2,964	4,060	1,200	6,430	2,500	3,978	1,357	9,000	450	141
		20	210	1,500	900	2,000	600	10,000	4,000	3,900	1,270	15,000	750	142
														143
				1,614	1,210	575	210	150	45	725	740	6,000	600	144
		443	107	13,518	9,463	578	202	15,085	5,280	950	762	5,000	50	145
														146
				400	400	2,000	1,500	8,000	4,000	750	750	8,000	800	147
		90	450	3,000	2,200	2,000	500	2,000	1,000	1,700	625			148

PARTIAL STATISTICS OF RESERVATION INDIAN

	CROPS RAISED DURING THE YEAR—continued.				MISCELLANEOUS PRODUCTS OF INDIAN LABOR.							STOCK.			
	By Indians—Continued.								Freight transported by Indians with their own teams.			Owned by government.			
	Pumpkins.		Hay.		Pounds of butter made.	Thousand feet of lumber sawed.	Thousand feet of timber marketed by Indians.	Cords of wood cut.			Value of products of Indian labor sold.	Horses and mules.		Cattle.	
	Number.	Value.	Tons.	Value.					Thousand pounds.	Amount earned.		Number.	Value.	Number.	Value.
80, 81			300	$3,000				50	117	$2,294	$1,200	4	$475		
82, 83			575	5,700				260	275	1,446	6,126				
84															
85	600	$20	40	450	300			100	45	454	2,118	8	800		
86			400	2,000		46					2,400	4	800	8	$400
87						137			42	268	180,000				
88			1,806	4,515					789	1,184	3,160	6	400	16	160
89, 90			3,000	7,000				3,000	390	391	616	1	150		
91					60	16	20	400	160	500	1,500				
92			70	280		3		200	100	750	1,580				
93												11	1,500		
94			70	280				500	60	450	900				
95, 96, 97	25,000	5,000	5,500	27,500	1,000			2,300	175	1,404	10,074	28	4,200	12	380
98	12,000	300	2,000	5,000				150	300	1,500	2,000				
99					1,250			500			2,000				
100	1,000	10	1,500	6,000	600			60	400	2,730	800	2	250		
101	2,000	10	600	1,500							800				
102	600	25	400	1,000							500				
103			12,000	24,000	26,000										
104			100	200	200				109	547		32	3,165	85	1,700
105															
106	6,500	320	640	1,920		50		200	297	1,227	646	8	800	36	360
107			50	500		5		125	162	81	3,000	10	1,950	35	350
108								110				7	900	27	270
109									14	21					
110	700	30	440	1,760	25	128		200	1,821	7,021	4,134	33	1,320	32	576
111, 112, 113, 114, 115, 116, 117, 118, 119	2,000	200	300	1,200	200	65		157	1,193	9,146	2,500	24	2,100	24	720
120, 121, 122, 123, 124, 125, 126, 127, 128, 129			508	2,050	120	65		175	31	79		4	150	21	484
130			2,500	17,500	1,452	100		1,500	150	2,000	7,588	22	1,675	102	2,100
131			226	2,260	624	60	179	1,200	182	730	3,459	3	400	40	1,000
132, 133, 134			5,000	50,000	4,000	180		2,000			365,040	7	600	20	400
135, 136, 137, 138, 139	1,000	250	25	500	30	50		300	166	2,099	1,104	7	700	40	740
140	500	100	1,500	6,000	500			2,500	1,006	3,532	26,250	32	4,150		
141	10,050	200	1,300	3,900	234			350	294	749	4,416	12	1,250	13	250
142	7,000	140	900	2,700	200			450	252	250	5,084	12	900	10	170
143															
144, 145	2,275	14	5,660	19,200		15		4,350	1,978	9,890	3,120	31	4,900	12	300
146	5,000	50	5,500	12,375	50			300	527	1,680	8,000	10	800	3	100
147	16,000	1,600	4,500	45,000	100			1,243	2,839	14,197	3,991	23	2,250	1	50
148			2,000	10,000	1,500	15		4,500	655	917	21,259	5	500		

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

STOCK—continued.																
Owned by government—Continued.						Owned by Indians.										
Swine.		Sheep.		Domestic fowls.		Horses and mules.		Cattle.		Swine.		Sheep.		Domestic fowls.		
Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	
						800	$12,000	400	$8,000	50	$200					80
																81
						2,198	43,900	130	2,600					150	$75	82
																83
																84
						750	21,500	400	3,000	3	30			100	50	85
						3,012	60,600					800	$1,600			86
						125,118	2,502,360	9,830	147,450			1,678,114	3,356,228			87
						383	3,000	249	4,980	7	15			532	133	88
						559	13,975	666	13,320	197	130			406	100	89
																90
						287	8,450	100	2,000	30	60			400	80	91
						225	4,500	100	1,500					600	200	92
																93
						400	4,000	250	4,000					600	150	94
																95
5	$50			50	$15	2,805	113,250	4,560	91,200	200	1,000			6,000	1,500	96
																97
						1,530	39,000	2,000	24,000	2,500	7,500			3,000	600	98
						1,200	17,000	20,000	200,000	1,200	5,000					99
						1,520	38,500	9,000	100,250	2,000	6,000			1,000	175	100
						640	11,000	100	1,200	200	600			500	100	101
						102	2,120	100	2,200	200	600			500	100	102
66	330					5,539	362,191	11,665	149,887	12,797	34,245			6,336	1,584	103
						73	4,910	125	1,400	225	650			500	125	104
																105
3	15			12	2	500	10,000									106
15	150					1,000	20,000									107
						500	10,000									108
						40	400									109
38	114	5	$10			2,842	18,640	2,400	4,320	225	675	8	16	1,460	292	110
																111
																112
																113
17	100			156	50	10,505	113,170	19,983	199,830	911	1,822	50	100	5,200	780	114
																115
																116
																117
																118
																119
																120
																121
																122
																123
				42	4	332	6,640	521	5,210	568	1,136	61	152	1,172	117	124
																125
																126
																127
																128
																129
5	40					1,225	25,500	1,500	30,000	100	500			1,000	500	130
6	40					204	6,120	249	7,470	389	1,945	105	315	359	90	131
																132
1	5			40	8	20,025	301,250	3,000	60,000	1,000	2,000			5,000	1,000	133
																134
																135
																136
16	48			48	12	7,006	70,800	1,500	21,750	170	510	2,500	5,000	1,050	257	137
																138
																139
						4,002	100,150	9,000	90,000	60	300			2,400	600	140
3	20					1,032	40,150	1,441	20,000	22	100			2,500	600	141
						1,074	23,350	1,197	14,364	15	60			1,500	225	142
																143
						8,630	345,390	11,989	179,833	270	540			6,249	937	144
																145
						807	32,340	926	18,520	452	2,000	8	40	2,149	570	146
						3,695	74,980	5,256	52,570	378	1,890	16	80	3,268	327	147
						363	14,760	299	8,970	50	150	11	33	1,000	150	148

PARTIAL STATISTICS OF RESERVATION INDIAN

	STATES AND TERRITORIES.	Agency.	Reservation.	Tribe.	AGENCY BUILDINGS		
					Number.	Kind.	Value.
149	Utah	Uintah and Ouray	Uintah Valley	White River Ute	18	Frame and log.	$9,000
150	do	do	do	Uintah Ute			
151	do	do	Uncompahgre	Uncompahgre Ute	14	Stockade, frame, and log.	
152	do	Navajo	Navajo	Navajo (a)			
153	Washington	Colville	Columbia	Columbia (Chief Moses band)	19	Frame and log.	30,000
154	do	do	Spokane	Lower Spokane			
155	do	do	Colville	Lake			
156	do	do	do	Colville			
157	do	do	do	Okanogan			
158	do	do	do	Nez Perce (Joseph's band)			
159	do	do	do	Nespilem			
160	do	do	do	San Puell			
161	do	do	do	Calispel			
162	do	do	do	Upper Spokane			
163	do	Neah Bay	Makah and Quillehute	Makah and Quillehute	21		
164	do	Puyallup Consolidated	Quinaielt	Hoh, Queet, Quinaielt, and Georgetown (consolidated).	8	Frame	1,015
165	do	do	Chehalis	Chehalis	9	Box	3,406
166	do	do	Puyallup	Oyhut, Humptulip, Hoquiam, Montesano, Satsup, and Puyallup (consolidated).	14	do	12,882
167	do	do	Nisqually	Nisqually			
168	do	do	Shoalwater	Shoalwater and Chehalis			
169	do	do	Squakson Island	Squakson			
170	do	do	S'Kokomish	S'Klallam			
171	do	do	do	S'Kokomish or Twano	18	Frame	4,695
172	do	do	Quillehute	Quillehute and Makah			
173	do	Tulalip	Swinomish (Perry Island)	Swinomish	1	Frame	250
174	do	do	Snohomish or Tulalip	Snohomish or Tulalip	8	do	11,325
175	do	do	Port Madison	Madison	1		
176	do	do	Muckleshoot	Muckleshoot			
177	do	do	Lummi (Chah-choo-sen)	Lummi	1		
178	do	Yakima	Yakima	Yakima	28		100,000
179	do	do	do	Klickitat			
180	do	do	do	Wasco			
181	Wisconsin	Green Bay	Oneida	Oneida (including homeless Indians)	33		38,670
182	do	do	Stockbridge	Stockbridge			
183	do	do	Menomonee	Menomonee			
184	do	La Pointe	Red Cliff	Chippewa at Red Cliff	1		300
185	do	do	Bad River	Chippewa at Bad River	2		500
186	do	do	Lac Court d'Oreille	Chippewa at Lac Court d'Oreille	4		950
187	do	do	Lac du Flambeau	Chippewa at Lac du Flambeau	2		1,200
188	Wyoming	Shoshone	Wind River	Shoshone (Eastern band)	35		19,900
189	do	do	do	Northern Arapaho			

a See Navajo, New Mexico, for statistics.
b Not including 3,754 acres allotted.
c Not including 17,463 acres allotted.
d 4,717 acres, all allotted.
e 1,494 acres, all allotted.
f Not including 4,714 acres allotted.
g Not including 5,460 acres allotted.
h Not including 13,560 acres allotted.

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

BELONGING TO AGENCY.		LANDS.										
Value of furniture.	Value of vehicles, farming implements, and tools.	Number of acres in reservations.	Acres of reservation tillable.	Number of acres which can be irrigated.	Acres fit only for grazing.	Acres cultivated (including allotted) during the year— By government.	Acres cultivated (including allotted) during the year— By Indians.	Acres broken during the year— By government.	Acres broken during the year— By Indians.	Fence. Number of acres under.	Fence. Rods of, made during the year.	
.....	$1,100	2,039,040	.....	500,000	1,500,000	10	800	10	800	2,500	1,000	149
.....	.....	1,933,440	.....	50,000	1,000,000	.....	150	15	1,100	3,500	1,500	150
.....	.....	.....	.....	.....	.....	.....	.....	.....	20	350	.....	151
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	152
		24,220	20,000	.....	.....	.....	600	.....	50	4,000	2,000	153
		153,600	4,000	.....	.....	.....	1,500	.....	50	2,000	1,500	154
		.....	.....	.....	.....	.....	1,500	.....	300	2,500	.....	155
		2,800,000	.....	20,000	2,775,000	.....	1,200	.....	200	2,000	600	156
.....	500	.....	.....	.....	.....	.....	850	.....	100	3,500	1,000	157
		.....	.....	.....	.....	.....	200	.....	25	150	75	158
		.....	.....	.....	.....	.....	500	.....	100	360	100	159
		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	160
		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	161
$200	410	23,040	200	.....	1,600	40	37	11	5	100	150	162
500	288	224,000	.....	.....	.....	10	31	.....	.....	31	.....	163
1,000	700	*b*471	400	.....	.....	60	260	35	65	480	80	164
2,500	477	*c*599	500	.....	.....	40	1,882	.....	75	2,598	2,000	165
.....	.....	(*d*)	.....	.....	.....	.....	200	.....	.....	643	686	166
.....	.....	335	.....	.....	.....	.....	.....	.....	.....	.....	.....	167
.....	.....	(*e*)	.....	.....	.....	.....	7	.....	.....	45	.....	168
.....	.....	.....	.....	.....	.....	.....	97	.....	.....	236	.....	169
1,200	351	*f*276	.....	.....	.....	.....	211	.....	12	1,200	275	170
.....	.....	837	.....	.....	.....	70	.....	.....	.....	.....	.....	171
.....	.....	*g*1,710	1,000	.....	.....	.....	300	.....	275	300	50	172
1,000	.....	*h*8,930	2,500	.....	.....	.....	300	.....	250	1,500	1,000	173
.....	.....	*i*2,015	350	.....	.....	.....	102	.....	20	50	.....	174
.....	.....	3,367	1,200	.....	.....	.....	212	.....	20	1,000	620	175
.....	.....	*j*1,884	1,000	.....	.....	.....	300	.....	10	800	250	176
2,000	50,000	800,000	25,000	.....	400,000	800	13,000	.....	200	14,000	2,000	177
												178
												179
												180
		65,608	30,000	.....	.....	.....	.....	.....	5,000	5,000	300	181
.....	2,650	11,803	11,000	.....	.....	.....	500	.....	5	500	.....	182
		231,680	184,320	.....	.....	60	1,650	.....	620	3,500	2,600	183
50	.....	*k*11,457	400	.....	1,000	.....	20	.....	10	20	180	184
.....	.....	*l*97,668	12,000	.....	10,000	.....	600	.....	75	3,000	40	185
200	.....	*m*31,096	20,000	.....	5,000	.....	800	.....	.....	800	160	186
200	.....	*n*62,817	2,000	.....	2,000	.....	200	.....	10	40	520	187
1,500	*o*7,000	2,342,400	.....	100,000	1,000,000	33	275	3	20	8,000	2,000	188
							200		17			189

i Not including 5,269 acres allotted.
j Not including 10,428 acres allotted.
k Not including 2,536 acres allotted.
l Not including 26,665 acres allotted.
m Not including 38,040 acres allotted.
n Not including 7,096 acres allotted.
o 1 sawmill.

PARTIAL STATISTICS OF RESERVATION INDIAN

	LANDS—continued.			CROPS RAISED DURING THE YEAR—									
				By government.									
	Number of allotments made to date.	Number of families actually living upon and cultivating lands allotted in severalty.	Number of other Indian families engaged in farming or other civilized pursuits.	Wheat.		Oats and barley.		Corn.		Vegetables.		Melons.	
				Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.
149			180							310	$495		
150			95										
151			80										
152													
153			100										
154			125										
155			60										
156			40										
157			110										
158			30										
159			17										
160													
161													
162													
163			22							859	472		
164										287	94		
165		28	2	30	$15	300	$105			1,200	370		
166	166	160	31	15	7	375	140	5	$1	768	396		
167	30												
168													
169	24	20											
170													
171	51	49	2			40	20			1,110	360		
172													
173	47	36	13										
174	94	50	20										
175	43	10	33										
176	23	16											
177	77	60											
178, 179, 180													
181	1,565	300	343										
182													
183						450	120	250	80	363	166	400	$10
184	35	25	30										
185	357	42	100										
186	477	100	50										
187	89	15	75										
188, 189			170, 155	100	100	300	180	10	12	350	257		

a Also 2,500 heads of cabbage.

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

CROPS RAISED DURING THE YEAR—continued.														
By government—Continued.				By Indians.										
Pumpkins.		Hay.		Wheat.		Oats and barley.		Corn.		Vegetables.		Melons.		
Number.	Value.	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.	
100	$10	60	$600	300	$450	600	$900	250	$375	2,525	$2,538	800	$200	149
				600	900	1,200	1,800	200	300	3,800	3,850	1,000	250	150
						800	640	125	125	374	706	6,000	3,000	151
														152
				2,000	2,000	3,800	2,850	105	105	700	534	3,600	900	153
				1,500	900	2,500	1,250	50	35	554	361	2,400	480	154
				8,000	4,800	10,500	5,250	150	75	1,512	948	2,600	390	155
				6,000	3,600	8,200	4,100	100	50	966	602	2,000	300	156
				1,500	1,500	3,550	2,662	160	120	934	717	2,500	625	157
				700	700	1,200	900			223	170	500	125	158
				500	500	1,500	1,125			85	57	200	50	159
														160
														161
														162
		50	400							a500	300			163
		18	180							291	170			164
		50	500	972	487	1,319	462			1,565	574			165
		45	450	1,845	922	12,235	4,894	688	137	37,090	20,814			166
				90	45	720	288			4,016	2,090			167
														168
										8	6			169
										450	225			170
30	7	55	550			105	52			977	502			171
														172
						20,000	6,500			525	217			173
						2,500	800			2,850	1,175			174
										1,150	385			175
				160	96	3,360	1,008			3,650	1,655			176
				330	198	2,800	930			1,500	466			177
		600	1,800	40,000	20,000	20,000	37,500	500	200	2,550	1,125	10,000	1,500	178, 179, 180
														181
						2,000	500	500	150	770	500	500	10	182
2,600	40	25	200	1,050	600	19,000	4,800	7,470	1,800	50,200	17,400			183
						400	160	100	60	1,890	960			184
						400	160	40	24	8,335	4,010			185
						300	120	1,000	500	5,525	2,910			186
								75	45	b1,865	740			187
		30	187	500	500	1,200	720	120	144	650	500			188
				300	300	800	480	80	96	328	381			189

b Also 1,000 pounds of sugar made and 1,500 quarts of berries gathered; value, $175.

PARTIAL STATISTICS OF RESERVATION INDIAN

	CROPS RAISED DURING THE YEAR—continued. By Indians—Continued.				MISCELLANEOUS PRODUCTS OF INDIAN LABOR.							STOCK. Owned by government.			
	Pumpkins.		Hay.						Freight transported by Indians with their own teams.			Horses and mules.		Cattle.	
	Number.	Value.	Tons.	Value	Pounds of butter made.	Thousand feet of lumber sawed.	Thousand feet of timber marketed by Indians.	Cords of wood cut.	Thousand pounds.	Amount earned.	Value of products of Indian labor sold.	Number.	Value.	Number.	Value.
149	300	$30	75	$750	600			100	100	$2,000	$1,500	14	$1,350		
150	500	50	100	1,000	600	100	100	200	200	4,000	2,000				
151	500	100	20	400											
152															
153	1,200	240	260	1,560		82		100			4,248				
154	200	30	50	600				100	47	527	3,700				
155	1,700	255	100	1,200				150	10	200	6,500				
156	1,000	150	55	660				90			4,200				
157	800	160	150	3,000		15		90			8,397				
158			50	750		45		50	12	100		4	400	8	$400
159	60	12	20	300				20			800				
160															
161															
162															
163			50	400				161			15,280	4	200	89	890
164			19	190								4	600	15	300
165			123	1,230	495							7	315	42	840
166			1,207	12,070							2,210	8	360	39	975
167			115	1,150											
168															
169			5	60				160			320				
170															
171	20	5	285	2,850	277	510		70			4,462	4	185	31	775
172															
173			80	800			165	300			2,364				
174			100	1,000	250	300	300	5,000			10,000	2	170		
175							200								
176	1,000	50	305	4,575	300										
177	100	10	300	4,500	1,200		10	150			1,000				
178															
179	5,000	500	5,000	15,000	20,000	185	125	1,000	100	1,000	11,000	24	2,400	380	5,000
180															
181															
182	1,000	20	30	120	1,000		100	25				7	1,000	7	200
183			1,000	7,500	5,100	345	25,601	180			218,778				
184	500	50	100	1,000	200			500	200	300	3,500				
185	5,000	300	300	3,000	500		19				10,000				
186	500	100	100	1,000				200			5,000				
187	20	4	30	300			194	100	200	250	100				
188			85	1,062		12		80	172	494	1,525				
189			40	500				120	172	494	1,575	12	600	41	615

LANDS, CROPS, STOCK, AND LABOR, 1890—Continued.

STOCK—continued.																
Owned by government—Continued.								Owned by Indians.								
Swine.		Sheep.		Domestic fowls.		Horses and mules.		Cattle.		Swine.		Sheep.		Domestic fowls.		
Number.	Value.	Number.	Value.	Number	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	
						3,020	$46,000	500	$10,000					200	$50	149
						3,020	46,000	1,000	20,000					200	50	150
						5,038	101,330	797	14,346			3,200	$8,000	100	25	151
																152
						2,203	110,150	580	23,200	1	$10			800	400	153
						997	59,750	235	7,050	45	450			570	285	154
						1,406	105,300	300	12,000	100	1,800			350	210	155
						903	67,650	150	6,000	70	1,260			550	330	156
						3,010	225,500	2,000	90,000	50	750	300	1,050	600	300	157
						1,200	48,000	115	4,600					50	25	158
						75	3,750	30	1,200					50	25	159
																160
																161
																162
				16	$8	36	1,440	23	460	2	8					163
				48	24	80	3,590	44	880	36	90			187	93	164
6	$24			90	45	396	17,820	405	10,125	191	764	342	855	1,415	707	165
						88	3,960	70	1,750	22	88	150	375	474	237	166
																167
																168
						23	990	19	475			2	8	22	11	169
						58		25		25				260		170
6	60			48	24	116	5,225	96	2,400	3	30	47	188	302	151	171
																172
						100	2,500	42	1,200			73	150	100	25	173
						281	7,540	262	5,600	150	200	50	200	500	125	174
						13	650	31	930					192	48	175
						64	3,200	50	2,000			24	50	500	125	176
						111	3,040	400	8,000	350	525	600	2,400	1,000	250	177
						20,100	705,000	15,000	450,000	500	5,000	200	600	200,000	50,000	178, 179, 180
		23	$60	60	15	400	2,500	400	1,200	300	3,000			500	300	181
						16	1,650	60	1,800	60	250			300	100	182
						418	20,700	264	5,000	225	800			2,385	500	183
						7	1,050	50	1,250					500	250	184
						117	5,950	95	2,850	6	60			300	120	185
						25	1,500	150	4,500	50	500			400	120	186
						6	600			25	250			20	10	187
18	90					2,008	20,640	350	5,250					200	50	188
						1,600	15,000	200	3,000	10	50			100	25	189

CONDITION OF INDIANS TAXED AND INDIANS NOT TAXED.

BY STATES AND TERRITORIES.

8083 IND——9

CONDITION OF INDIANS TAXED AND INDIANS NOT TAXED.

The separation of Indians from the general population in the conditions now prevailing in considerable portions of the country is exceedingly difficult and unsatisfactory. The number of persons east of the Mississippi who would suggest to an enumerator by their appearance that they have any Indian blood is very small. Enumerators would be likely to pass by many who had been identified all their lives with the localities where found, and who lived like the adjacent whites without any inquiry as to their race, entering them as native born whites. On the other hand, certain legal and proprietary claims lead persons of very slight Indian blood connection, or even pure whites by birth, to call themselves Indians by hereditary or acquired right, and there are those of pure white blood who wish to be called Indians, in order to share in pecuniary advantages, who are not acknowledged by any tribes. These Indians for revenue, as they might be called, constitute a perplexing element to the courts, to the Indian Office, to the census officers, and to everyone who attempts to deal accurately with the conditions of Indians. This is especially true in the states where those of pure Indian blood have almost or wholly disappeared in modern conditions. It is strongly emphasized in the southeast part of the United States, where the Cherokee blood is locally of consequence, and it is growing in the southwest, where some tribes have great possessions.

Indians taxed and Indians not taxed are terms that can not be rigidly interpreted, as Indian citizens, like white citizens, frequently have nothing to tax. Indians subject to tax and Indians not subject to tax might more closely express the distinction. Indians taxed have so far become assimilated in the general population that they are not exempt from tax by reason of being Indians. Indians not taxed are remnants of uncivilized tribes or bodies of Indians untaxed by reason of specific treaties or laws controlling their relation to the national government, as the Six Nations of New York and the Five Civilized Tribes of Indian territory.

The census of Indians taxed was taken as a part of the general census.

The numbers of Indians taxed shown in the report are not to be added to the general census in obtaining the true population of the United States. Indians not taxed were not included in the general census. The numbers of Indians not taxed are to be added to the general census in obtaining the true population of the United States.

It is to be constantly borne in mind that Indians living scattered among whites were counted in the general census, while Indians on reservations, under the care of the government, the Six Nations of New York and the Five Civilized Tribes of the Indian territory, were not counted in the general census but in a special Indian census.

Persons other than Indians living among Indians and not otherwise counted were counted by the special Indian census and are to be added to the general census.

The presentation of the condition of the Indian population by states and territories keeps constantly prominent the distinction between Indians counted in the general census, presumably civilized and taxed, and Indians untaxed and not counted in the general census, and therefore part of a necessary addition to the general census in determining the true population of the country. These Indians, grouped in a general way as uncivilized, embrace some of too considerable advancement for a strict application of the term, as will appear in the details regarding the Six Nations and the Five Civilized Tribes.

The reports of crops and stock are in many cases nearly or quite the same as those published by the Commissioner of Indian Affairs, as they are made up from the agency accounts. In some cases a variation will occur from returns by those estimating unharvested crops being brought into comparison with returns of the same period and the same locality after the products were definitely known.

In connection with the statements for each state and territory is a summary of the number, if any, to be added to the results of the general census analyzed so as to show the Indians on the reservations, those in prison not otherwise counted, and persons other than Indians living with the Indians and not otherwise counted.

ALABAMA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

Reservation Indians, not taxed (not counted in the general census):		
Males	149	
Females	235	
		384
Indians self-supporting, taxed (counted in the general census):		
Males	338	
Females	421	
		759
Total		1,143

The civilized (self-supporting) Indians of Alabama, counted in the general census, number 759, 338 males and 421 females, and are distributed as follows:

Autauga county, 116; Escambia county, 173; Mobile county, 402; other counties with 8 or less in each, 68.

The mode of life of these Indians is akin to that of their neighbors of small property. Among them are the descendants of Creek, Cherokee, Chickasaw, and Mobile Indians, more or less affected by white and negro blood.

The reservation Indians not taxed are a band known as Geronimo's band of Apaches removed from their former homes in Arizona as prisoners of war, and who, after some changes of location, were finally placed at Mount Vernon barracks, situated 28 miles north of Mobile and one-half mile from the railroad station whence the barracks takes its name. Forty-six of the original number were enlisted in Company I of the Twelfth infantry, and are on duty at the barracks.

There has been a great improvement in their condition. Each family is living in a comfortable home, they are cleanly, and have adopted the civilized style of dress. There is a good school adjacent, and children from the colony attend the school at Carlisle, Pa.

They have thriving gardens, they make baskets, and the women do washing and such work as is suitable at the post. Their surroundings indicate intelligence and industry.

ARIZONA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	29,981
Reservation Indians, not taxed (not counted in the general census)	28,452
Indians in prisons, not otherwise enumerated	17
Indians off reservations, self-supporting and taxed (counted in the general census)	1,512

a The self-supporting Indians, taxed, are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	28,623
Reservation Indians, not taxed	28,452
Indians in prisons, not otherwise enumerated	17
Other persons with Indians, not otherwise enumerated	154

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		28,452	14,066	14,386	1,519
Colorado River agency		640	306	334	92
Pima agency		9,942	5,138	4,804	.....
San Carlos agency		4,832	2,257	2,575	1,427
Navajo agency		11,042	5,366	5,676	.....
Moqui Pueblos		1,996	999	997	.....
Colorado River agency:					
Colorado River reservation (*a*)	Mohave Apache (Yuman)	640	306	334	92
Pima agency		9,942	5,138	4,804	.....
Salt River reservation	Pima	641	323	318	.....
	Maricopa	315	166	149	.....
Gila River reservation	Pima	3,823	1,942	1,881	.....
Papago reservation and roaming Papago Indians	Papago	5,163	2,707	2,456	.....
San Carlos agency		4,832	2,257	2,575	1,427
White Mountain Apache reservation	Cayotero, 733; San Carlos and Tonto, 1,352; White Mountain Apache, 36.	2,121	1,017	1,104	951
Fort Apache subagency	White Mountain Apache	1,920	821	1,099	137
Mohave reservation	Mohave	551	291	260	236
Yuma reservation	Yuma	240	128	112	103
Navajo agency (*b*):					
Navajo reservation	Navajo (Apache)	11,042	5,366	5,676	.....
Moqui Pueblo reservations (*c*)	Moqui	1,996	999	997	.....

a Small portion in California. *b* Agency in New Mexico; reservation partly in Arizona. *c* Attached to Navajo agency, New Mexico.

The civilized (self-supporting) Indians of Arizona, counted in the general census, number 1,512, 840 males and 672 females, and are distributed as follows:

Pima county, 904; Pinal county, 138; Yavapai county, 27; Yuma county, 424; other counties with 9 or less in each, 19.

These Indians live much like the people of Mexican descent about them, and are more or less affected by the Spanish-American admixture of blood.

The Hualapai reservation has no agent; the superintendent of the Indian school at The Needles has nominal charge of it, and issues beef and salt from the appropriation of $7,500 made each year by Congress. The Indians supplied are the Chimejueves, Hualapais (*a*), and some wandering Apaches.

The Suppai reservation is a small one to the east of the Hualapai reservation, and is officially unoccupied.

The Navajo agency, situated in New Mexico, embraces the Navajo reservation, which lies in Arizona, New Mexico, and Utah. The portion of the reservation in Arizona contains an enumerated Navajo population of 11,042 out of a total of 17,204 Navajos enumerated and estimated.

The 384 Apaches of Geronimo's band, now at Mount Vernon barracks, Alabama, are not included in the above Indian population of Arizona, but are counted as Indians not taxed under Alabama.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN ARIZONA.

TRIBES.	Stock.	Reservation	Agency.
Arivaipa	Athapascan	White Mountain	San Carlos.
Chillion (Cochis)	Athapascan	White Mountain	San Carlos.
Chimehueva	Shoshonean	Colorado River	Colorado River.
Chirikahwa (includes Chillion and Arivaipa)	Athapascan	White Mountain	San Carlos.
Hualapai	Yuman	Colorado River (and roaming)	Colorado River.
Kemahwivi (Tantawait, Chimehueva)	Shoshonean	Colorado River	Colorado River.
Koahuilla (Kawia)	Shoshonean	Colorado River	Colorado River.
Koiotero (Coyotero)	Athapascan	White Mountain	San Carlos.
Kokopa	Yuman	Not on reservation	Colorado River.
Maricopa	Yuman	Gila River and Salt River	Pima.
Mimbre	Athapascan	White Mountain	San Carlos.
Mogollon	Athapascan	White Mountain	San Carlos.
Mohave	Yuman	Colorado River	Colorado River.
Mohave Apache	Yuman	White Mountain	San Carlos.
Moqui: (*a*)			
Meshongnavi	Shoshonean	Moqui	Navajo.
Oraibi	Shoshonean	Moqui	Navajo.
Sechumavi	Shoshonean	Moqui	Navajo.
Shemopavi	Shoshonean	Moqui	Navajo.
Shepolavi	Shoshonean	Moqui	Navajo.
Tewa	Tewan	Moqui	Navajo.
Walpi	Shoshonean	Moqui	Navajo.
Ojo Caliente	Athapascan	White Mountain	San Carlos.
Papago	Piman	Papago and Gila Bend (and roaming)	Pima.
Pima	Piman	Gila River and Salt River	Pima.
Pinal	Athapascan	White Mountain	San Carlos.
San Carlos	Athapascan	White Mountain	San Carlos.
Southern Apache	Athapascan	White Mountain	San Carlos.
Suppai (Cosnino)	Yuman	Suppai	
Tonto	Yuman	White Mountain	San Carlos.
White Mountain	Athapascan	White Mountain	San Carlos.
Yuma Apache	Yuman	White Mountain	San Carlos.

a The census names are Mishongnavi, Oraibi, Sichumnavi, Shimopavi, Shipaulavi, Tewa, and Walpi.

INDIANS IN ARIZONA IN 1890.

Arizona territory was formed from the territory captured from Mexico and ceded by the treaty of Guadalupe Hidalgo, February 2, 1848, and the lower portion is a part of the Gadsden purchase, December 30, 1853. The "Gadsden purchase" was generally known as "Arizona" prior to coming under the jurisdiction of the United States. The provisions of both treaties extend over the Indians therein.

The Indian population was in character from the earliest time when noted (in 1542) about the same as now, and probably never could have exceeded 40,000 in number. The barrenness of the country and lack of water precluded a large population. The reservation Indian population of Arizona in 1890 was 28,452, its nonreservation Indian population was 1,512, Indians in prisons not otherwise enumerated, 17; a total of 29,981. Geronimo's band of Apaches, 384 in number, deported from Arizona in the interest of peace, now live in Alabama, at Mount Vernon barracks, near Mobile. They are known as the Chiricahua Apaches. "Natchez" was also a chief of this band. The Pimas and Papagos have always been the friends of the whites, and the Papagos claim to have never killed a white man.

a Of the Hualapais, Charles F. Lummis, in "A Tramp Across the Continent", 1892, writes:

"Along here (near Peach Springs, Arizona) we became acquainted with a race of filthy and unpleasant Indians, who were in world-wide contrast with the admirable Pueblos of New Mexico. These unattractive aborigines, ragged, unwashed, vile, and repulsive faced, were the Hualapais (pronounced Whall-ah-pie), a distant offshoot of the far superior Apaches. They were once very warlike, but since they were thrashed into submission by the noblest and greatest of Indian fighters and the most shametully maligned, General George Crook, they have fallen into harmlessness and worthlessness. They manufacture nothing characteristic as do nearly all other aborigines, and are of very little interest. Their shabby huts of sticks, gunny sacks, and tins are visible here and there along the railroad, and their unprepossessing faces are always to be found at the stations.

APACHES (ATHAPASCANS).—The early Spaniards gave the several Indian tribes they met the names they now bear. The entire resident Indian population of the region now known as Arizona, with the exception of the 7 Moqui pueblos in the northeastern portion, the Yumas, Papagos, and Pimas, at the advent of the Spaniards, was the tribes now generally known as Apaches, the most numerous branch of the Athapascan stock. The Apaches in the United States in 1890 number 24,422. They are by nature a fierce, nomadic nation, with some tribal exceptions, once roaming over the present territories of Arizona and New Mexico, and Chihuahua and Sonora, Mexico. A scourge and a terror to settlers, they held in check for many years the civilization of the country which they covered by their depredations. The fiercest Apaches are now at the San Carlos agency.

During the Spanish and Mexican control of Arizona the Apaches steadily resisted all attempts at conversion by the missionaries, gathered about them many of the disaffected tribes from adjacent territory and made frequent descents upon missions and towns, ravaging, destroying, and completely depopulating many of them. Their wars, although small in their way, were bloody and costly, both in men and money. Successful military campaigns broke up their predatory habits, and then efforts were made to gather them on reservations, where they could be cared for until capable of self-sustenance. In 1877, 3 great reservations were established. The lands of the several Indian reservations in Arizona are the poorest of any in the United States.

After the white occupation the Arizona Indians were called "Pueblos", or town dwellers, because some of them, notably the Papagos, lived in houses built of rushes or straw.

The United States army virtually controlled the Arizona Apache Indians from 1846 to 1884, and even now there are detailed army officers as agents at Pima and San Carlos. Garrisons of soldiers are kept at all agencies. The first Arizona Indian reservation established by law was the Gila River reservation, in 1859.

APACHE POPULATION IN THE UNITED STATES IN 1890.

Total	24,422
Kiowa, Comanche, and Wichita agency, Oklahoma	326
Mescalero agency, New Mexico (including 40 Lipan Apaches from Mexico)	513
Jicarilla reservation, New Mexico	808
Navajos in Arizona, New Mexico, and Utah	17,204
San Carlos agency (including Cayoteros, San Carlos, Tontos, and White Mountain Apaches)	4,011
Apaches other than above off reservations in Arizona	1,126
Mount Vernon barracks, Alabama	384
Lipan Apaches with the Tonkawas in Oklahoma	20

COLORADO RIVER AGENCY.

Report of Special Agent WALTER G. MARMON on the Indians of Colorado River reservation, Colorado River agency, and the non-reservation Indians, Chimejueves and Hualapais, Yuma county, Arizona, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Hwalapai, Kemahwivi (Tantawait), Koahualla, Kokopa, Mohavi, and Yuma.

The unallotted area of this reservation is 300,800 acres, or 470 square miles. The outboundaries have been surveyed, and it is partially subdivided. It was established, altered, or changed by act of Congress approved March 3, 1865 (13 U. S. Stats., p. 559); executive orders, November 22, 1873, November 16, 1874, and May 15, 1876.

Indian population June 1, 1890: 640.

THE MOHAVES.—The Mohaves are apparently decreasing in numbers. Those on the Colorado River reservation, as reported by special enumeration, number at present 640; those off the reservation, according to the regular census, about 420. They are physically fine looking, good workers, readily adopt the white man's dress, and are anxious to learn his methods of industry.

In seasons of flood, which occur every 4 or 5 years, portions of the valley in which they live are overflowed, and they are able to raise wheat, corn, beans, pumpkins, squashes, and melons. Their principal food is the screw and mesquite beans, which grow in great abundance, and are gathered by the women and placed on elevated platforms for further use. These beans are also used for feeding the agency stock instead of corn or other grain. The Mohaves own but little stock—a few horses and burros and some chickens. Their custom of killing animals when the owner dies keeps them very poor in this respect.

The Mohaves on this reservation have lived in the region where they are now located since the advent of the whites; those at The Needles either at The Needles or where the reservation is: those at Fort Mohave in the neighborhood of Fort Mohave or on the reservation, passing back and forth, being of the same tribe and having one common chief (Hook-a-row, or Hookevado), who always lived where the reservation is.

THE CHIMEJUEVES.—No separate census of the Chimejueves has been taken. They were taken in the regular census. They are supposed to number about 200, and are apparently decreasing. Ten or more families, engaged somewhat in farming, live about 40 miles south of The Needles, in the Chimejueve valley, which lies on either side

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–455. The population is the result of the census.

of the Colorado river, and has an area of arable land not exceeding one township. They build good houses, dress as a rule better than the Mohaves, speak a littleSpanish and English, and the men work on the railroad and in other pursuits. They are a branch of the Southern Piutes, who formerly ranged north as far as Utah, and properly belong to the Colorado River agency. A long time ago they settled in the Chimejueve valley, 30 miles above the Colorado River reservation. For several years the Chimejueves were on this reservation. They are reduced in number.

THE HUALAPAIS.—The Hualapais are located in the mountains near Kingman, and work in the mines and on the railroad. They are in destitute circumstances, and do little or no farming. They number about 630, enumerated in the regular census. In 1872, 1,100 were placed on the Colorado River reservation, where they remained 2 years. They then left of their own accord and went back to the mountains, north of where the town of Kingman now is, on the line of the Atlantic and Pacific railroad, where they are now located.

The Hualapais are all under one chief, but divided into different bands. They formerly lived in the mountains near Beals Springs, Arizona.—GEORGE A. ALLEN, United States Indian agent.

COLORADO RIVER RESERVATION.

This reservation has an area of 300,800 acres, the Colorado river running through it from north to south. The bottom land, which is all arable and of the best quality, has an area of fully 50,000 acres, covered with mesquite and screw bean trees and brush, with some cottonwood—abundant wood for fuel and fences. All kinds of grain, fruit and vegetables, and cotton do well.

The agency buildings are of adobe, without stone foundations. Many of the walls are cracked and ready to fall. The present agent has cleared off about 15 acres of land and fenced it on the line of the old canal, ready to put in crops when the water comes down the ditch, and is doing the best he can to improve the surroundings.

The hospital building, situated about 100 yards from the agency proper, is in much the same condition as the other buildings. The agency physician has gained the confidence of the Indians. The number of his patients is increasing.

The health of those living on the reservation is generally good. About 30 of the Indians have been treated during the year for syphilis, rheumatism, and lung troubles. The sanitary condition is much better than that of many tribes with which I am acquainted. There is no evidence of disease among the school children.

The climate is very equable, temperature never excessively hot and seldom below freezing; elevation about 300 feet. The agency stock consists of 2 horses, 4 mules, 1 bull, and 6 cows and calves. The value of the agency buildings does not exceed $10,000.

SCHOOLS.—The agency school seems to be in a prosperous condition, 24 girls and 31 boys being in attendance, the full capacity of the building. The girls are taught sewing and other household duties. No industrial work is being done by the boys.

HABITS.—The Mohaves are a sober, industrious, and peaceable people, who live in better houses than mere nomads, adopt the white man's dress, and seem anxious to better their condition. They cremate their dead in the following manner: a trench 5 feet 6 inches wide and 2 feet deep is first dug and filled with some inflammable wood; over this trench, upon a bier 4 feet high, built of cottonwood logs, is placed the dead body, wrapped in a sheet or blanket. The household goods of the dead are piled upon the body, and a fire kindled; any stock owned by the family of the deceased is led up and killed, the friends meantime keeping up a wailing lamentation until the body is consumed, after which the trench is covered.

FORT MOHAVE.—This is now a government Indian school, situated 18 miles north of The Needles, on the Arizona side of the Colorado river. It is a beautiful location; the buildings are well arranged, in good condition, and can accommodate 200 pupils. The school has an attendance of 42 boys and 14 girls, principally Mohaves, with a few Chimejueves and 2 Hualapais.

REMARKS.—The Colorado River reservation has a sufficient area of tillable land to give every Mohave, Chimejueve, and Hualapai a good farm. No better soil can be found anywhere. Crops will grow the year round, and all fruits, from the apple to the orange, will grow there. For miles in every direction beyond this reservation the country is a barren waste, no place for settlers, making it a natural reservation, if isolation is a requisite. The Indians say: "The first thing to be done is to put water on the land; then, with proper management, the rest will follow. Give us water, so that we can plant, and we will all go to the reservation. We want to live as the white man does."

Hookevado, the Mohave chief, and his people complain that citizens living at Ehrenberg have been trespassing upon the southern part of the reservation, and it was claimed that the corners on the south boundary had been destroyed by white men. The Indians say they would be glad to build a fence of pickets on that line if they were allowed. In the vicinity of Lapaz a number of the Mohaves have cultivated fields, but the settlers' stock is continually doing damage.

(E. A. Bonine, photographer, Yuma.)

1889.

SALT RIVER RESERVATION, PIMA AGENCY, ARIZONA.

TWO MARICOPA MEN (SITTING) AND MOJAVE MAN, IN FULL ABORIGINAL DRESS.

1888.

COLORADO RIVER AGENCY, ARIZONA.

MOJAVE INDIAN SCHOOL GIRLS AND BOYS.

PIMA AGENCY.

Reports of Special Agent STEPHEN WHITED on the Indians of the Gila River, Salt River, and Papago reservations, Pima agency, Maricopa Pima, and Pinal counties, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) On the Gila Bend reservation, Papaho; on the Gila River reservation, Marikopa and Pima; on the Salt River reservation, Marikopa and Pima; on the Papago reservation, Papaho.

The unallotted areas of these reservations are as follows: Gila Bend reservation, 22,391 acres, or 35 square miles; Gila River, 357,120 acres, or 558 square miles; Salt River, 46,720 acres, or 73 square miles; Papago, 70,080 acres, or 109.5 square miles. These reservations have been partially surveyed and some portions subdivided. They were established, altered, or changed as follows: Gila River, by act of Congress approved February 28, 1859 (11 U. S. Stats., p. 401); executive orders August 31, 1876, January 10, 1879, June 14, 1879, May 5, 1882, and November 15, 1883; Salt River, by executive order June 14, 1879; Papago, by executive order July 1, 1874, and act of Congress approved August 5, 1882 (22 U. S. Stats., p. 299); Gila Bend reservation created by executive order December 12, 1882.

Indian population June 1, 1890: Gila River, 3,823; Salt River, 956 (Pimas, 641; Maricopas, 315); Papagos, 5,163; total, 9,942.

This agency comprises the Gila River reservation, occupied by the Pimas; the Salt River reservation, inhabited by Pimas and Maricopas; the Papago reservation, and the Papagos off the reservation.

The Pima Indians were occupying the valley of the Gila when the white man first saw them in 1539, and they have remained there, a peaceable and friendly people. For many years this valley was a place of refuge for white men, for the Pimas protected and fed them from their scanty fare. These Indians have been self-supporting. But little is given them by the government except farming implements. Their chief productions are wheat, barley, beans, and melons. The typical Pima house is shaped somewhat like an inverted kettle. It is about 20 feet in diameter, has no windows, and only one low door. The civilized and educated Pima is not contented with this kind of house; hence he makes his house of adobes, with windows, doors, tables, beds, and cupboards. About 50 adobe houses are now built each year.

The Papagos inhabited the southern third portion of Arizona and the northern part of Sonora, Mexico, when the Europeans first met them in 1539–1540. They usually have a little better houses than the Pimas. Their teachers have generally been Catholics, but they are not making equal progress with the Pimas, excepting those who are in the government schools.

The Maricopas came from the Yuma tribe, who live on the Colorado river in California. They at one time assisted the Pimas in fighting the Apaches in the Gila valley, living at that time about 8 miles below the Sacaton agency, but because of the lack of water for irrigating purposes they left the old reservation about 15 years ago and went to the Salt River reservation, on the south bank of the Salt river, near Phenix, where they now are. They number only 315. They are a good-for-nothing sort of people, lazy, and fault-finding.

The Maricopas are decreasing in number.—C. W. CROUSE, United States Indian agent.

The agency buildings at Sacaton are of adobe; one two-story, used as a dwelling, valued at $4,000; another of one-story, containing the agent's and the physician's offices, valued at $500; one used as a storeroom, $1,500; one as a blacksmith's shop, value, $800; sundry others used for storage, value, $300; total value, $7,100. The dwelling is in fair condition, and the others specified are in good condition.

GILA RIVER AND SALT RIVER RESERVATIONS.

The Pima tribe of Indians are on two reservations in Arizona, the larger commencing at the junction of the Gila and Salt rivers and running east on both sides of the Gila river about 52 miles, with an average breadth of 10.66 miles, containing 558 square miles or 357,120 acres. Along with the Pimas at Salt river are 315 Maricopas, and they will be considered as one people in writing about them. The southern limit of this reservation is latitude 33° north. The Salt River reservation lies about 12 miles east of the city of Phenix, and is mostly on the north side of the Salt river, extending easterly about 15 miles, and contains 73 square miles, or 46,720 acres.

About one-eighth of the Gila River reservation is mountainous, the remainder an arid waste. During the rainy season, however, sufficient grass is produced on the greater part of the reservation for pasturage for a limited number of animals. In the year 1890 about 6,000 acres of land were cultivated, yielding good crops of wheat and barley wherever the water supply was sufficient.

The Salt River reservation is similar to the Gila river country, except that a larger proportion of the surface is mountainous. During the dry season the bed of the Gila is often dry in places. The imperfection of any irrigating system yet devised by the Indians tends to reduce the agricultural product of the reservation from year to year. Below this agency 21 farms, which produced more than 400,000 pounds of wheat in 1889, have produced but a few pounds in 1890, on account of the scarcity of water when the crops were growing.

The altitude of the agency and this portion of the reservation is about 1,100 feet. The highest temperature for 1890 was 107°, and the lowest 28°. No record of the rainfall was kept, but it is believed that the quantity is very nearly the same as that recorded at Phenix, 40 miles distant, which was about 8 inches.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890, pages 434–445. The population is the result of the census.

The Gila river has a rapid current, with a fall of from 7 to 15 feet per mile, but in many localities the banks are 10 feet in height, necessitating the erection of large stone dams in order to carry the water high enough to reach some of the best land.

PIMAS ON RESERVATIONS AND MARICOPAS ON SALT RIVER RESERVATION.

DETAILS.	Pimas.	Maricopas.
Living on Gila River reservation	3,823	.....
Living on Salt River reservation	641	315
Total	4,464	315
Children under 1 year of age	238	22
Children of school age	1,062	82
Married persons in tribe	2,316	180
Wearing citizens' dress wholly	2,864	215
Wearing citizens' dress in part	1,600	100
Over 20 years of age who can read	40	.....
Under 20 years of age who can read	96	1
Under 20 years of age who can write English	96	1
Can use English enough for ordinary conversation	150	3
Received medical treatment during year	950	5
Mixed blood	10	.....
Dwellings owned by Indians	580	37
Missionaries on reservation	1	.....
Indians (criminals) punished during the year	25	.....
By court of Indian offenses	20	.....
By other methods	5	.....

PRODUCTS RAISED AND STOCK OWNED BY PIMA AND MARICOPA INDIANS IN THE YEAR 1889–1890.

PRODUCTS, ETC.	Number.	Value.
Total value of products raised	.....	$67,160
Bushels of wheat	90,000	48,000
Bushels of oats and barley	24,000	12,800
Bushels of corn	1,000	500
Bushels of vegetables	1,180	2,460
Melons	21,000	1,050
Pumpkins	13,000	1,150
Tons of hay cut	150	1,200
Total value of domestic animals	.....	57,450
Horses and mules owned by Indians	2,700	39,500
Cattle owned by Indians	1,650	17,000
Domestic fowls owned by Indians	3,500	700
Swine owned by Indians	50	250
Pounds of freight transported by Indians with their own teams	64,000	.....
Amount earned by freightage	.....	145
Value of products of Indian labor sold	.....	39,921

TIMBER SUPPLY ON THE GILA AND SALT RIVER RESERVATIONS.—The principal timber is the mesquite, a low, scrubby tree, more or less scattered over both reservations, but growing more plentifully in the vicinity of the rivers. The wood, when dried, furnishes nearly all the fuel used by the officials and Indians.

Cottonwood grows along the rivers and irrigating ditches, and though of inferior value for fuel, yet, on account of its rapid growth and its value as a shade for irrigating ditches, protecting the water from the direct rays of the sun and thus preventing too rapid evaporation, it is an important factor in the timber supply.

Willows are plentiful near the water courses, and are utilized by the Indians in covering their huts and in fencing for corrals. The cat's-claw, a thorny shrub, is extensively used by the Indians in building their rude brush fences, and it thus serves an admirable purpose.

MINERAL RESOURCES.—Though the mining industry is carried on to quite an extent in various parts of the territory, producing quantities of gold, silver, and copper, it is not positively known that any deposits of

1890.

PIMA AGENCY, ARIZONA.

PIMA WOMEN, WEARING PIMA SHIRTS.

1890.

PIMA AGENCY, ARIZONA.

PIMA HUTS, SHOWING HOME LIFE AND UTENSILS.

these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

Viewed from a religious standpoint, a steady advance has been made within the past 18 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 80 were adobe houses.

The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 12 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

DOMESTIC RELATIONS.—The Pimas are monogamists as well as the Maricopas, that is to say, they have but one wife at a time; at least no case of plurality of wives has come to light; but the marriage tie is not very binding, and an Indian may marry a wife and tire of her, then marry another, and so on. The deserted wife has the privilege of marrying again, provided she can find an opportunity, and if she has children the husband must take her with all the "incumbrances" and care for them. The present agent insists that the marriage ceremony shall be performed by the minister, and such marriages are considered more binding by the Indians than those by the tribal custom.

SCHOOL.—A school has been maintained on this reservation for 10 years; but a few years ago the building was burned, and from that date until September, 1890, only about 20 scholars were taught by 1 teacher. It was a boarding school, supported wholly by the government. The mission church is now used as a schoolroom, the scholars boarding in the agent's dwelling. The report of the school for the fiscal year ended June 30, 1890, is as follows:

REPORT OF THE PIMA BOARDING SCHOOL, LOCATED AT SACATON, FOR THE YEAR ENDING JUNE 30, 1890.

Number of teachers (Indian, male)	1
Number of other school employés (white, female)	2
Number who have attended at one time	23
Whole number who have attended during year	28
Females	26
Males	2
Number between 6 and 18 years of age	28
Average age of pupils (years)	13
Number of months school has been maintained	7.5
Average attendance during school term	21
Largest average attendance during any month (December)	22
Salaries of teachers and employés	$1,141.30
All other expenses	744.77
Total expense of school paid by government	1,886.07

Industries taught: sewing, cooking, knitting, and laundry work.

In the summer of 1890 new buildings were erected at a cost of $9,000, sufficient to accommodate 100 scholars, and a corps of 3 teachers commenced their work. The school was attended with success from the start, and in a short time the buildings were filled to overflowing and numbers of applicants were turned away for want of room.

PERSONAL APPEARANCE.—The copper color of the Apaches is not noticeable among the Pimas, the Maricopas, or the Papagos. These latter are of a dark, swarthy complexion, resembling Mexicans, and might be mistaken for them except for the beard; indeed, some of these Indians have beards. The features of the Indian, however, differ greatly from the Mexican.

APPEARANCE OF THE COUNTRY.—The "desert" is interspersed with short detached ranges of mountains, sometimes single mountains, or buttes, rising from a few hundred to 1,000 feet above the general level, rough and rocky, and usually of igneous origin. There is no vegetation on them with the exception of a few shrubs and several species of cactus, the giant variety predominating, which sometimes grows to the height of 35 feet and from 10 to 15 inches in diameter. Bunches of sagebush chaparral are interspersed on the desert at intervals of a few feet. Near the river the shrubby mesquite grows low and branching. Along the banks of the river and the margins of the irrigating ditches cottonwood and willows flourish. The farms of the Indians are usually inclosed with brush fences, built by setting small posts in the ground a few feet apart and filling the spaces with the thorny shrub known as cat's-claw and with the limbs of the mesquite. In passing over the usually traveled roads but few grain fields can be seen, and accounts of the amount of wheat and barley grown would seem almost incredible. Great unsightly weeds are often permitted to grow by the side of the ditches, and even to cover the fields after the crop of grain is harvested.

REMARKS.—To learn the capabilities of the irrigated land one has but to visit that section lying on the south side of the Salt river adjoining the Salt River reservation, settled by a colony of Mormons in 1878 or 1879, now one of the most flourishing settlements in the territory. The settlers cut from three to four crops of alfalfa every year, which makes the forage crop and hay of the country. They have flourishing vineyards and peach orchards, raise figs and pomegranates, and are experimenting with oranges. Their dwellings, built of adobe or brick, look neat and comfortable, and the whole settlement wears an air of thrift and plenty. The beautiful town of Tempe, situated near the southwest corner of the reservation, seems a little Eden. Thriving farms, orchards, and gardens surround the city of Phenix.

PAPAGO RESERVATION.

This reservation lies about 8 miles south of the city of Tucson, in Pima county, Arizona territory, the south line being the thirty-second parallel of north latitude. The area is 70,080 acres.

In the spring of 1890 the land was allotted to the Indians in severalty, and it may now be divided as to quality as follows:

	ACRES.
Land that is farmed	500
Land that is not now farmed on account of deficient water supply	1,580
Timbered land allotted	5,000
Mesa land, suitable for pasturage, allotted	35,000
Mountain land, including desert land that can be pastured 2 months in the year	28,000

The 1,580 acres not farmed on account of deficient water supply may be farmed when a better and more economical mode of irrigation is adopted than that now practiced by the Indians. The 5,000 acres of timbered land is what is usually called mesquite land, from which the Papagos procure their fuel and sell considerable quantities from year to year. The 28,000 acres of mountain land is next to worthless.

There are 94 heads of families on the reservation, and a little more than 5 acres of farming land (land that is farmed) are allotted to each head of a family. The 500 acres of allotted land are surveyed and staked out. The area of land cultivated is diminished, and no progress is being made in methods of farming. Most of their income seemed to be obtained from the sale of wood and hay cut on the reservation.

AGRICULTURAL PRODUCTS RAISED AND STOCK OWNED BY INDIANS FOR 1889-1890.

PRODUCTS, STOCK, AND LAND.	Number.	Value.
Total value of agricultural products	.....	$7,170
Bushels of barley	6,000	3,000
Bushels of corn	1,000	1,000
Bushels of vegetables	1,650	1,650
Melons	200	20
Pumpkins	1,000	100
Tons of hay cut	100	1,400
Total value of live stock	.....	4,525
Horses owned by Indians	200	3,000
Cattle owned by Indians	150	1,500
Domestic fowls owned by Indians	100	25
Acres under fence	14,000	.....
Fence made during year (rods)	7,760	.....

All of the Papago Indians living on reservations are in a village near San Xavier church. Their dwellings are mostly rude adobe, with dirt roofs and few windows, and are almost destitute of furniture except the most primitive. There are only 14 comfortable adobe houses. Many of the Indians own farm wagons, though their farming tools are rude and unserviceable. The men all wear the civilized dress; the women also wear dresses similar to those worn by the whites, but leave off their shoes on ordinary occasions. It is claimed that 250 of the Indians living on the reservation are members of the Catholic church.

STATISTICS OF THE RESERVATION PAPAGOS.

Whole number living on the reservation		363
Males	184	
Females	179	
Children under 1 year of age		33
Males	21	
Females	12	
Number married		168
Number over 20 years of age who can read		10
Number who can read and write		10
Number who can use English enough for ordinary conversation		28
Number of children of school age		93

SCHOOLS.—The Catholic church has provided 2 neat, well-furnished schoolrooms adjoining San Xavier church, which will accommodate about 70 pupils. A school was maintained there during the year 1889 by the Sisters of the order of Saint Joseph, without pecuniary aid from the United States. The average attendance for the year ending June 30, 1890, was about 20. In addition to elementary studies the girls were taught sewing, crocheting, knitting, and minor household duties. A few of them became quite skillful in operating the sewing machine. The great drawback to the prosperity of the school was the irregularity in attendance. The school was again opened in September, 1890.

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water. The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

There are 4,800 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

The country is somewhat difficult of access, as there are several mountain ranges running through it. The roads follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian hoodooism. The Roman Catholic church established missions among them more than 150 years ago.

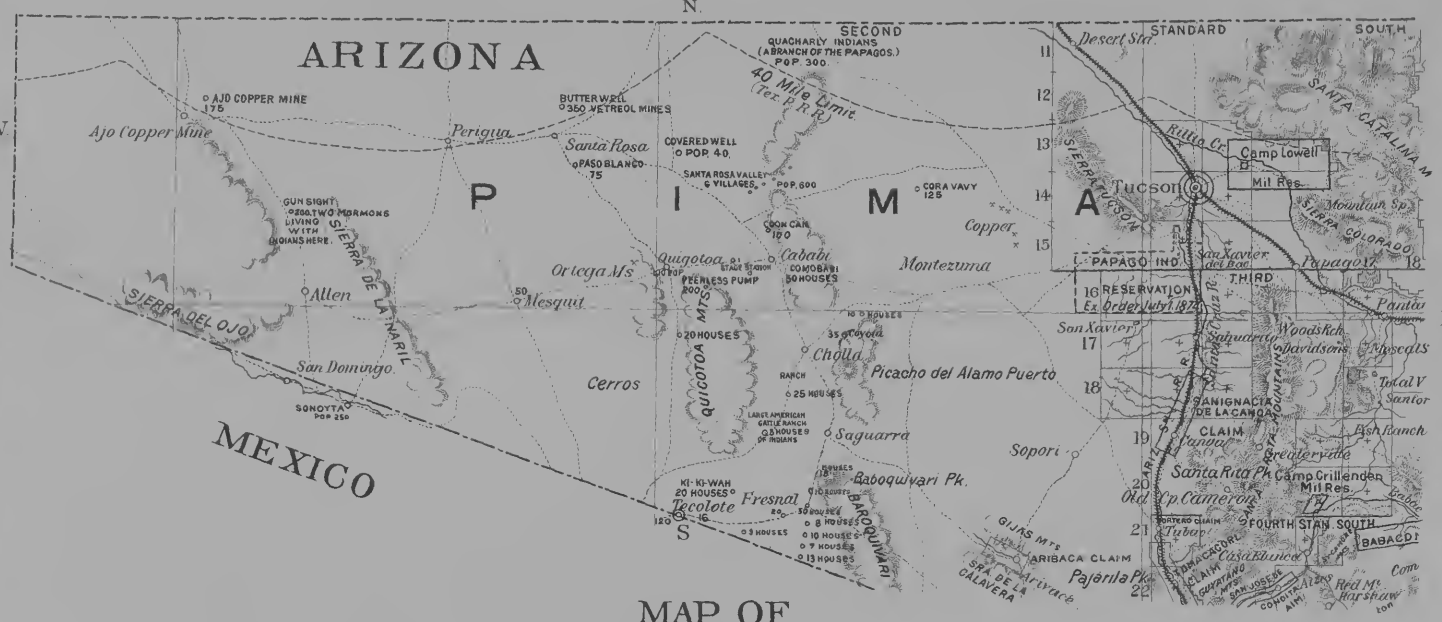
THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

ELEVENTH CENSUS OF THE UNITED STATES
ROBERT P. PORTER, Superintendent.

INDIANS.


N.
W.
E
S
ARIZONA
P I M A
MEXICO
SECOND
STANDARD
SOUTH
THIRD
FOURTH STAN. SOUTH
QUACHARLY INDIANS (A BRANCH OF THE PAPAGOS.) POP. 300.
40 Mile Limit (Tex. P. R. R.)
AJO COPPER MINE 175
Ajo Copper Mine
BUTTER WELL 350 VETREOL MINES
Perigua
Santa Rosa
PASO BLANCO 75
COVERED WELL POP. 40.
SANTA ROSA VALLEY 6 VILLAGES
POP. 600
CORA VAVY 125
GUN SIGHT 200 TWO MORMONS LIVING WITH INDIANS HERE.
SIERRA DE LA NARIL
SIERRA DEL OJO
Allen
Ortega Ms
Mesquit
Quigotoa
STAGE STATION
PEERLESS PUMP 200
CORN CAN 190
Cababi
COMOBABI 50 HOUSES
Montezuma
Copper
20 HOUSES
QUICOTOA MTS
Cholla
Picacho del Alamo Puerto
Cerros
San Domingo
SONOYTA POP. 250
RANCH 25 HOUSES
LARGE AMERICAN CATTLE RANCH 5 HOUSES 9 OF INDIANS
Saguarro
Sopori
Ki-Ki-Wah 20 HOUSES
Tecolote
Fresnal
Baboquivari Pk.
BABOQUIVARI
GIJAS Mts
SIERRA DE LA CALAVERA
ARIBACA CLAIM
Arivaca
Pajarita Pk.
Desert Sta.
Rillito Cr.
Camp Lowell
Mil Res.
Tucson
SIERRA TUCSON
SANTA CATALINA M
Mountain Sp.
SIERRA COLORADO
PAPAGO IND. RESERVATION Ex. Order July 1, 1874
San Xavier del Bac
Papago
San Xavier
Saguaro
Woods Rch.
Davidsons
Mescals
Total V.
Santor
Pantano
Ash Ranch
SANIGNACIA DE LACAMO
CLAIM
Greaterville
Santa Rita Pk.
Camp Crillenden Mil Res.
Old Cp. Cameron
PORTERO CLAIM
Tubac
TAMACACORI CLAIM
Casa Blanca
BABACO?
Red Mt.
Harshaw
Com.
Bella
Tanque
Verde
Rincon Mts
Santa Cruz R.
Sonoita R.
Santa Cruz R.
Sonoita R.
Cienega R.
Rincon Mts

of the jesuit missionaries. When a considerable number of them had accepted the teachings of the missionaries they were called, by way of distinction, Papagos, from the Spanish word for pope, "papa". Baptism was involved in their becoming christians, and hair cutting was an incidental result of the influence of the missionaries. Neither of these facts, however, can account for the name. On the other hand, the derivation from "papa" is etymological and consistent with the facts. They had become adherent to the pope. So far as I can learn, this explanation of and origin of the name has never been published.

The resident missionary at Sacaton gave still another derivation of the word Pagago. He speaks and preaches in the Indian tongue, and thinks the name is derived from the word "pa-pa-cot", meaning discontented. This could easily be corrupted into Papago. The Indians at an early date became much dissatisfied with the exactions and tyranny of the jesuits, and this term was naturally applied to them.

The Papagos are a seminomadic tribe, their migrations being due to the peculiar character of the country which they inhabit. The exigencies of food, water, and labor are the principal causes of their temporary changes of habitation; but the extent of their migrations, and the localities which they occupy for varying periods, are within certain limitations. When, through the presence of wells or running water, the supply of that indispensable element is unfailing, they migrate in search of food or labor.

When the water supply, which is procured from natural water holes or the earth reservoirs constructed by them, called tanks, where it accumulates during the rainy season, has been consumed, they remove to the vicinity of wells or running water found in the canyons of the mountains or in the deep valleys among the foothills. This migratory feature of their life greatly enhances the difficulty of an exact enumeration of the tribe.

The territory over which they range lies south of the Southern Pacific railroad, in Arizona, and is about 100 by 150 miles in extent. Many thousands are also located in the state of Sonora, Mexico. They move back and forth at will between the two countries, and when a village is found in motion inquiry alone can determine, and then not always with certainty, on which side of the line they really belong.

From various publications relating to Arizona, and from the statements of ranchmen, miners, traders, surveyors, and a census enumerator, quite conflicting and divergent estimates were obtained of the number of the Papagos. These estimates range from 3,000 to 7,000, while most of them agree on 5,000 or 6,000 as the real number. One difficulty to be experienced in their enumeration is that at any season of the year a village of permanent houses, evidently the abode of hundreds of Indians, may be found without a single inhabitant, not because it has been deserted, but because the inhabitants are gone temporarily, leaving no information as to where they have gone, for what purpose, or for how long a time, and it would be impracticable to wait until their return or to follow them.

The only available method for obtaining even an approximate estimate of the number of these Indians seemed to be to ascertain, as far as practicable, the number of their villages and the aggregate number of houses contained in them. Multiplying the total number of houses by the average number of inmates per house would give a reasonable result. By actually counting the inmates of many houses in several villages, and with the indorsement of the judgment of the enumerator, 5 was adopted as the average number of inmates per house. As not less than 4 nor more than 11 were found in any given case, it was decided that 5 would be a conservative average and insure a total within the actual number rather than in excess of it.

In the accompanying map, showing the route during a 10 days' trip through the Papago country, Pima county is given on a scale of 7.5 inches to the mile. The villages are located from actual visitation or on information, with no effort at mathematical accuracy, but with the design of suggesting relations and distances. The trip was planned so as to reach as many villages as possible during the time allowed and to make a fair and correct census. The villages given in red are those actually visited, 5 of which were located by the Indians. The 2 villages marked with black, situated near the large ranch, were located, but omitted by mistake. The accompanying figures indicate the number of houses in each village. The villages given in black were located through the courtesy of a trader among the Papagos, who is generally conceded to be the best informed person in Arizona in everything which relates to the tribe. The figures in black indicate his estimate of the population of each village. His estimate of the numbers living in the villages actually visited in enumerating varied only about 25, more or less, from the numbers in the given villages obtained by the multiplication of the number of houses by 5. In the cases mentioned the population was from 350 to 500, and such close agreement gave additional credibility to both his and our estimate.

The number of resident Indians at San Xavier was ascertained exactly when the reservation was divided among them in severalty, and is perfectly reliable.

Papagos at San Xavier	363
Papagos on line of expedition:	
447 houses, multiplied by 5	2,235
Additional, estimated by I. D. Smith	2,465
	5,063
Additional, reported by C. W. Crouse, agent at Sacaton (Papagos on the old reservation at Gila Bend)	40
Resident at Sacaton reservation	60
Total	5,163

PHYSICAL CHARACTERISTICS OF THE REGION.—The territory covered by the Papagos in their migrations, and in which their villages are located, consists of mountain ranges and the intervening valleys. The soil of the valleys contains a considerable proportion of clay, so that it is all called adobe soil. In the mesas or plains occasional strips of sand occur. Along the arroyos, or dry water channels, deposits of gravel are numerous. The arroyos become raging torrents during the rainy season, rendering travel impossible or dangerous during the temporary flood. The soil of the foothills is very rocky. Alkali is present in the soil in varying proportions, giving the characteristic name to the vast stretch of country known as the alkali desert. It is not the presence of alkali, however, that makes the desert, but the absence of water. An abundant water supply renders this alkali soil equal in fertility to any soil in the country. As it is, the valleys contain a great deal of arable land, which is evident from the great areas covered with grass, which form the stock ranges, and from occasional sections where weeds grow so luxuriantly after the rainy season as to overtop a man on horseback. Some portions of the valleys are covered with mesquite trees and bushes, and also sagebrush, but these sections produce abundant crops when irrigated.

CLIMATE.—The climate is very mild, being neither extremely cold in winter nor hot in summer. The mean average temperature during the summer of 1889 was 81.5°, and during the winter of 1889–1890 it was 52.6°.

WATER SUPPLY.—There are occasional wells found among the Indian villages. Natural water holes are quite numerous, and by raising embankments of earth in favorable localities the Papagos make huge ponds or reservoirs, which they call tanks. These natural and artificial reservoirs are only serviceable for the temporary storage of water, and toward the last they become filthy mudholes. The Indians, however, continue to use the water as long as it can possibly be considered a fluid. In one place the Papagos have dug a well 80 feet deep, and with incredible labor have made a footpath from the top of the ground to the level of the water.

Water is found by boring at a depth of from 200 to 800 feet, but no flowing wells have yet been obtained in the territory. The water in the wells rises from 50 to 150 feet, and then is raised to the surface by steam pumps. The Indians, however, have not the financial resources with which to sink or operate artesian wells. When their tanks are exhausted they remove with droves and herds to the valleys and canyons in the mountains, frequently crossing over into Mexico.

TIMBER.—The varieties of timber within the Papago range are the willow, cottonwood, mesquite, polleverda, and on the southern and western mountain slopes the oak. The mesquite is the most common timber, as it grows freely on the mesas. It rivals the hickory as firewood, throwing out great heat, and the coals retain fire even longer than coals of hickory. The mesquite, however, is very easy to cut, and is handled with far less labor than hickory.

FRUITS AND NUTS.—The sahuaro (giant cactus), which grows on the rocky soil of the foothills and covers the moderate mountain ranges, rises in height from 10 to 60 feet, and is a mass of vegetable matter, supported by an internal skeleton of ribs or poles of woody fiber. The fruit of this remarkable plant grows out of the top of the trunk and arms, and constitutes an important article of food, the Papagos almost living upon it during June, July, and a part of August. They gather it with long poles, and eat it either fresh or after it has been dried. They make from the juice a sirup and a drink which is slightly charged with alcohol. Although the ribs of the sahuaro are very valuable, the Indians never destroy the plant, and are greatly incensed if a white man cuts one down; but when the cactus dies and the vegetable matter dries, powders, and falls away, leaving the ribs exposed and bare, they are used as supports for the dirt roofs of adobe houses, for the sides of houses when plastered with mud, for poultry and pigeon houses, and other small structures.

The Papagos eat the fruit of the prickly pear cactus and make a sirup from its juice; from the mescal (sweet aloe) a highly intoxicating drink is made. The root, which is bulbous, grows partly under and partly above the ground, and when roasted it is very delicious, and great quantities are consumed by the Papagos. They dig out of the ground a vegetable which appears to be a species of wild onion, but they call it a groundnut, and relish it highly when boiled. A very useful plant found in large quantities, called the soap plant (amole), forms a substitute for soap.

The tannin root, resembling the sweet potato in appearance, grows in great profusion. It contains a large portion of tannic acid, and is a substitute for the astringent barks, hemlock and oak, which are used in tanneries.

FOOD.—In addition to the fruits, nuts, and flesh already mentioned, their food consists of wheat flour (usually formed by the women on a metáte) prepared in simple ways, parched wheat and corn, boiled wheat and corn, flour made from the mesquite bean, beans, boiled squash, green and dried squash seeds, beef, and poultry.

INDUSTRY.—The Papagos seem to be esteemed by the whites in general as the best Indians in the territory. They are industrious, and are good help in mines, on ranches, in the harvest field, and on stock ranges. They easily learn the mechanical arts, and set and handle mining drills as well as white men. The engineer at the Quijotoa mines said that his assistant was a Papago, and that he was fully competent to run the engine.

In practical irrigation the Indians are conceded to be the superiors of the whites, and in their domain this is the foundation of agricultural skill. When properly educated there can be no doubt of their ability to acquire the scientific principles of the art.

(E. A. Bonine, photographer, Lamanda Park, California.)

1889.

ARIZONA.

GIANT CACTUS, (CEREUS GIGANTEUS,) ALSO CALLED SAHUARO.

GRAIN.—The roving Papagos, those living off the reservation, raise only grain enough, principally wheat and corn, for their own use. Squashes, melons, and sugar cane make up the list of their common crops. Cultivation with them consists in scratching the ground with their stick plows and planting the seed. They pay no attention whatever to weeds. They inclose small fields of fertile ground in the mesas with brush fences and then plant after a rain at the right season. If it rains in November, they plant wheat. Rain in December will insure a good growth of straw, but rain in February will be necessary to mature the berry. The failure of rain in any of the 3 months will prevent planting or about ruin the crop which has been started. Owing to the uncertainty of propitious rains they obtain crops, apart from irrigation, only about once in 6 years.

Their wheat is white, a short, plump berry, of remarkably good quality. In the off years they resort to the reservation, raise a little grain, and "pack" it to their villages. Corn, squashes, sugar cane, and melons are raised after the summer rains.

They grind grain on an inclined stone, called a metáte, using a smaller stone, about the size of a brick, called a mamo, as the crushing power. A handful of whole grain is placed at the top of the metáte, a part of it is scattered over the surface of the stone with a dexterous flirt of the hand, and it is then powdered by two or three energetic rubs with the small stone. The whole process resembles that of washing clothes with a washboard. The flour is caught in a bowl as it falls from the metáte, is clean and free from grit, and contains all the nutriment of the grain.

Parched wheat, when ground in this manner, is mixed with water, forming a palatable drink, called penole. Corn is never ground raw, but after it has been boiled, and the meal is pressed and rolled up in soft corn husks and forms their bread for journeys. It is superior in taste, in my judgment, to any kind of corn bread made by the whites. They manufacture a kind of cheese from milk, but have no process for butter making.

STOCK.—The Papagos have small herds of stock and droves of horses. These constitute their substance, but such possessions can not be large in view of the uncertainty of water. Nearly every family has a few fowls. Their wants are few, and those are easily satisfied. They are self-supporting, and no charge on the government for either food or clothing.

An occasional farm wagon was found in a village, but in Ki-ki-wah there were 4. This village is about 90 miles from Tucson and 10 from the Mexican line.

GAME.—Various species of deer abound, and in season the markets of the whites are supplied with venison by the Indians. Mountain sheep and goats are also brought in by them, but in less numbers than deer. Black and cinnamon bears are occasionally killed. The cotton-tail rabbit abounds, and is in demand for the table. The flesh is white, and fully equal to chicken in delicacy of flavor. Dangerous wild animals are also killed by the Indians in considerable numbers. The most formidable of these is the mountain lion. This animal destroys young stock, and is therefore hunted with zeal by the Papagos. The pelts possess a trifling value. The wildcat and civet cat are very numerous. The coyote, fox, jack rabbit, and skunk make up a group of animals which are pests, though not dangerous ones. The jack rabbit is sometimes used for food.

BIRDS.—Among the birds useful to Indians are the quail, dove, mocking bird, and cardinal bird. These are trapped with great success by them, the quail and dove for food, the others for household pets, their sale forming quite an income. Hawks, owls, and crows abound. Wild ducks, geese, bittern, heron, and snipe are killed in their migration back and forth between Mexico and California. It will be seen that the Indians have many food resources on wing and foot, valuable for consumption or sale.

DWELLINGS.—No tents are used among the Papagos, and about two-thirds of the houses are made of adobe, the rest being constructed of mud and brush. They consist of but one room, and have dirt roofs laid on rafters of small trees. There is no uniformity as to the size of the houses. The adobe bricks are made in an open frame of four compartments from a gray mud or clay mixed with short cut straw or hay. This mold is placed upon the ground, filled with the soft adobe, packed firmly, and then the frame or mold is removed and the brick left to dry. The usual size of a brick is 4 by 9 by 18 inches.

The Papagos are cleanly in their habits. They sweep the dirt floors of their houses, and in some cases the ground around them. No vermin of any kind was found in any of their houses.

CLOTHING.—The men wear boots or shoes, pants and shirts, and straw or felt hats. A canvas jacket is worn on cool days or on a journey. The women wear shoes, stockings, and skirt, and waist blankets are quite common with both sexes, with the women serving as shawl and head covering. The women sew nicely by hand, using thimbles. They also use sewing machines, of which there were three in Ki-ki-wah.

MORALS.—The men were generally represented to me to be truthful and honest and the women to be virtuous. Prostitution is said to be unknown among them. This may be due to the fact, as some claim, that wives are taken and abandoned at will. Occasionally a man was found with 2 wives.

Their honesty was tested in various ways on our trip. The outfit of 2 wagons was left unguarded for a whole day when we made the trip from Tecolote to Fresnal and neighboring villages, and not a thing was disturbed. Twice after we left villages forgotten articles were brought to us by men on horseback. These articles would not have been missed, and might have been kept by them with perfect impunity. The Papagos are not addicted to

intoxicating drink, but smoking and gambling are so common among them that they will even stake their clothing on races, either by men or horses, and on the simple games with which they are familiar.

RELIGION.—The Papagos are nominally Catholics. Adults and children wear crosses and charms. They believe in witches and evil spirits, and buy charms to insure good luck.

At the little village of Ki-ki-wah, where there are a number of returned scholars, it was said that a simple service was held by these "graduates", in which they explained on Sundays the things they had learned about the white man's religion. At the village called Gunsight 2 Mormons have been living among the Indians for nearly 2 years.

EDUCATION.—The Papago youth of both sexes show considerable capacity for mental culture. Many of the Papagos speak Spanish fluently, even after having been at school for 2 or 3 years. When at home on their vacations they only hear Papago and Spanish, which tends to the disuse of what English they have acquired. They are docile, mild in disposition, and well inclined toward their teachers. They learn slowly but surely. The chief difficulty of receiving any permanent benefit from educating them is that they are so disastrously affected by the conditions which meet them when they return to their homes. They virtually return to barbarism and all old influences of a nonprogressive character.

The boys readily learn improved methods of agriculture, also the trades of tinsmith, blacksmith, and carpenter, while the girls learn sewing, cooking, and the general duties of housekeeping.

SCHOOL ATTENDANCE.—During the 3 years of the Tucson Presbyterian mission school 73 Papago children have been enrolled. There are 50 now on the rolls. The number enrolled at the San Xavier reservation schools is about 20. At Sacaton there are 15 Papagos on the roll. The government school there is well conducted.

It will be seen that in the district visited, with the addition of the Papago scholars at San Xavier, not more than 100 in all of these children are in school. The total number of Papago children of school age is probably about 2,000. Their parents will exercise no authority to secure their attendance at school even when they wish them to go, nor, on the other hand, do they hinder them if they desire an education.

PATHOLOGICAL.—The Papagos are very liable to consumption and pneumonia. This arises from the exposure to which they are subject in inclement weather, as all mud roofs leak in protracted rains and a pitch sufficient to carry off the rain would cause the adobe itself to wash off entirely. Many of the tribe are pitted badly with smallpox. Children are subject to measles and whooping cough in addition to lung difficulties. The Papagos have no medical treatment whatever among themselves, and in case of sickness resort to the "medicine man" with his mummeries.

The Indians seem to be able to deal with flesh injuries, but are powerless in cases of disease or fractures of bones. In acute local pain they sometimes put a pinch of cotton on the flesh and burn it there, repeating the process on a new spot at a little distance. Ordinarily their only resource is stoical submission.

SAN CARLOS AGENCY.

Report of Special Agent STEPHEN WHITED on the Indians of the White Mountain Apache reservation, Fort Apache subagency, and the Apache, Mohave, and Papago Indians of the San Carlos agency, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying reservations: (a) Aravapai, Chilion, Chirikahwa, Koiotero, Mienbre, Mogollon, Mohavi, Pinal, San Carlos, Santo, Tonto, and Yuma-Apache.

The unallotted area of the White Mountain reservation is 2,528,000 acres, or 3,950 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, and January 26 and March 31, 1877.

Indian population June 1, 1890: White Mountain Apaches, 2,121; White Mountain reservation, Fort Apache subagency, 1,920; total Apaches, 4,041; Mohave reservation, 551; Yuma reservation, Mohaves, 240; total at agency, 4,832.

The San Carlos agency is situated on a mesa immediately below the junction of the San Carlos with the Gila river. The altitude is about 2,900 feet above sea level. The records of the United States signal service show that the highest temperature for the summer of 1890 reached, July 6, 109°, the lowest for the winter of 1889–1890 was January 29, being 20°. The earliest frost in the fall of 1889 was November 2, and the latest frost in the spring of 1890 was March 16.

The agent reports to the Indian Office that many government buildings at San Carlos are in bad order. They consist of: No. 1, an adobe building 1 story high, 30 by 60 feet, one-half used as agent's dwelling, one-half for storehouse for grain, $1,000; No. 2, a 1-story adobe, built around a court, whole length about 300 feet, used for agent's offices, telegraph office, several rooms for dwelling, storerooms, shops, etc., whole in bad order, needs new roof, $3,000; No. 3, several small adobe buildings in rear of No. 2, used for shops, storerooms, etc., $200; No. 4, an adobe building, 1 story high, 32 by 52 feet, used as a meal shop, $800; No. 5, an adobe building, used for doctor's office and hospital, in bad order, $500; No. 6, a new stone building, 1 story high, 30 by 120 feet, with 4 cross partitions, built for storage, $5,000; No. 7, a stone building, same size as No. 6, now building, for shops; No. 8, a frame steam gristmill, $6,000; No. 9, a frame water gristmill (at Fort Apache), $6,000.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

The monthly rainfall for the year 1889 and for the first 8 months of 1890 was as follows, in inches:

MONTHS.	1889	1890 (a)
Total	13.40	11.74
January	1.62	2.10
February	1.33	1.66
March	2.15	1.03
April	0.25	1.31
May	None.	None.
June	None.	None.
July	1.83	2.29
August	0.87	3.35
September	2.05	.....
October	0.60	.....
November	0.40	.....
December	2.30	.....

a Eight months.

The year 1889 was an unusually dry one, the Gila river having sunk into the sand on several occasions during the summer. During the months of August and September, 1890, the Gila was so high on a number of days that teams could not ford it, an unusual occurrence at that season of the year.

WHITE MOUNTAIN RESERVATION.

This reservation is situated in the eastern part of the territory of Arizona, all but a small portion lying north of the thirty-third parallel of north latitude. Its extreme length from north to south is about 95 miles, and its extreme width from east to west about 70 miles. The area is 3,950 square miles, or 2,528,000 acres. The northern portion is drained by the Salt river and its affluents, Canyon creek, Cibicu creek, Cedar creek, Mountain creek, and the east and north branches of the White river, while from the south the Black river is the only branch. The Gila river, with its only affluent, the San Carlos, drains the southern portion. This reservation is inhabited by all the Apache tribe, some Yumas, and a number of Mohaves. The Apaches comprise a number of distinct subtribes, but they will all be considered as 1 tribe in this report.

Of the 2,528,000 acres in the White Mountain reservation it is not probable that more than 12,000 acres can be cultivated. A scattered pine forest extends over portions of the eastern and northeastern part, and it is believed that a part of that plateau can be cultivated without irrigation. The arable portions lie in the valleys of the Gila and San Carlos in the southern portion, and in the valleys of the tributaries of the Salt river in the northeastern part, but none can be successfully cultivated without irrigation. The greater part of the land not included in the more mountainous portions will afford some pasturage when the rainfall is sufficient, but during the dry season the water supply can not be depended upon for stock. Between San Carlos and Fort Apache, also north of the latter place, lie extensive tracts called malapai (volcanic) plains, well covered with small rocks, intermixed with a sticky clay, which, when wet by the rains, is yielding and cohesive, making the roads almost impassible. Many miles of these plains grow little else than cactus, and some are grassy.

TIMBER SUPPLY.—There is a fair growth of pine timber in the eastern and northeastern portions of the reservation. The table-lands are also covered with a scattered growth of scrubby timber, mostly mountain oak, jack oak, and juniper. There is a sawmill in the eastern portion, run by steam, sawing lumber and shingles, which are drawn over a rough road to San Carlos. There is also a steam sawmill on the military reservation at Fort Apache. A little cottonwood timber grows in the valleys of the San Carlos and Gila rivers, but in the southern section mesquite is the only timber growing, and that is being rapidly exhausted. On Ash creek, near the center of the reservation, ash, walnut, sycamore, and cottonwood grow in limited quantities.

Large quantities of the acorns produced by the mountain oak are gathered yearly by the Indians, and they furnish a palatable, healthy, and nutritious food, which forms an important factor in their supplies for winter.

MINERAL RESOURCES.—It is said that extensive coal beds exist in the southern part near the Pinal mountains, but no thorough examination has been made. Extensive ledges of the finest limestone are worked near the Triplet mountains about 15 miles northeast of San Carlos agency. A limekiln in the canyon is burning a good quality of lime, to be used in erecting the new agency buildings. A fair quality of building stone is found within 5 miles of the agency, of which 2 new buildings have already been constructed.

The White Mountain and Cayotero Apache Indians are practically the same, the former name having first been applied to them by the whites. They have always lived on the lands embraced in their reservation limits, but the larger portion of them were north of Black river on mountain slopes and in the canyons of the White mountains. The majority of them now reside along White Mountain creek or river or in valleys or affluents of Salt river. They are arbitrarily and for convenience of control divided into 17 bands, each band being designated

by a letter of the alphabet, from A to Q. Formerly warlike and the terror of the plains, they were in part reduced to subjection by the military in 1870–1871, and since that time they have gradually become peaceable and quiet. They claim that as far back as their traditions go, 4 or 5 generations, they have lived in the region where they now are. At present they are making fair progress toward civilization.

The San Carlos Apaches formerly lived in and about Arivaypa canyon and in the Pinal mountains. They are indigenous to the territory of Arizona. They have been very warlike, and particularly hostile to the whites. They were formerly called Pinal and Arivaypa Indians, and have been on reservations since 1872, having been moved here from old Camp Grant reservation on the San Pedro river, Arizona. They are arbitrarily divided into 12 bands, each band being known by a letter of the alphabet, from A to L. They have been restless on their reservation until quite recently. At present they are quiet and fairly orderly and industrious, principally engaged in herding and agriculture upon a small scale.

A part of the Tonto Apaches have been on the reservation since 1872. They were brought here from old Camp Grant reservation with the Indians now bearing the name of San Carlos Apaches; a part, however, were brought here from Fort Verde, Arizona. The Tontos are in 7 bands, designated alphabetically from A to G. They formerly, prior to the incoming of the whites, lived in and about the country now called the Tonto basin, in the central part of Arizona. The Tontos were subjugated by military force in 1872, and have since that time and until recently been engaged in repeated outbreaks and have committed numerous depradations. They are now quiet and fairly industrious, mostly engaged in cultivating small farms.

The Mohave Indians while in a wild state lived in the western and northwestern portion of the present territory of Arizona, along the banks of the Colorado river, ranging in an easterly direction. They were brought under partial subjugation in 1872, and entirely subjugated in 1873; they were placed on the Rio Verde Indian reservation (near Camp Verde), Arizona, and from thence moved to this locality in 1875. They are divided into 6 bands, each with a letter of the alphabet, from A to F. While they are natives of the westerly portion of Arizona, their raids and hunting trips, from their own traditions, extended over the entire territory. They are now quiet and orderly, but only moderately industrious.

The Yuma Indians formerly lived in what is now the southwestern corner of Arizona, along the banks of the Colorado. The Yuma Indians on the Yuma reservation number only a few, not exceeding 250. They shared the adventures of the Mohaves in the hostilities toward the government, and, like them, were reduced to subjection in 1872–1873 and placed on the reservation near Fort Verde, Arizona, and thence brought to this point in 1875. They are divided into 2 bands, A and B. They are now quiet and fairly orderly and industrious.—LEWIS THOMPSON, captain Twenty-fourth United States infantry.

FORT APACHE SUBAGENCY.

Fort Apache is a subagency situated nearly 100 miles north of San Carlos, near the northern boundary of the reservation. The altitude of Fort Apache is 5,050 feet. The highest temperature for 1889 was 101°, on July 2, the lowest was 6°, January 19; the highest for 1890 was 97°, July 8, the lowest was 50°, January 16. Latest frost, spring of 1890, May 12 (34.50°).

The monthly rainfall at Fort Apache for the year 1889 and for the first 8 months of 1890 was as follows, in inches:

MONTHS.	1889	1890 (a)
Total	16.99	16.41
January	2.24	2.26
February	0.88	2.40
March	1.85	0.82
April	0.47	1.39
May	None.	None.
June	None	None.
July	2.67	5.10
August	2.87	4.44
September	1.02	.....
October	0.46	.....
November	0.55	.....
December	3.98	.....

a Eight months.

The Indians of the Fort Apache subagency are very much scattered through the valleys of the streams emptying into the White river, some of them being fully 75 miles from the subagency. The subagent estimates the number in each valley approximately as follows:

Total	1,920	Cibicu Creek valley	300
		Canyon Creek valley	100
Cedar Creek valley	210	Forest Creek valley	500
Carrizo Creek valley	610	White River (north and south)	400

TONTO APACHE.—WHITE MOUNTAIN RESERVATION, ARIZONA, 1891.

Though there exists no rigid system of allotting in severalty, most of the Indians claim their lands and have clearly defined limits, and are jealous of any encroachments.

The Indians in the vicinity of Fort Apache are self-supporting. They have received a number of wagons and sets of harness from the government, as well as some plows. They earn a portion of their subsistence by teaming from the railroad, hauling goods for the military and Indian departments. They are considered reliable and trustworthy.

EDUCATION.—There is no school at the Fort Apache subagency. The annual report of the government Apache Indian boarding school located at San Carlos Indian agency for the year ended June 30, 1890, is as follows:

APACHE BOARDING SCHOOL AT SAN CARLOS AGENCY.

Number of teachers, male	2
Number of teachers, female	3
Number of other school employés, male	5
Number of other school employés, female	3

Only 50 pupils can be healthfully accommodated, but 95, 64 boys and 31 girls, have attended the school 1 month or more during the year. Two boys and 5 girls have attended who were less than 6 years of age; all others were between 6 and 18 years. The average age of pupils was 8.75 years. School was maintained 10 months in the year. The average attendance during that time was 73.3. The largest average attendance was in June, 1890, being 85.4.

TOTAL COST OF MAINTAINING THE SCHOOL.

Total	$9,286.87
Salaries of teachers	5,700.00
All other expenses	3,586.87

Housework, sewing, care of stock, and farming are taught in the school. Nine cows and 30 fowls are owned by the school.

SCHOOL BUILDINGS.

Buildings.	DESCRIPTION.	Use.	Dimensions (feet).	Value.
Total—5	All adobe			$3,000
1	1 story	For school rooms	32 by 63	1,000
2	2-story (in bad condition)	For teachers	34 by 45	500
3	1-story (long and narrow)	Dormitory (4 rooms)	21 by 106	
4	1-story (long and narrow)	Dormitory (2 rooms)	21 by 85	1,500
5	1-story (long and narrow)	Dining room and kitchen	21 by 90	

Of the salaries paid, the principal received $900; 2 teachers, $600 each; 1 teacher, $720; the industrial teacher, $840; matrons, $600; cooks and other help, $1,440; making a total of $5,700. The Mohave and Yuma children attend this school.

The tribes on this reservation seem obstinately averse to sending their girls to school. While the enumeration was being made they would often conceal their girls and refuse to tell where they were until they were informed that they could draw no rations and receive no annuities unless the girls were produced. The cause of such refusal was probably the fact that the practice of selling girls for wives, even when quite young, prevails here. A person who wishes a wife for himself or his son will often buy a young girl and take her into his own family and rear her until she attains the marriageable age. Should the parent send the girl to school, the probabilities are that she would not consent to a sale; hence the parent would lose her merchantable value.

IRRIGATION AND CROPS.—At the beginning of the spring of 1890 there were in the Gila and San Carlos valleys, for agricultural purposes, 19 dams across the streams within the limits of the reservation and about 60 miles of irrigating ditches. Good crops of wheat and barley were grown, but unusually heavy rains fell in the latter half of July and first part of August, causing a freshet in the Gila and San Carlos rivers, which destroyed all the dams but one and injured the ditches to a great extent. From the mountains come down many arroyos or sand washes, with a channel sunken from 3 to 8 feet below the general level on the river bottom. The water for irrigation must be conveyed across these in flumes made of lumber. Nearly every one of these flumes was destroyed by the floods. Many fields of corn were making a fair growth, however, owing to the unusual rainfall in August. Wheat and barley crops are sown in the late fall and harvested in June, and corn crops are planted on the same ground after the harvest. The winter corn in the San Carlos valley was nearly ripe on the 1st day of September, 1890. Corn usually yields 18 to 20 bushels per acre. An accurate account of the wheat ground at the subagency mill for the year 1889 shows 18,000 bushels, all of which was grown on the reservation. The corn crop for 1890 was estimated at 700,000 pounds, or more than 12,000 bushels.

The agent is making great efforts to encourage fruit growing among the Indians. As a result grapes were plucked from the vines and peaches were on the trees on the 2d day of September, 1890. Indians can not await the slow process of growth, but want immediate returns. Fruit trees grow too slowly for them.

About 1 man in 7 is a polygamist; 87 of the men have 2 wives each, and 9 have 3 each. In the neighborhood of San Carlos this practice is supposed to be a source of endless strife and bickering, but it is not so looked upon at Apache. Prostitution is fearfully on the increase among them, and, as a consequence, loathsome diseases are making great inroads. According to the testimony of the agency physician, about 1 death in 10 is caused by this dreadful scourge.

A road leads across this reservation from the towns of Wilcox and Bowie to the mining town of Globe, to the northwest. This road is frequented by a great number of unscrupulous persons, who do not hesitate to furnish the Indians with whisky and arms and ammunition. The United States government, in order to be prepared for any emergency, has 5 companies of troops stationed at San Carlos, and has also caused about 60 Indian scouts to be enlisted in the service. Four companies of cavalry and infantry are stationed at Fort Apache and 2 companies at Fort Thomas, on the east side of the reservation.

Many of the whites are distrustful of the Apaches.

POPULATION AND STATISTICS OF APACHES.

At White Mountain (males, 1,017; females, 1,104)	2,121
At Fort Apache (males, 821; females, 1,099)	1,920
Total	4,041
Occupations:	
Farmers	664
Scouts	34
Interpreter and issue clerk, 1 each	2
Children under 1 year of age (males, 97; females, 98)	195
Married	1,383
Polygamists (87 having 2 wives and 9 having 3 wives)	96
Number of Indians who wear citizens' dress wholly	11
Number of Indians who wear citizens' dress in part	1,775
Number of Indians over 20 who can read	5
Number of Indians under 20 who can read	26
Number of Indians under 20 who can write English	21
Number of Indians who can use English enough for ordinary conversation	51
Number of Indian children of school age	903
Number of dwelling houses used by Indians	6

SUPERSTITIONS AND MORALS.—Some of the Apaches have received religious impressions from the whites. They believe in evil spirits that can be persuaded by gifts or frightened away or overcome by tricks, but the good with them is a mere negative, being only the absence of evil. They are intensely superstitious. At the death of one of their number they burn the cabin, if he should die in one, and all the goods and chattels of the deceased, and kill his animals if he has any. In case of sickness the medicine man shouts, sings, and beats the tom-tom to persuade or frighten the evil spirit away. If a husband dies, the widow cuts her hair short and keeps aloof from all others for a stated time.

As a punishment for adultery on the part of the wife the nose was formerly cut off, but this practice seems to have been abandoned in later years, for on a visit among them, and after observing about 3,000 Indians, I saw only 7 women so disfigured, and they had reached or passed the middle age.

FOOD SUPPLY.—The government issues rations of salt, beef, coffee, sugar, and a little flour to the Apaches at San Carlos. The agency owns a steam flouring mill there, which is well patronized by the Indians, who bring their wheat and exchange it for flour. They commence eating their corn as soon as it is in the roasting-ear state. They raise sorghum in small quantities. They do not manufacture it, but cut the green stalks and chew them. The mesquite bush furnishes an abundance of beans, which are gathered, dried, and pounded into pulp, making a palatable and rich food. In the fall the women and children spend weeks in the mountains gathering acorns from the mountain oak. A single family will sometimes collect several hundred pounds of them. The Apaches will not eat fish.

Game is now very scarce. Occasionally a bear is found in the mountains, but it is not disturbed. The cattle that are slaughtered for their beef supply are driven to the slaughter house, and the dressing is superintended by a white employe. On such occasions the Indian women assemble in numbers and do not allow a scrap to go to waste, the viscera, vitals, and brains being taken and eaten as choice morsels. In their mode of cookery they have made little advance beyond the lowest savages.

MODE OF DRESS.—A few wear some part of civilized apparel; an exceptional few don the whole attire. A man may sometimes wear a hat, a coat, or a pair of shoes or boots, but no other article of civilized attire. The dress of the men consists usually of a pair of drawers and a piece of cloth fastened to the "gee-string" and hanging down in the

rear as low as the knees. This cloth is about half a yard in width. A similar piece hangs in front as low as the middle of the thighs. A shirt of some kind worn on the outside completes the costume. In warm weather the drawers are often omitted. Sometimes moccasins are worn and a red handkerchief is tied about the head. No toilet, male or female, is ever complete without beads. They are worn about the neck, wrists, and arms, are sewed on to the dress and moccasins, and dangle from the ears. The hair is the object of solicitude. It is usually worn long and loose, the men dividing it in the middle and combing it back, and the women and girls cutting it square in front just above the eyes, the other portion being combed back. The women smear their hair with soft clay, and then wash, comb, and dry it. The pith of the yucca cactus is pounded and macerated in water until a foam is produced similar to soapsuds. This is then used to cleanse the hair.

The raiment of the old women, who usually stay about the camps and work, is generally very poor and scanty, a skirt about the loins reaching below the knees, with a piece of cloth fastened loosely about the shoulders, being the only dress usually worn. The younger women wear a full calico skirt, reaching to the feet, and a blouse waist, with sleeves having the inevitable beads, from which is suspended a small circular mirror, protected by a disk of tin. Sometimes they indulge in the extravagance of a woolen shawl, always red, drawn tightly around the head and body.

There were 75,000 feet of lumber sawed from timber on the agency during the year ended June 30, 1890.

CRIMINAL STATISTICS OF INDIANS AT THE SAN CARLOS AGENCY FOR THE YEAR ENDING JUNE 30, 1890.

Number of Indians killed by Indians	4
Number of Indians committing suicide	1
Number of Indians killed by whites	4
Number of white persons killed by Indians	5
Number of Indians punished by civil authority for crime	15
Number by hanging	7
Number sentenced to penitentiary	8
Number sentenced for whisky selling	3
Number of negroes who have been punished	3

THE GILA RIVER AND VALLEY.—The valley of the Gila river near the southeast corner of the White Mountain reservation is from 1 to 2 miles in width. The valley grows gradually narrower to a point about 4 or 5 miles above the mouth of the San Carlos river, where it is closed by the near approach of the foothills. Only a limited portion of this valley is susceptible of cultivation, for the reason that much of the surface lies too high above the river bed for practical irrigation. The river bottom expands again at the mouth of the San Carlos and continues down the river to within a mile of the head of the Gila canyon. That portion of the bottom land extending from the San Carlos agency buildings to near the head of the Gila embraces hundreds of acres of good land and could be irrigated and cultivated (portions of it are now cultivated by the Yumas and Apaches), but it is exposed to the sudden and destructive freshets that sometimes rush down the gorges between the foothills, hence dams on the Gila must be made strong and the irrigating ditches should be carefully located and constructed. About 2,500 Indians live in the portion of the valley described. As previously stated, the Gila river is subject to sudden rises, and often sinks into the sand during the dry season. These characteristics make the raising of grain in this valley very precarious.

THE MOHAVES.—Those of the Mohave tribe of Indians who live on the White Mountain reservation are principally scattered along the Gila river on the south side from about 10 miles above the San Carlos agency down to the mouth of the San Carlos river. They live on the narrow bottom lands of the Gila river, sometimes, however, as the weather becomes warmer, removing to the hills and mesa land. Good crops can be grown on the Gila bottoms provided the water supply is sufficient. Owing to the conformation of the land, they are exposed to another danger: sometimes tremendous rains fall among the foothills, and the water, collecting in the gulches and ravines, rushes down the arroyos, washing away the soil and crops and destroying flumes and ditches. The land in a state of nature is well covered with a growth of mesquite, with scattering cottonwood trees.

STATISTICS OF THE MOHAVE TRIBE.

Males	291
Females	260
Total	551
Married	239
Single	312
Number who wear citizens' clothes wholly	30
Number who wear citizens' clothes in part	521
Number under 20 years of age who can read	28
Number under 20 years of age who can write English	22
Number who can use English for ordinary conversation	32
Number who can not speak English	519
Number of children under 1 year of age	17
Number of children of school age	99
Number of births during the year	17
Number of deaths during the year	17
Causes of death:	
Fever	7
Consumption	2
Heart disease	1
Grippe	1
Old age	1
Cholera morbus	1
Unknown	4

AGRICULTURAL STATISTICS.

PRODUCTS, STOCK, AND LAND.	Number.	Value.
Total value for the year		$5,561
Bushels of wheat raised	1,300	1,755
Bushels of barley raised	1,732	1,585
Bushels of corn raised	1,731	1,661
Tons of hay cut	40	560
Total value of live stock		29,895
Horses owned by tribe	453	18,120
Mules owned by tribe	13	845
Cattle owned by tribe	618	10,506
Bronchos owned by tribe	14	140
Sheep owned by tribe	128	256
Domestic fowls owned by tribe	72	28
Acres cultivated	400	
Acres under fence	450	
Rods of fencing built during the year	80	
Cords of wood cut	750	4,500
Product of Indian labor sold to government		6,565

CONDITION OF THE MOHAVES.—The habitations are rude in the extreme. A few posts in the ground, with brush set up about them and some crosspieces thrown on the top, suffice to partially intercept the sun's rays. This is the summer habitation. A low hut close by, with a piece of duck or sheeting to protect them against rain, generally suffices for winter. A few plaster up the sides of the hovel and cover the top with mud. Some of the members of the tribe own sheep. They do not spin or weave the wool, but keep the sheep for the flesh only. Like the Apaches and Yumas, they are filthy in their habits, feeding upon the offal of slaughtered animals and eating various kinds of vermin.

REMARKS.—Only a few of this tribe wear citizens' dress, the great majority still adhering to the Indian costume, perhaps because of poverty. The women usually wear a calico skirt, reaching to the ankles and fastened about the hips, and a blouse or tunic covers the upper portion of the body and arms. The old women seem to be almost destitute of modesty, which to some extent characterizes the younger class of women, and a scant piece of cloth pinned or tied around the shoulders is usually the only upper garment or covering. The women may be seen carrying immense loads of hay, fodder, wood, or provisions. They also provide water for the family, often carrying 5 or 6 gallons on their backs for a long distance. Baskets in the form of an olla, ingeniously made from willow and grass, are made to do the duty of pails or other water vessels.

Like most other Indians the Mohaves are fond of strong drink. They manufacture tiswin from fruit or corn and indulge in a spree whenever they can. Prostitution is becoming quite common among them, and venereal diseases are becoming widespread. These two causes tend to diminish the vitality of the tribe, and they are scarcely maintaining their position as to numbers.

As the Mohaves occupy a portion of the White Mountain reservation with the Apaches and Yumas, the remarks concerning temperature, rainfall, and irrigation under the head of Apaches will apply to the Yumas and Mohaves. Rations are issued to them the same as to the Apaches.

YUMA TRIBE OF INDIANS.—A remnant of this tribe lives on the White Mountain reservation near the San Carlos agency, on the south side of the Gila river. They speak the Navajo language and bear a very close resemblance to that tribe, with which they often intermarry.

Temperature, rainfall, and irrigation, have been fully discussed under the head of Apaches, and the tribe has made about the same progress in every respect as that made by the Apaches.

The following tables show the amount of agricultural products and other statistics:

STATISTICS OF THE YUMAS.

Males	128
Females	112
Total	240
Occupations:	
Farmers	61
Scouts	16
Blacksmiths	1
Total	78
Married	97
Single	143
Polygamists, each with 2 wives	2
Number who wear citizens' dress wholly	15
Number who wear citizens' dress in part	205
Number under 20 years of age who can read	9
Number under 20 years of age who can write English	7
Number who can use enough English for ordinary conversation	10
Number of children under 1 year of age	6
Number of Indian children of school age	51

AGRICULTURAL STATISTICS.

PRODUCTS, STOCK, AND LAND.	Number.	Value.
Total value for the year		$3,900
Bushels of wheat raised	842	1,136
Bushels of barley raised	2,068	1,654
Bushels of corn raised	864	830
Tons of hay cut	20	280
Total value of domestic animals		20,007
Horses owned by tribe	308	12,320
Mules owned by tribe	4	260
Cattle owned by tribe	431	7,327
Sheep	11	22
Domestic fowls	197	78
Acres of land cultivated during the year	200	
Acres under fence	250	
Cords of wood cut	300	1,800
Product of Indian labor sold to the government		3,747

MORAL CONDITION.—The Yumas are peaceable and inoffensive. They are not often accused of theft, but they are inveterate gamblers, often going to the gaming ground on one pony, leading another, and perhaps returning on foot. The men waste much of their time in idleness. Prostitution seems to be alarmingly on the increase, and venereal diseases are growing more and more prevalent. Of the 5 deaths recorded for the year ended June 30, 1890, 2 were caused by syphilis.

DWELLINGS.—They live in the same kind of huts that have protected them for many generations. Some posts set in the ground, with poles and brush laid transversely on the top, serve as a shade during the hot weather. A smaller one close at hand, covered with willows and dirt, or possibly a piece of canvas, protects them during the more inclement season. The inside is destitute of all furniture except that of the most primitive kind.

RELIGION.—They seem to have no forms or objects of worship. They are ignorant and superstitious. It is said that the hooting of an owl or the barking of a coyote inspires them with terror, and report has it that they never kill the one nor the other. They do not believe in a good spirit, but are always intent on driving away evil spirits, which cause them all their unhappiness. For example, health is not brought about by any good spirit, but sickness is occasioned by the presence or instrumentality of an evil spirit that must be propitiated or frightened away by noises, incantations, or importunity. They do not believe in a continued future state of existence, but in

their imagination the dead hover about for a time, and are eventually forgotten. There is no account of any christian missionary among any of the tribes of this reservation.

RATIONS IN ARIZONA.—The Yumas, Mohaves, and Apaches, located at the San Carlos agency, draw rations from the government, distributed weekly.

The agent was buying beef cattle in the open market to supply rations. The practice was to have the steers driven into the corral on Wednesday evening of each week. They were weighed and slaughtered on Thursday morning and cut up and distributed on Thursday afternoon and Friday morning. The quantity issued per person was 1.5 pounds. Three lots of cattle weighed in as many weeks would be classed as third-class steers in Iowa, their average weight being about 940 pounds. They appeared to have been driven hard, apparently having had scant feed.

The Pimas and Papagos raise and kill their own cattle. Some of the Pimas are good butchers. They furnished the agency and school at Sacaton with beef.

SUGGESTIONS AS TO THE ARIZONA INDIANS.—In regard to the future Indian policy, I would suggest that good, practical, reliable men be sent among the agency Indians to instruct them in farming and stock raising. Especially should they be encouraged to grow alfalfa, with which to feed cattle and horses. Their ponies are small, with their buttocks and necks degenerated by careless breeding and hard usage. Medium-sized horses should be sent among them for breeding purposes. Some large horses have been sent out for that purpose, but for obvious reasons they were but little used.

My opinion is that the Indians on the Salt River, Gila River, and Papago reservations should be encouraged to give more attention to cattle raising, as they are but a few miles from railroad transportation and could ship their cattle if they were fat. Almost all of the men are natural herders. The government would gain by giving individual Indians small bands of cattle and agricultural implements to those who want to learn farming.

As to army control, I venture the suggestion that 200 mounted Indian scouts, officered by efficient white men, would preserve order among the Apache tribe much better and vastly cheaper than the garrisons that are maintained there at this time. If they are to remain, however, I would move them just outside the reservation. On the other hand, the present garrisons are great consumers of food and produce, and the camps furnish a ready market for many things produced by the Indians, but I believe the day is past when a large force of soldiers should be maintained on reservations.

NAVAJO AGENCY.

Report of Special Agent WALTER G. MARMON on the Indians of the Navajo reservation, Navajo agency, New Mexico, and Apache county, Arizona, March, April, and May, 1891.

Name of Indian tribe occupying the Navajo reservation: (*a*) Navajo.

The unallotted area of this reservation is 8,205,440 acres, or 12,821 square miles. The outboundaries and some portions of the reservation have been surveyed and subdivided. It was established, altered, or changed by treaty of June 1, 1863 (15 U. S. Stats., p. 667), and executive orders October 29, 1878, January 6, 1880, and two of May 17, 1884. (1,769,600 acres in Arizona and 967,680 acres in Utah were added to this reservation by executive order of May 17, 1884, and 46,080 acres in New Mexico restored to public domain, but again reserved by executive order April 24, 1886.)

Indian population June 1, 1890: 17,204, including roaming Navajos and children of school age hid away.

The Navajo agency is in New Mexico, but the reservation extends into Arizona as well as into Utah. It is convenient therefore to give some particulars as to the reservation as a whole under Arizona. (*b*)

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census

b The following letter, under date of August 2, 1891, was written by Surgeon Washington Matthews, United States army, Fort Wingate, New Mexico:

"I know of no reliable estimate of the number of the Navajo tribe since they were released from captivity at the Bosque Redondo (Fort Sumner) in New Mexico. During their captivity reports of the War and Interior departments at that time gave accurate enumerations of these people. Very few escaped captivity. During their stay at the Bosque their numbers were greatly reduced by disease. Since their return from captivity to their own lands they have undoubtedly increased steadily until about 2 years ago when in one winter some 800, it is estimated, died of a disease of the throat, the precise nature of which I can not learn. I was not here at the time Since that epidemic has passed away they have been doing well again. All statements as to their population made in the last 20 years are conjectured.

"There is little need to ask what we will do with the Navajos if they lose their reservation. 'How shall we locate them then' ? you inquire. Under the ground instead of on top of it, is the only reasonable answer I can frame. Unless mines are found in it, the Navajo reservation will probably never sustain as many white men as it now sustains Indians. If good mineral deposits should be found in the Carrizo and Tuincha mountains, where prospectors have recently sought for them, the Navajos will, of course, lose their lands and herds in a very few years and become vagabonds.

"Of the Navajos it can be said that they are neither too proud nor too lazy to work, but are willing to earn money at any sort of labor they can find. When the Atlantic and Pacific railroad was built through this country, 10 years ago, much of the grading was done by Navajo laborers, and white men working on the line with them have told me that they liked them as companions 'on the job'; that (unlike Chinamen) they kept up prices, and were agreeable fellows to work with. We have employed them at Fort Wingate in making adobes, digging excavations, etc., and have, strange to say, found them more satisfactory laborers than the Zuñi Indians. Before the Indians who once camped around here were compelled to go on their reservation they performed all manner of domestic services for us. I have often seen a stalwart warrior work all day at a washtub for $1, and when he was in no real need of the money, and intended, perhaps, to devote it to no higher purpose than staking it on a game of monte. Many of them are inclined to be provident. I believe if they knew how to bank or accumulate money they would do it; but apart from the increase of their herds it is difficult for them to amass property. One way they have is in covering their persons, bridles, saddles etc., with silver ornaments. This is done, not so much for purposes of adornment, as for a means of accumulating what Mr. Wemmick calls 'portable property'. One provident Indian silversmith has now deposited in my safe $165. They are said to be inclined to steal from one another, and it is necessary that portable property should be kept well in sight. For myself, I must say I have never had a Navajo steal anything from me though I have given them every chance to do so. As you know the Navajos are well-to-do, self sustaining, and prosperous. I have rarely known one to beg.

"There is no notable physical deterioration as yet among the Navajos. Their general health and power of resisting disease seems to me as good now as when I first came among them, 11 years ago.

"Consumption and scrofula those worst enemies of reservation Indians, have not yet troubled the Navajos."

WHITE AND NAVAJO INDIAN COUNCIL, FORT DEFIANCE, ARIZONA, APRIL 20, 1891.

Be-seuta-begai. Kaiga-begai. Dan Dubois. Soldow. Hosteen Yaga. Frank Walker, interpreter. Beochita. Juanico (Hosteen Hoskai). Chee, interpreter.
Col. W. G. Marmon, special agent. Mrs. Shipley. A. D. Shipley, agent. Manuleto. G. W. Parker, agent. Amelia. Col. John Donaldson, special agent.
Vinnie Craig. Maggie Dubois.

NAVAJO RESERVATION.

The Navajo Indians claim that they came from the north to this region before the advent of the Spaniards, at a time when the ancestors of the modern village Indians yet occupied many of the cliff buildings. The names of the bands or clans are as follows: "Man that went armed", "Black sheep", "Close to stream", "Big water", "Meeting of the water", "Blackwood", "Leaves", "Red bank", "Band that escaped".—D. L. SHIPLEY, United States Indian agent.

The Navajos have inhabited the mountains and plateaus of Arizona and New Mexico between the San Juan and Little Colorado rivers ever since they were discovered. By their contact with the progressive Pueblos the Navajos have acquired many useful arts, among them spinning and weaving. Their blankets, woven in looms, are of great excellence, and bring prices ranging from $25 to $100. They cultivate the soil, raising large quantities of corn, squashes, and melons. Colonel Baker, United States army, in 1859 estimated their farms at 20,000 acres; their agent's report for 1875 places the cultivated lands at 6,000 acres. Their principal wealth is now in horses, sheep, and goats, having acquired them at an early day and fostered their growth, so that they now count their horses by the thousand and their sheep by hundreds of thousands. Notwithstanding the excellence of their manufactures, their houses are rude affairs, called by the Spaniards jackals and by themselves hogans, being small, conical huts of poles, covered with branches in the summer and in winter with earth. Like the Apaches, they made incessant war on the Mexicans, who made many unsuccessful attempts to subjugate them. The expeditions against them on the part of the United States by Doniphan in 1846, Wilkes in 1847, Newby in 1848, and Washington in 1849 were practically failures. Colonel Sumner established Fort Defiance in 1851, but was forced to retreat, and all other attempts to subdue them were defeated until the winter campaign of 1863, when Colonel Kit Carson killed thousands of them and compelled the remainder to remove to the Bosque Redondo, on the Pecos river, where 7,000 were held prisoners by the government for several years. In 1868 a treaty was made with them under which they were removed to Fort Wingate, and the following year they went back to their old home around Fort Defiance and the Canyon De Chelly, where a reservation of 5,200 square miles was assigned them. They came back reduced in numbers and subsisting on the bounty of the government; no stock, save a few broken-down, sore-backed horses, a few sheep and goats, not to exceed 10,000 in all; the unhappy remnant of the once most powerful tribe of the southwest, only thankful for the boon of being allowed once more to return to the land of their forefathers. A count made in 1877 put their number at 11,768,3,000 of whom were said to come directly under the civilizing influences of the agency. In 1877, although they produced largely, they were dependent upon the government for two-thirds of their subsistence. In 1890, 11,042 (enumerated) Navajos lived on that portion of the Navajo reservation in Arizona, 5,169 in New Mexico, and 993 in Utah or roaming. They are entirely self-sustaining. They are a forcible illustration of the success of the Indian as a herder.

In July, 1869, in accordance with one of the stipulations of the treaty of 1868, a survey was made establishing the boundaries of the original Navajo reservation—61 miles east and west by 84 north and south, the north boundary being the north line of Arizona and New Mexico, the reservation lying almost equally in the above-named territories. At the same time the valleys were laid off into townships and subdivided into sections, preparatory to locating the Indians on lands in severalty in compliance with another section of the treaty.

In November of 1869 a count was made of the tribe in order to distribute among them 30,000 head of sheep and 2,000 goats. Due notice was given months before, and the tribe was present. The Indians were all put in a large corral, and counted as they went in. A few herders, holding the small herds that they then had bunched on the surrounding hills, were not in the corral. The result of this count showed that there were less than 9,000 Navajos all told, making a fair allowance for all who had failed to come in. At that time everything favored getting a full count; rations were being issued to them every 4 days; they had but little stock, and in addition to the issue of sheep and goats there were also 2 years' annuities to be given out. The season of the year was favorable, the weather fine, and they were all anxious to get the sheep and goats and annuities. Once since there was another issue of 12,000 sheep. Whatever they now have of live stock more than that number is due to their own care and labor.

The original reservation, which comprised about 5,000 square miles in 1869, has been increased from time to time, until now it aggregates 12,821 square miles; besides, Navajos in fact occupy the greater portion of the Moqui reservation, containing another 5,000 square miles. Even this scope of country is not sufficient. Navajo settlements can be found from the Big Colorado river on the west to within 20 miles of the Rio Grande on the east, from the San Juan river on the north to the Dahl and Gallinas mountains on the south—an area of country fully 250 miles east and west by 200 miles north and south. Over this immense area they tend their herds and on portions of it raise their crops, and are as peaceable and honest as the majority of the people who surround them.

TOPOGRAPHY AND RESOURCES.—Fort Defiance, the agency for the Navajos, is situated in Arizona, 6 miles north of the south boundary of the reservation. A never-failing stream of water flows through Canyon Bonita and through the agency lands and forms a junction with Black river about 1 mile south from the agency. The soil in this locality is very rich and produces all kinds of grain and vegetables in great profusion. A number of Indians

are settled in the vicinity of the agency, and do a little farming, very crude, and with no system. Black river valley, lying just east of the agency, is a narrow, fertile tract 25 or 30 miles long. It could be made very productive, and has sufficient arable land to furnish farms for fully 100 families. Black river would furnish sufficient water for irrigation if properly stored and saved. Small grains, wheat, rye, and barley, fall sowed, would do well; also corn and vegetables and some kinds of fruits. There is not a fruit tree at the agency. Even a few cottonwood trees planted by the troops while there have been used up or have died from ill use. North of the agency, in the vicinity of Washington pass and west of the Tunitcha mountains, there are streams abounding in fish and containing sufficient water to irrigate all the arable land in that section. A few families are settled along these streams, and do a little farming, raising the finest quality of wheat, corn, beans, pumpkins, squashes, and melons.

This section is finely timbered, pine, oak, piñon, cedar, and aspen being in abundance. This could be made a farming as well as a grazing country. Sixty miles north of the agency and south of the Carrizo and west of the Tunitcha mountains is another fine valley, the Lu-ki-chu-ki, through which runs the Lu-ka-chu-kai or Carrizo creek. A number of families are settled along this river, who raise wheat, corn, and vegetables. There are several peach orchards. In this section many of the Indians have built good stone houses and more are anxious to follow the example set them. They complain that they can not get lumber for roofs, doors, and windows. This valley is over 30 miles long. The river running through it empties into the De Chelly or into the Chinlee river. There is a store on this stream, near Round Rock. The traders there say they will buy 200,000 pounds of wool this season. Thirty miles east, at Sa-lee, is located another store where the traders expect to buy 25,000 pounds of wool this year, outside of the pelt and hide trade. The Carrizo country, lying to the north, is broken and mountainous. This range runs east and west, with numerous small streams and valleys both to the north and south, where some farming is done, but it is principally a grazing country.

The Carrizo mountains are said to be rich in gold and silver ore, and the nomad miners threaten to go in and take possession, causing not a little apprehension to the Indians and the authorities. I would respectfully recommend that a commission be appointed to investigate this matter and satisfy the government whether this is a valuable mineral country. That fact established, then treat for it; but in the meantime allow no intruders, even if it be necessary to quarter a company of troops there permanently.

The Chinlee valley lies about 30 miles west of the agency, and is from 1 to 3 miles wide and fully 60 miles long. The climate is mild; altitude about 5,000 feet. The soil is very fertile, and will produce every variety of grain, vegetables, or fruit of the most favored localities. This valley is covered with old ruins. There are probably 200 families who do a little farming in this valley. The rivers De Chelly and Chinlee, which form a junction about 30 miles north from the south boundary of the reservation, furnish abundance of water for all purposes of irrigation. In Canyon De Chelly are many peach orchards. These were cut down during the war, but grew again from the roots, stronger and better than before. Here they raise corn and melons, and here the Indians from the mountain districts gather to feast on the good things the toil of the Indian husbandman provides. The trader at Pueblo, Colo., stated that some years he bought 200,000 bushels of corn from this valley, and could have bought more if he had needed it.

The Chuski valley lies east of the Chuski and Tunitcha range, about 15 miles east of the agency, is from 12 to 20 miles wide, has abundance of fine soil, and is irrigated in the spring by the numerous streams running from the ranges just mentioned and the melting snows from the mountains. There is an unusually large rainfall for this country. This is the corn valley. In 1869, while surveying a line 12 miles north and south, we were in a cornfield the whole way. This was in August, and the stalks were higher than men's heads and the ears of corn a foot or more long. The altitude is about 5,000 feet. The Chuski and Tunitcha mountains, with an elevation of from 7,000 to 10,000 feet, form the western boundary. This valley extends from the south boundary of the reservation to the San Juan river on the north, a distance of more than 70 miles. Numerous springs of good water are scattered through it and along the foothills on the west. The mountain summits are covered with pine timber, many small lakes of clear water, and abundant grass. The slopes are covered with pine, cedar, and oak suitable for fuel and fence posts. In many of the small valleys coming down from the mountains are to be found farms and some peach orchards. Twenty acres of agricultural land here, with irrigation and properly farmed, would be sufficient for one family. What is true of this valley is also true of the Chinlee, Black river, Lu-ki-chu-ki, Sa-lee, and all the other farming localities. All these valleys are covered with old ruins, and bear evidence of having at some time long past supported a dense population.

To the north and west of the agency, as far as the San Juan river on the north and the Big and Little Colorado rivers on the west, lies a vast extent of broken and mountainous country cut up by deep canyons and washes, with small fertile valleys and wooded table land, sandy wastes, and volcanic ridges and peaks, many springs, and an occasional running stream. This wild section is the home of many Navajos, who farm in the valleys and pasture their flocks of sheep and goats and herds of horses and cattle. Here they live from year to year in undisturbed peace, very seldom visiting the agency. They seem to be prosperous; their herds are increasing. Here are found fine horses and herds of cattle. The climate is salubrious and, while not a farming country in the true sense, all crops grow and do well. The nearest trading stores to this section are at Round Rock on the east and at Moencopie

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NAVAJO HOGAN OR HOUSE.

NAVAJO RESERVATION, ARIZONA, SEPTEMBER, 1891.

NAVAJO FAMILY WITH FLOCK OF SHEEP.

NAVAJO RESERVATION, ARIZONA, AUGUST, 1891.

and Blue canyon on the west. The Navajos are said to be hospitable and always glad to meet white people, yet no agent has visited them. They seem to be, as it were, working out their own salvation as best they may. The trader at Round Rock stated that a large proportion of the wool he buys comes from this section. Away in the far northwest it is reported that rich minerals exist. In this section, west of the De Chelly river, garnets, amethysts, opals, and other beautiful stones are found in great numbers. Although geologically speaking this locality is diamond bearing, no diamonds have as yet been found. In the territory of Utah and just south of the Colorado river are located the famous Navajo mountains, supposed to be rich in gold and silver, but jealously guarded by the Navajos and some Piutes who live in that section.

Off the Navajo reservation to the west, over the greater portion of the Moqui reservation southwest to the valley of the little Colorado river, and beyond to the San Francisco mountains to the west, the Canyon Diablo and the Sunset mountains on the south, are many settlements of Navajos who do a little farming, but who are for the most part stock raisers. A few have made permanent locations and desire to secure title to the land. The same is true of those who live south and east of the reservation in New Mexico, in the vicinity of the Alamocita, 60 miles south of Laguna, where there is a settlement of about 100, who have built good houses and located their land. At the Canyon Cozo, 15 miles northeast of Laguna, about 20 families have filed on land; they have good houses, have constructed a large reservoir, and are living as their neighbors do. In Water canyon, 10 miles north of Cubero, are located 5 or 6 families; in the vicinity of San Mateo are others. North of Chaves Mariano a band numbering some 200 or 300 are anxious to locate and obtain patent for the land. At Rameh, south of Fort Wingate and east of Zuñi, and in the Chaco canyon and that vicinity, are settlements of Indians who farm a little and are making progress in the civilized manner of living.

There is within the limits of this reservation as large a proportion of arable land suitable for the cultivation of all the ordinary grains, vegetables, and fruits as can be found elsewhere in New Mexico or Arizona, excepting the Rio Grande valley. The greatest altitude does not exceed 7,000 feet, and the lowest is 4,000 feet. The climate is equable, and except in the heights the cold is not more severe than in the upper Rio Grande as far south as Socorro. The rainfall and snow is greater than in many other farming sections in southern Utah and southwestern Colorado. In higher altitudes the snowfall and cold are less than in northern Ohio, and fall grains, wheat, rye, and barley, and the hardier fruits, such as apples, would do well. A good system of irrigation is required.

HOUSES.—The common winter habitation of the Navajo is a sort of mud-and-stick structure in the form of a Sibley tent, made by placing 3 or 4 strong forked poles in the ground at an angle at equal distances, which are locked together at the top, while smaller poles are laid against these at an angle of 45°, the spaces being covered with bark or sticks, and the whole covered with dirt. A doorway opens to the east. A blanket is used to close it, dropping down from the top. The doors are about 2 feet wide and 4 feet high. An aperture is left in the top for the escape of smoke. The fire is built in the center of the "hogan", as the house is called. Hogans are made of different sizes, according to the number of people in the family. In the summer they generally construct a shelter of boughs; some of the well-to-do buy wall or officers' tents and use them. These tents, pitched amid the trees on some distant hill and suddenly seen, along with herds of sheep and horses in the distance, make up a scene very refreshing to a hungry traveler and a jaded horse.

Many are building good storehouses, particularly in the farming localities. This is notably so in the Chuski, Lu-ki-chu-ki, and Chinlee valleys and Canyon De Chelly. The generally accepted idea that the Navajos, on superstitious grounds, will not live in houses is fallacious. Many of them are anxious to build houses and live like white people. One clan, the Kin-e-a-nies, say that a long time ago their forefathers lived like the white people. The word Kin-e-a-nie means those who live in houses, being derived from the word "kin", which means houses.

INDUSTRIES.—The principal industry of this tribe is raising sheep, goats, horses, and cattle. I shall give only the return of census district No. 9, which I enumerated: (*a*)

Sheep and goats	247,687
Horses	13,665
Mules	308
Burros	441
Cattle	1,259
Population of district	2,313

The Navajos are successful stock raisers. Careful and patient, they guard their flocks most jealously. The men and larger boys look after the horses, and the women and girls and smaller boys, as a rule, take care of the sheep herds. They are now emphatically a pastoral people. They have sufficient water, abundance of good grass, plenty of good protection for herds, and a mild climate. It is estimated that the wool clipped this year will approximate 1,500,000 pounds, outside of sheep and goat pelts.

They own but comparatively few cattle, and these do well. Their horses, as a rule, are not large, although in the northwest, toward Utah, they raise fine, large horses, crosses from stock obtained from the Mormons. They delight in horse races.

a The Report of the Commissioner of Indian Affairs, 1890, pages 472-473, gives for the whole Navajo reservation: 30 acres cultivated by the government, 8,000 acres by Indians; 100 rods of fence made during the year; 3,000 Indian families engaged in farming or other civilized pursuits, 500 bushels of wheat, 100 bushels of oats and barley, 30,000 bushels of corn, 200 bushels of vegetables, 197,000 pounds of pecan nuts produced; $268 earned by freighting; value of products of Indian labor sold, $180,000; stock, 250,600 horses and mules, 1,000 burros, 6,000 cattle, 700,000 sheep, and 200,000 goats.

AGRICULTURE.—This industry takes the second place; large quantities of corn, wheat, pumpkins, squashes, melons, and beans are raised. Their mode of farming is of the crudest kind; but few use plows. Fruit trees do well here. Many of the Navajos are ready and anxious to become farmers as well as stockmen.

WEAVING.—The art of weaving blankets, belts, cloth for women's dresses, footless socks, leggings, and ties is carried on to a great extent. Women do this work and do it well. The Navajo blanket has a national reputation. Their looms are very crude in construction, and consist of 2 upright posts set in the ground 5 or 6 feet apart and reaching 7 or 8 feet above ground, with a ground piece to which the work is attached, and a similar piece fastened to the posts above, to which the other end of the warp is attached. The figures are all worked in by hand. A large blanket with many designs will require the steady, patient toil of 1 woman often 2 or 3 months to complete. Blankets rate in price from $1 to $100, according to size, quality, and intricacy of design. They dye their own wools; buy zephyr, bayetta, and other grades used in making the finest blankets. There are always 1 or more blanket makers in each family.

BLACKSMITHING AND SILVERSMITHING.—There are numbers of expert workers in iron, who make bridle bits; and workers in silver, who make ornaments of all kinds worn by the people, as well as ornaments for bridles and saddles. Some bridles are valued at $75 and $100 each, and have over $50 in silver upon them. There are saddlers among them who make a very serviceable saddle, from the saddletree to the last strap, as well as bridles and halters. They are ingenious and quick to learn, and certainly do remarkably well for persons whose opportunities have been so limited. They, as a rule, are good workers, quick in their movements, and soon attain proficiency in suggesting improvements on their methods of industry.

SCHOOL.—One of the provisions of the treaty of 1868 was that for every 30 families a schoolhouse should be built and a teacher furnished. Up to date there is but 1 school on the reservation, and that is a boarding school at the agency, with some 50 or 60 children. The boarding school at Fort Defiance, appears to be in fair condition. The number of pupils is small, which is due mainly to the fear among the Indians that their children will be taken off to Grand Junction or some other distant school without their knowledge or consent. The Navajos are anxious to have their children educated, but ask that schools be established on their reservation in compliance with the treaty of 1868.

Farming in Kansas and Pennsylvania is different from the kind required in New Mexico and Arizona, and they ask that a model farm be established at each of these schools, where all kinds of fruits, vegetables, and products may be raised, that there their children may be taught practical farming, where the parents may visit and see and learn for themselves. They say their medicine men are of little account, seldom cure them, and they would like to have a white doctor at each of these schools, or in their different valleys, who would visit them and cure them. They have faith in the white man's medical skill and in his medicines. Diphtheria, 3 years ago, was brought among them and is still raging; many have died.

IRRIGATION.—There is no system of irrigation that merits the name on this reservation. There was some work of this kind attempted 3 or 4 years ago, but it amounted to nothing.

POLICE.—I have had an opportunity to see the workings of this system and have to say that a police force properly selected, fairly paid, and under good discipline and discreetly and vigorously used would be a great power for good in the hands of the agent. A good reliable white man on a liberal salary should be engaged as chief of police. This force should be under strict discipline and subject to the same rules as govern the military. Often the agent needs a little physical power to fall back on. His police force should be that power. The best men should be put on the force.

THE LIQUOR TRAFFIC.—The liquor traffic is carried on to some extent to the east and south of the reservation. The civil authority fails to root out the evil. Navajos buy whisky by the keg, and then they come on the reservation and retail it out. The majority of the Indians are opposed to the traffic, but are powerless to stop it.

MINERALS.—Good coal veins crop out along the south boundary of the reservation in New Mexico and extend up to San Juan river on the east. The coal belt lies along the east side of the Chuski valley. A number of mineral and warm springs are situated in the same valley, in the vicinity of Bennetts peak. Placer gold is found along the San Juan river, but is what miners call "flour gold", and can not be saved. Some iron crops out in Washington pass and in the Carrizo mountains, where rich veins of gold and silver are also said to exist. In the vicinity of Ewells camp, 12 miles north of the agency, peridots and garnets are found, the former of large size, the latter very small, but many of them when cut are beautiful.

TIMBER.—The Navajo reservation is divided by 2 ranges of mountains into 3 valleys and 2 watersheds. The Chuski, Tunitcha, and Carrizo form a continuous chain on the west of the Chuski valley, from the south boundary almost due north for 40 miles, then in a northwesterly direction to the De Chelly river near the north line of Arizona. This range is fully 100 miles long. The Canyon De Chelly range extends south between the Chinlee valley and the Bonita and Black river valleys almost to the line of the Atlantic and Pacific railroad. These ranges are heavily timbered with yellow and spruce pine, cedar, piñon, oak, and aspen. The agency sawmill, situated 10 miles northwest of Canyon Bonita and in the edge of one of these belts, turns out an excellent

MANULETO.

CHIEF OF THE NAVAJOS.—ARIZONA, 1891.

(T. H. O'Sullivan, photographer.)

ARIZONA.

NAVAJO WOMEN WEAVING A BLANKET.

quality of lumber. Very nutritious grass grows in abundance on the slopes, and here is the pasture ground of many herds.

RUINS.—Old ruins of towns are found in every valley and almost on every hill. Some are but mounds of stone and earth with a faint semblance of ever having been human habitations, others are in a fair state of preservation, but all bear unmistakable traces of antiquity. The most noted are found in the Canyon De Chelly. These cliff dwellings were built in clefts in the perpendicular walls of the canyon from 50 to 500 feet above its level. They have been investigated by various scientific expeditions, including those reporting to the Bureau of Ethnology of the Smithsonian Institution.

BURIAL RITES AND CUSTOMS OF THE NAVAJOS.—Usually when one of their number dies the body is bathed in water in which some herbs and barks have been steeped; then it is clothed with the best garments obtainable; the hair is washed and neatly done up, and such ornaments as are usually worn are placed on the body, which is then wrapped in blankets and buried in a grave dug in the hogan where the body lies. Sometimes the sepulcher is a cleft in the rocks walled up and covered with stones. Often horses are killed on the death of a Navajo, but the custom is growing into disfavor with many of the tribe. One custom is generally observed upon the death of an inmate of a hogan; a door is opened at the west side and all the furniture and blankets are taken out that way and the people go in and out by that door, the one to the east being tabooed. While they have a great dread of dead people, it is not as great as is often pictured, and in fact not more than will frequently be found among white people.

MARRIAGE.—The first question when a proposal of marriage is made is that of the amount of dowry. This is usually decided and arranged by the near relatives of the two parties, and is finally ratified by them if satisfactory; if not, it is rejected. The woman is free to act; she owns her horses, cattle, and sheep. What the bridegroom pays at the marriage he can not afterward touch; it belongs to the woman and her children or, if she should die, goes to her own people where there are no children. She has the same right to leave the husband that he has to leave her, and she does not hesitate to use it when she deems the cause sufficient; and when she goes she takes all her belongings as well as her children. The principal causes for separation are adultery on the part of either, jealousy, and incompatibility of temper; and often, when a man takes a new wife without the consent of the first, the old one quits him.

POLYGAMY.—Polygamy is practiced to some extent. The women have a good deal to say in this matter, and as a rule they are averse to the practice. Sometimes an Indian will marry a widow with one or two daughters, and he will marry the daughters when they are old enough; or a man will take two sisters; but the practice is not approved by the majority, and its devotees do not care to have white people know that they practice it.

HEALTH.—The tribe generally enjoys good health, and has increased largely in numbers since the return from Fort Stanton. Around the military fort and the railroad towns some gypsies can be found among the class who live near, but out in the farming and pastoral districts there are very few of them. The Indian blood is here kept pure. These Navajos are unusually free from syphilis.

MEDICINE MEN.—These men are few in number and are losing their power and influence. They, as religious priests, have carefully fostered all the tribal traditions, deal in all that is mysterious, and seek through mysterious influences, superstitions, and bigotry to rule the people. The tribe has but little respect for them now. Their influence is nearly gone. Their skill as physicians is not great. They have a knowledge of herbs, and a rude kind of surgery which experience has taught them, but all the men and women carry their medicine bags, and know the value of many of the herbs and roots. It is claimed that they can cure syphilis and rheumatism by means of herb teas and the sweat house.

CHIEFS.—In 1860 there were 12 clan chiefs and 24 subchiefs who signed the treaty. Of these clan chiefs only Manuleto and one or two others remain. The chief's influence is weak and almost gone. This is due in a measure to the scattered condition of the people. The clans number 12, some authorities claim but 11, while others think there are a few more.

INDIAN COURTS.—A properly constituted court for the trial of Indian offenses would be of much service and a source of great assistance to the agent, and if conducted as it should be would serve to teach the tribe the white man's manner of dealing out justice and give them an idea of law and legal procedure, something that they will have to become acquainted with in the near future. Nothing of this kind is in operation at this agency as yet.

AGENCY BUILDINGS.—With the school buildings, which are very fair, are the original houses put up by the troops under General Canby along in the fifties. Some of them have been pieced up, with new roofs. The old corral that did duty in 1869 to hold the Navajos when they were counted is the only corral now in use, and here the agency cattle herd is penned. The stable is good enough of its kind; it has been built recently.

The agency should be removed to the Lu-ki-chu-ki or the Sa-lee valley, to the San Juan river, or some other good locality. It would be better for the school, better for the agency, and better for the Indians.

ENLISTMENT.—The enlistment of Navajos in the regular army has been successful.

RELIGION.—The religious belief of these people is made up of a conglomeration of traditions, superstitions, and self-evident truths. Faith, hope, and charity are of their belief. They think their religion not infallible.

MOQUI PUEBLOS OF ARIZONA AND PUEBLOS OF NEW MEXICO.

The Pueblo Indians have attracted great interest on the part of scientific individuals and societies in recent years. Their dwellings are in Arizona and New Mexico. Those in Arizona are known as Moquis. Such general characteristics as pertain to the Moqui Pueblos in Arizona and the Pueblos of New Mexico may be fitly sketched before giving the specific accounts for each locality.

Under the Spanish occupation, the triumph of the church was the triumph of the state, because the two were blended.

The mission usually consisted of church, school, and abode of the clergy. The mission was the central power and government for the whole establishment. The other incidents of a mission were the presidio, with a military governor for the protection of the church and its clergy and the defense of the country about; the castillo, a covered battery near the presidio; the pueblo or village, usually composed of soldiers who had served out their time in the presidio, and either had Spanish or Mexican wives or were intermarried with Indian women.

When the Indians were found in villages or communities the Spaniards called them "naturales" or "pueblos", natives of towns, as, for illustration, the Pueblos of Arizona and of New Mexico; when in tribes, "salvajos" or barbarous Indians (Indios barbaros). The tribal Indians were gathered up by the military, brought to the mission, and turned over to the church. The pueblo or town of the Indian was frequently taken into possession by the church and a mission established, the native name of the town or pueblo disappearing in that of a saint.

Failure of Spain to control the Pueblo Indians.—Spanish power passed away in Arizona and New Mexico after a struggle of 280 years. The Pueblos are to-day, in many things, almost as the Spaniards found them. As a study of the development and strength of institutions largely local and self-developed, their economics and habits will repay investigation.

Names of the Pueblos at several periods.—In the historical works of Hubert Howe Bancroft (volume 1, pages 526–528) is an abridged account of the expeditions of the Spaniards to Arizona and New Mexico, beginning with that of Marco de Niza in 1539 and with Coronado's expedition in 1540–1542 from Mexico, following the glowing reports from Cabeza de Vaca of the De Narvaez expedition, and giving the names of the pueblos in New Mexico. Some of the names given are of Mexican towns of quite recent origin, and in all 26 in number. The present Moqui pueblos in Arizona, except Oraibi and Tewa, are not known by such names, either by the Indians or by white people.

The non-nomadic, semicivilized town and agricultural peoples of New Mexico and Arizona, the second division of this group, I call the Pueblos, or "townspeople", from "pueblo" (town, population, people), a name given by the Spaniards to such inhabitants of this region as were found when first discovered permanently located in comparatively well-built towns.

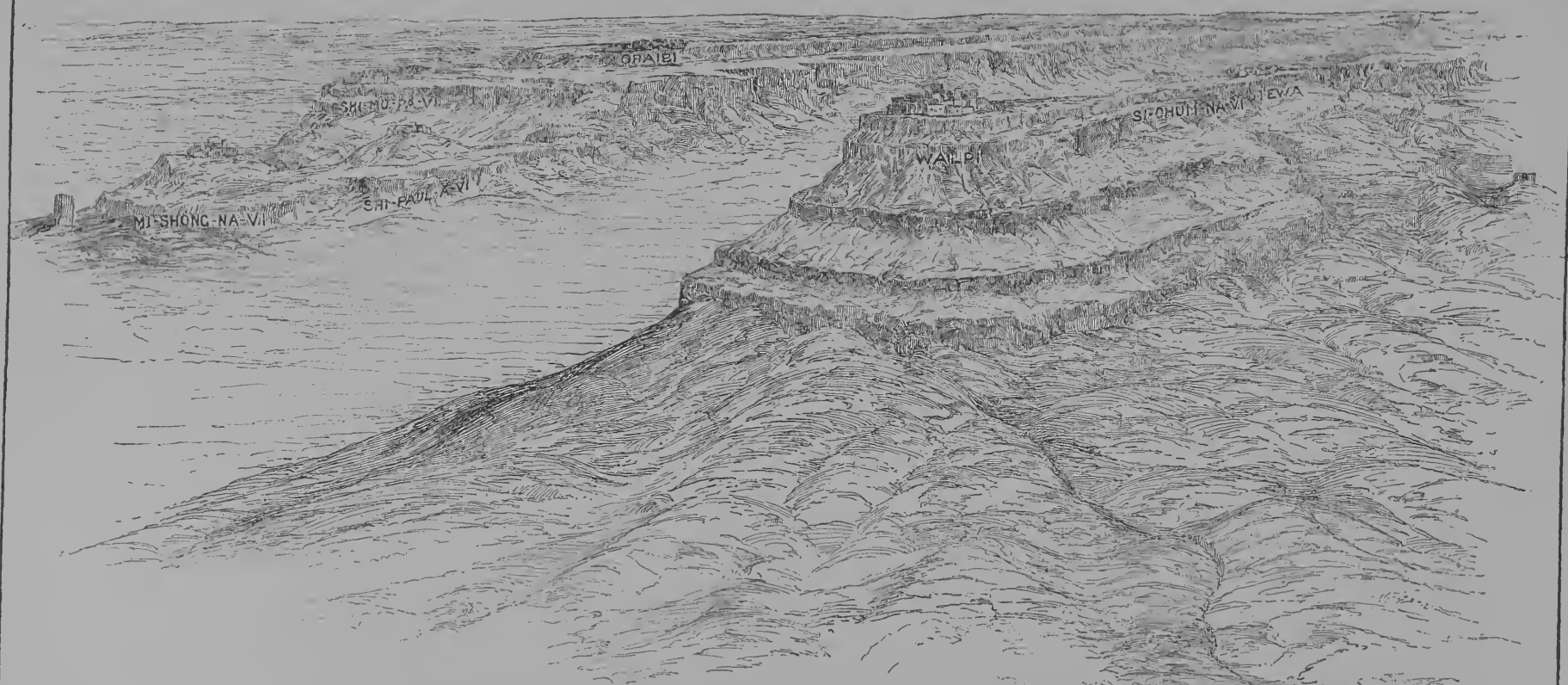
The country of the townspeople, if we may credit Lieutenant Simpson, is one of "almost universal barrenness", yet interspersed with fertile spots; that of the agricultural nations, though dry, is more generally productive.

The fame of this so-called civilization reached Mexico at an early day, first through Alvar Nuñez Cabeza de Vaca and his companions, who belonged to the expedition under the unfortunate Pamfilo de Narvaez, who traversed the continent from Florida to the shore of the Gulf of California. They brought in exaggerated rumors of great cities to the north, which promoted the expeditions of Marco de Niza in 1539, of Coronado in 1540, and of Espejo in 1586. These adventurers visited the north in quest of the fabulous kingdoms of Quivira, Tontonteac (Moqui), Marata, and others, in which great riches were said to exist. The name of Quivira was afterward applied by them to one or more of the Pueblo cities. The name Cibola, from "cibolo", Mexican bull, "bos bison", or wild ox of New Mexico, where the Spaniards first encountered buffalo, was given to 7 of the towns, which were afterward known as the "Seven Cities of Cibola"; but most of the villages known at the present day were mentioned in the reports of the early expeditions by their present names. The statements in regard to the number of their villages differed from the first. Castañeda speaks of 7 cities. The following list, according to Lieutenant Whipple's statement, appears to be the most complete, commencing north and following the southward course of the Rio Grande del Norte: Shipap, Acoti, Taos, Picuris, San Juan, Pojoaque, Santa Clara, San Ildefonso, Nambe, Tesuque, Cochite, Pecos, Santo Domingo, Cuyamanque, Silla, Jemez, San Felipe, Galisteo, Santa Aña, Zandia, Laguna, Acoma, Zuñi, Isleta, and Chilili. The Moquis, who speak a distinct language and who have many customs peculiar to themselves, inhabit 7 villages, named Oraibe, Shumuthpa, Mushaiina, Ahlelq, Gualpi, Siwinna, and Tegua.

Moqui Pueblos and Pueblos of New Mexico, 1890.—The Moqui Pueblos now in Apache county, Arizona, are the 7 in existence at the date of the treaty of Guadalupe Hidalgo, and are now known as Mishongnavi, Oraibi, Shimopavi, Shipaulavi, Sichumnavi, Tewa, and Walpi.

The Indian pueblos now known to the laws of the United States and in existence in New Mexico in 1890, being the Indian pueblos known at the date of the treaty of Guadalupe Hidalgo, February 2, 1848, are 19 in number, and are as follows: Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Domingo, San Felipe, San Ildefonso, San Juan, Santa Aña, Santa Clara, Taos, Tesuque, Zia, and Zuñi.

Government of the Pueblos from 1540 to 1890.—The Spanish control lasted, with varying success, from 1540 until 1821, or until Mexico threw off the government of Spain, and then the Mexican government assumed control. At the conclusion of the Mexican war, by the treaty of Guadalupe Hidalgo, February 2, 1848, the United States of America assumed jurisdiction of Arizona and New Mexico, and the Pueblo Indians of both became citizens of the United States by the terms of that treaty.



7 MOQUI VILLAGES OR PUEBLOS
APACHE COUNTY ARIZONA

JULIAN SCOTT, 1891.
FOR ELEVATION AND DISTANCE SEE
MAP HERE-IN.

ORIGIN OF THE PUEBLOS AND THEIR MYTHS.—The Pueblo Indians are probably all offshoots from wild tribes of the northern plains. They were perhaps stream dwellers in the far past, and moved south across Kansas to the headwaters of the Rio Grande, in Colorado and New Mexico, and established their towns along its banks or tributaries, reaching out into Arizona. Thus, probably driven originally from some other tribe, or led by ambitious men, or captured in war, they moved into the present Pueblo country for homes, and, finding no plains with game or grass, clung to the streams, springs, and water holes and built their towns. Jackals, wolves, and mountain lions abounded; so they built their homes without doors, with ladders to climb up into them, which they drew up and placed within at night. This also made their homes forts, because prior to the Spanish occupancy they had neither powder nor firearms, and the assaulting party would be armed with bows and arrows, spears of bone or stone, bowlders and clubs. As an evidence of their being of the tribes of the north, the stone implements found in the pueblos of Arizona and New Mexico are of the same shape and character as those found with the tribes or in the other portions of the United States; besides, 6 of the 7 Moqui Pueblos are of Shoshonean stock. They are probably a part of the southward drift of the American aboriginal stone age. The influence of the Saxon is now easily seen at several pueblos, where, possessing firearms, the Indians have the doors of their houses on the ground floor.

The Moqui Pueblos of Arizona and the Pueblos of New Mexico are comparatively the same people, the differences between them being those caused by location or surroundings. Probably all are of Shoshonean stock.

The myths of the Pueblos of Arizona and of New Mexico are coupled with natural resources, and they can be enlarged at will; there is no limit to their scope. Around the neck of the Pueblo Indian when he travels is his "mystery", or good medicine, sometimes a button, a bone, or piece of stone; any object that he may adore, entreat, or supplicate. When an Indian goes out to steal horses he fastens the mystery around his neck and propitiates it that he may have success in thieving, while the Indian who owns the horses to be stolen propitiates the charm or good medicine about his neck in order that he shall not be robbed. With the Pueblos localities are haunted, and friends or spirits, good or bad people, animals, gentle or ferocious, inhabit them. Nature's moods or results, which are plain to civilized peoples, are incomprehensible mysteries to the Indian. The Indian fills the mountain canyon, the roaring, leaping river, the cave in the rock, the mountain top with its tall trees, and the distant valley with mysterious life, with strange people, giants, dwarfs, and witches. The continuance of a variety of languages among the Pueblo Indians can be accounted for by the fact that they live crowded in small, widely-separated communities, and they thus perpetuate distinct forms of speech. Many of the Pueblos speak Spanish.

Every condition of nature precludes the portions of Arizona and New Mexico now occupied by the Pueblo Indians from sustaining a very much larger population than now, especially in a savage condition. Root or nut crops are few and game is scarce. In the past, occasionally a few stragglers from the great herds from the game country to the north and east were found; the fish were not numerous. Streams depended for water on springs or snows in the high mountains to the north or in the immediate region. The rainfall was nominal, more than usual if 3 inches a year in the valleys, with an alkali soil, sparse grass, in fact, a desert condition, save where relieved by water courses, and then a mere fringe of vegetation as the result of habitation, with but 1 acre in 10,000 used for cultivation, no dews, and the really habitable lands at a great altitude in the mountains among the timber.

The section occupied by the Pueblo Indians is the most desert portion of the vast silent land between the mountain walls running the breadth of the republic, and which rise on the east and west as natural barriers against the moisture which makes arable lands. Well might the Spaniards call the march across these deserts the "jornado del muerto", or journey of death.

From an elevation the vast and colorless plains of Arizona and New Mexico resemble an ocean. Heat waves pass over them, and clouds, obscuring portions at times, give the impression of distant water; no life; all seems dead, so that one feels lost and hopeless while looking down upon them. Only the mountains and water therefrom make it possible for men to exist there.

WHY THE PUEBLOS WERE BUILT.—The Pueblo Indians, finding it necessary for economical and defensive reasons, built their towns in community, the houses 1, 2, 3, and 4 stories high, of mud or stone, because timber was available only for joists and rafters, and because houses thus built were cooler in the climate of Arizona and New Mexico; besides, the housetops, covered with mud and solid, furnished lookouts in peace and war. In addition the people were forced to this community life by the scarcity of water and the lack of arable lands. In the morning the men went out into the fields to work, returning in the evening; in the meantime a portion of the people watched on the housetops, looking for enemies or game, and also, as now, from the housetops they watched their flocks and herds. They could see the country about for miles and give warning of threatened danger or approaching game. This method of building towns in community is as old almost as man, and is common in countries having much barren or waste land or intense heat. The governor of the pueblo still assigns men to the field and flocks, and the "crier" of each pueblo in the morning calls them to labor. They live in these communities self-governed, and are practically free from vice and crime.

Water was the essential, and as the towns increased and the water supply was inadequate, offshoots may have gone out and new towns may have been built, and so the number of pueblos spread and increased.

PUEBLO RUINS.—The great number of ruins, deserted pueblos, single houses, or small groups of houses has produced a large crop of myths, legends, and stories of decayed and passed away cities and people in the region now occupied by the Pueblos. Many of these ruins are adjacent to the existing Moqui pueblos, or at no great distance from them. A great number are about Zuñi, to the west of Acoma, also along streams in southwestern Colorado, northwest New Mexico, and in southeastern Utah.

The fierce Navajo and other wild tribes of the plains were until a recent date the constant enemies of the usually quiet and peaceful Pueblos, and they, with the elements, are answerable for the well-built forts, watchtowers, and cliff houses above the ruins of the once peaceful homes of the valley and stream dwellers scattered along the rivers and valleys of upper Arizona, southwest Colorado, New Mexico, and lower Utah, which attract investigators and adventurers. The people who inhabited the valley houses were undoubtedly the predecessors of the present Pueblos. The cliff houses were for the valley people, who, when attacked, or for other causes, temporarily occupied them. The pottery found in some of the ruins is similar in form and color to pottery now used or made by the Pueblos; nor can the ruins be very ancient, as 10 feet below the surface of the soil in one of them remains of sheep have been found which do not belong to the American fauna anterior to the Columbian period; moreover, the Moqui Pueblos preserve traditions that their ancestors were driven away from those places, and it is known that during the Spanish occupancy many of the Moqui pueblos were rebuilt, though a number were removed and some died out.

There is evidence of a much greater water supply than that of to-day once existing in the region of the ruins, which failing, the pueblos became uninhabitable and were deserted for newly-built houses. No article of moment has been found in these ruins which can not be traced in a degree to a similar one in the handiwork of the present Pueblos, except that in their pottery art the influence of the Spanish invasion and settlement and the American succession is apparent. The pottery found in old pueblos or about these ruins differing from the present is simply the original Pueblo pottery prior to Spanish control. The Indian is essentially imitative, and so copies all that he sees unusual or peculiar, which is plainly seen in the modern Pueblo pottery.

ANCIENT PUEBLOS AND CLIFF DWELLINGS.—Pueblos come and go: their appearance or disappearance is not a matter of much moment to a Pueblo Indian. The pueblo of Acoma, the finest and cleanest of all, is probably the only pueblo in New Mexico which was seen by Coronado in 1540–1542, or even by Juan de Oñate, more than 50 years afterward, and of the Moqui pueblos Oraibi is probably the only one seen by Oñate. Awatubi was destroyed by war in 1700–1701. When a pueblo gets too filthy or too small for habitation, or the water supply gives out, the Indians remove and build a new town, the women doing the work. The pueblo of San Domingo, New Mexico, has been destroyed by water and rebuilt on different sites 4 times within 200 years. Since the Mexican occupancy several pueblos have been rebuilt; others have gone out of existence, the people removing and joining another pueblo, as in the case of the pueblo of Pecos, which was abandoned by its people, who moved to the pueblo of Jemez on account of fever.

BUILDING A PUEBLO.—Time is of but little value to the Pueblo Indians, and a new town or pueblo is easily built. The women gather the stones, for it will be noted that when the Pueblos build of stone they do not use cut or hammered stone, but water-washed stone, picked up in the beds of arroyos or from along the streams, frequently washed from a long distance. They also make adobes or sunburned bricks of mud and straw with which to build their towns. The women are considered the owners of the houses among the Moquis.

PUEBLOS IN 1890.—The Moqui pueblos are now generally a mass of filth and dirt, the accumulation of years. The streets in some are many feet above the level of the town and houses, and one now goes down in entering a house, the "building up" being offal and vile refuse, since none of these pueblos have any sewerage system or places of deposit. Altitude with them takes the place of a board of health, and nature is their scavenger. The pure, dry air is their medical corps. At a much lower altitude entire pueblos would be depopulated in a short time by epidemics.

The present adobe bricks were probably copied from those used by the people of Mexico: the stones they found ready prepared for them by nature, except some which they chipped with a stone ax or another stone, and the mud, or the blue or black clay for brick or mortar, sticky and tenacious, they found in the vicinity of the springs or in the beds of streams, arroyos, and washes.

ANCIENT APPEARANCE OF THE PUEBLOS AND COUNTRY.—The occupied pueblos look as old as the decayed or deserted ones. The country adjacent to the pueblos looks as if it had been created old. The artemisia, or sagebrush, is ancient. It may be called the flower of the deserts, as it covers them all. It resembles a giant oak tree of the middle states beaten down into a dwarf of 3 feet in height. Mankind here, too, seems to have been born old, as the adults have an aged and weird look and the children a matured appearance.

The country of the Moquis of Arizona and of the Pueblos of New Mexico produces the fruits and flowers of the tropics, and nature insists on aiding the natural laziness of the natives. The native Mexicans make this a land of

flowers, song, and supreme laziness: the quantity of food necessary to sustain life is small and easily obtained wherever water can be found. It is a semitropical country, in which all the cereals, cotton, grapes, peaches, vegetables, and melons grow in common.

SECRET ORDERS.—The existence of secret orders among the Pueblos is cited as an evidence of the great antiquity of this people as remnants of a great race, still preserving and caring for ancient rites and usages, and men and women, American and foreign, who have worked themselves into almost a frenzy over the mysteries of these orders, are constantly predicting important future discoveries in this line. If these investigators have time, money, and food, the red man will furnish them plenty of mysteries. The secret societies among the Indians merely confirm their relation to other men and show intellectual capacity, for in proportion as intellect is developed the love of mystery deepens. The mind once awakened is never satisfied, and mystery incites to investigation, and thereby aids in the discovery of the facts sought for.

COMMERCE.—Prior to the Spanish occupation, and even till to-day, these people traveled much and kept up continual intercourse with each other. The Moquis peddled their tanned skins and rabbit-skin robes; also buffalo robes and horns, for the buffalo then ranged down to the Pecos pueblo, just east of Santa Fe. The Zuñians, always the assumptive Pueblos, aspired to lead and control the Indians to the west of them and to the immediate east.[1] Salt and pottery and cotton were obtained from the Moqui pueblos. The Moquis cultivated fields with a southern exposure, and thus raised cotton. Turquoise was brought from about San Domingo and Sandia pueblos, shells from many rivers, and the glistening shell of the abalone across the San Diego trail from southern California. There was a commerce among all these pueblos, limited, it is true, because of the few objects which could be wrought or utilized from nature. Sometimes the red pipe from Minnesota was brought to the pueblos. Obsidian and stone arrowheads and stone axes, with which they hewed timber, chipped stones, or fought battles, were also exchanged, and traditions also were carried along by word of mouth from trader to trader. This commerce was mostly on foot or on the streams in small boats, or dugouts, because at this time they had no horses, and to this day the Moqui prefers to travel on foot.

HANDIWORK.—The handiwork of this people is, generally speaking, as rude as are their buildings, but, though rough, it possesses some originality. Their houses are built roughly; their clothing has neither form nor beauty; they can not handle a blanket with the grace shown by the wild Indians of the plains; their pottery is never glazed with silica, but is soft or brittle, sometimes, as at Acoma and Zuñi, it is quaint in form and artistic in decoration, but it is usually primitive. With all this lack, they are, however, a strong and an individual people, and their forms and manner of life are peculiar.

POPULATION AND LAWS.—On June 1, 1890, at the Eleventh Census, the 7 Moqui pueblos in Arizona had a total of 1,996 people, the 19 pueblos in New Mexico a total population of 8,287; in all, 10,283; surely a small remnant for so great a people as some writers picture as having once resided in Arizona and New Mexico, and who were the ancestors of the present Pueblo Indians. At no time since 1540–1542 could the above pueblos have contained a greater population than 40,000. No graveyards or depositories of the dead in great numbers are found, and there are no ruins or remains of structures of a character to indicate a very large population.

For self-protection and development the Pueblos, like other people, invented and made laws and rules for their government, to which they hold with desperate tenacity. Their system of law and order, which originated from necessity, shows hundreds of years of development and furnishes a study of rare importance.

UNCHANGEABLE CHARACTER OF THE PUEBLOS.—Intermarriage has not thus far changed the essential conditions of Pueblo life. What the immediate future has in store for this people can not be predicted, but American civilization will soon entirely surround them and change will surely come. As a feature of this unchangeableness by intermarriage it was found that in one pueblo the old Pueblo laws had been more rigorously administered than usual, and it was presumed that the governor was immovable in his Indian pride. On introduction and inquiry it was discovered that the rigorous governor was a German who had become an Indian as a result of marriage with a Pueblo woman.

ADMINISTRATION OF JUSTICE.—The Pueblos all administer justice and punish crimes in their own way. No crimes are recorded against the Pueblos in the courts of New Mexico.

LAND AND TOWN HOLDINGS, 1890.—The Moqui Pueblos live upon lands in Arizona which they were permitted to occupy by the Spanish and Mexican owners, and which became grants by reason of town occupation for a long period. These grants are not yet defined, but were tacitly recognized by President Arthur in his proclamation of December 16, 1882, when he threw about them the protection of a reservation to keep off white people and the Navajos. The allotment of the lands of the Pueblos (which in New Mexico can only be done by themselves), compelling the holders to reside upon them, would abolish the villages and pueblos and disperse these Indians.

Spanish and Mexican authorities respected the Indian pueblos, and Spain protected them as early as 1546, when Charles V of Spain not only decreed their protection, but ordered that the prelates and officers should gather up wandering Indians and place them in towns or pueblos, and on March 21, 1554, the protection of the pueblos was again ordered.

June 4, 1687, the king of Spain, by proclamation confirming the above, gave instructions for founding Indian pueblos and registers, and in ordering "that there shall be given and assigned generally to all the Indian pueblos of New Spain for their farming lands" gave the area of land holdings for each pueblo for farming and grazing. These decrees on the basis of the grants have been confirmed by patent by the United States to 16 of the pueblos and reserved to the remaining 3 of the 19 in New Mexico. The Moqui pueblos of Arizona were recognized pueblos in 1540–1541. From the Spanish authorities the Moqui Pueblos received the right of occupancy of their lands and were protected in their possessions, which were never questioned by Mexico.

PUEBLO INDIANS CITIZENS OF THE UNITED STATES BY TREATY.—The Moqui Pueblos of Arizona and the Pueblos of New Mexico are, as has been stated, citizens of the United States by virtue of the laws of the Mexican republic and the treaty of Guadalupe Hidalgo.

The Moquis were inhabitants of New Mexico as well as the other Pueblo Indians. Neither formally, after the treaty, announced their intention to remain citizens of Mexico, but on the contrary, they have aided the United States with soldiers in war and by remaining good citizens in peace. The Fifteenth Amendment to the Constitution of the United States in its inhibition of citizenship to Indians not taxed does not apply to the Pueblo Indians not taxed, because the same could not set aside the contract as to their citizenship made between the United States and the republic of Mexico by the eighth and ninth articles of the treaty of Guadalupe Hidalgo. Neither the Moquis nor the other Pueblo Indians have exercised the right of suffrage to any extent since they became citizens of the United States.

The United States, becoming the successor to the sovereignty by capture and by the treaty of Guadalupe Hidalgo of February, 1848, is compelled to deal with private land titles and the pueblos as Mexico would have done had the sovereignty not changed. In the case of the 19 pueblos in New Mexico this has been done. In the case of the Moqui pueblos of Arizona this has not been done.

After reading the many descriptions of the pueblos of Arizona and New Mexico one, upon visiting them, feels great disappointment. Some, like San Domingo, Taos, and Tesuque, built of sun-dried bricks or adobes, are not pretty, but the contrary. The pueblos of stone are dead looking, dreary, and but for the people in their bright costumes the scene presented would be a dismal one. As matters of picturesque effect, the people, their methods, and institutions, however, never lose interest. Oraibi, of the Moquis, is the most picturesque, and the situation of Walpi the boldest and most striking. Acoma is the best built and probably the best ordered and neatest of all the pueblos of New Mexico. The pueblo of Zia, New Mexico, built of stone, on a rocky point above a small river, is quaint, and its people are clean and neat.

THE MONTEZUMA LEGEND.—The sacred fires of the Pueblos can not now be found. The beautiful legend of the Pueblo looking from the roof of his house for the coming of Montezuma with the rising sun subsides upon investigation into the hungry Pueblo on his housetop early in the morning, either driven out by sickening unsanitary conditions (there is no practical ventilation in the pueblo houses), or scanning the horizon for his cows, goats, and donkeys.

The voices heard in the pueblos early in the morning are the pueblo crier calling out the orders of the day for the governor, as to who takes the herds, who gets the wood.

A special agent, instructed to observe these alleged morning waitings and watchings at Zuñi for several mornings, from 2 until 8 a. m., found that the only Montezuma longers were the town crier, men hurrying out to work, and some old citizens running around as if in search of food. He watched also at Acoma and Laguna, and with the same result.

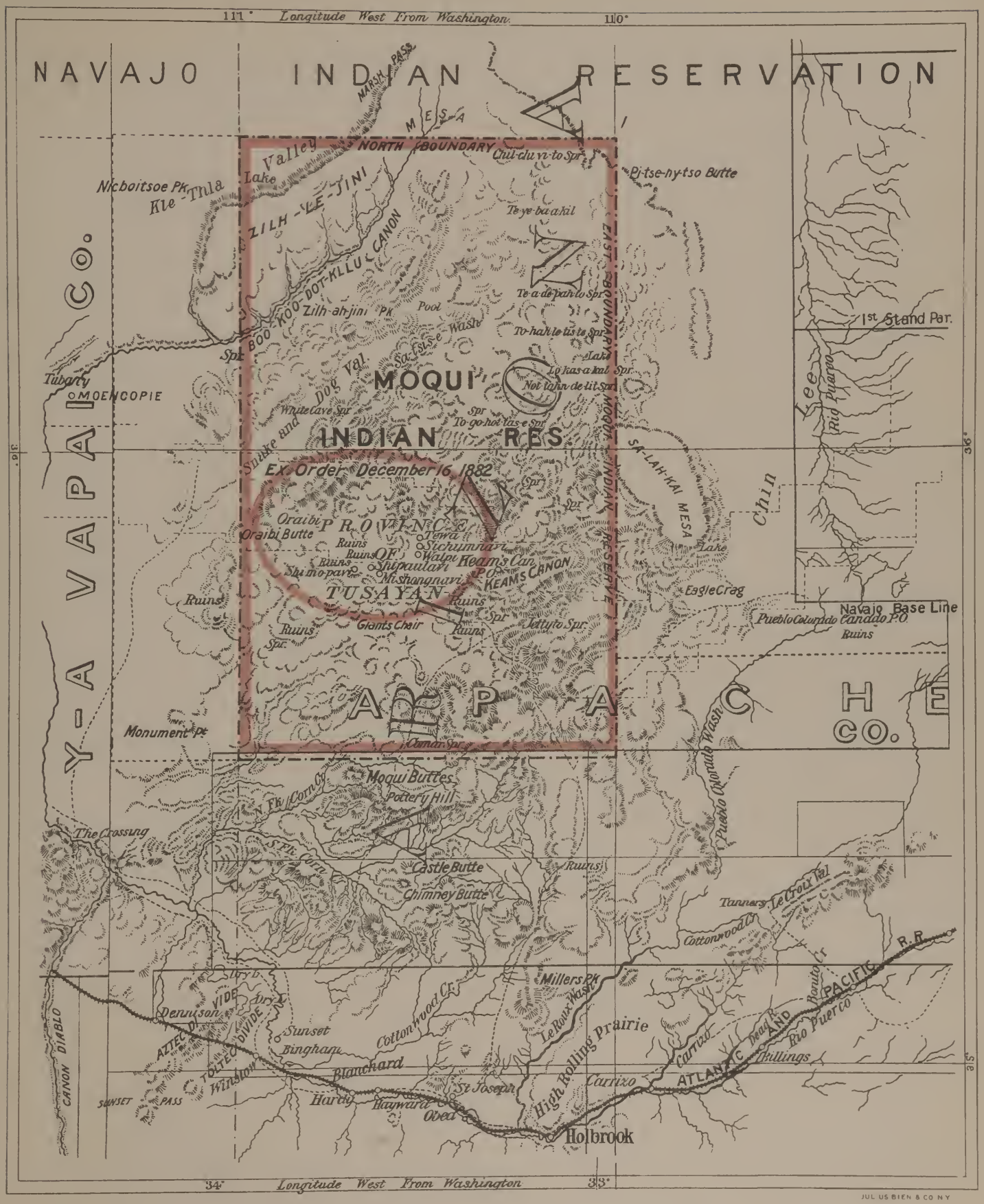
Another special agent saw neither sacred fires nor Montezuma hunters or watchers in the 16 other pueblos of New Mexico. At Moqui the absence of both was noted. The Moquis are the least changed by their surroundings and are the most primitive of the Pueblos, and would be the most likely to keep alive ancient customs and forms.

PUEBLO LIFE.—The Moqui Pueblos of Arizona and the Pueblos of New Mexico, being town dwellers, have much in common, and in many details of their daily life are virtually one people. Some reported myths and superstitions were either mere inventions, or the ceremonials and practices are dead, and much detail of former writers can not now be verified. These people differ, however, in many ceremonies and customs. Their isolation easily accounts for this difference, together with the genius of the masters of ceremonies, although in some cases ceremonies and dances are entirely local.

AMUSEMENTS AND DANCES.—The Indian must have amusements, and he invents them. The dance always goes hand in hand with all mysteries and rites. Scarcely a year passes but a new dance is invented by some tribe of the American Indians, and sometimes the tribe originating it sells it to another. In these dances frequently the participants dress in the skins of animals or the feathers of birds or fowls. The wild turkey was a domestic bird with the Pueblos, as noted by the early Spaniards. It was kept for its plumage and not for food. An illustration of a turkey dance at the pueblo of Jemez is given. It is a reproduction of an oil painting by Peter Moran, of Philadelphia, who witnessed the dance.

The descriptions of the dances and ceremonies of the Pueblos, as given by various authorities, some of them running back more than 300 years, vary in many particulars, and at no time is the variance more marked than

TURKEY DANCE — PUEBLO OF JEMEZ, NEW MEXICO



Map Showing Moqui Indian Reservation and Pueblos and lines of the United States land surveys. The square red line shows the present boundary. The oval red line suggests the reservation or grant which should be made.

during the past 20 years. The priests, medicine men, and leaders of these dances are in many ways similar to theatrical managers, and vie with each other in producing new features or in the revival of old ones brought down by tradition. As spectacles the most of these dances are dismal failures. The country about does not afford the material for much display, and so mostly natural features and resources are brought into play. The music is wretched, the howling discordant, and grace departs when the dance begins. It is really a poor show, but interesting, because in many cases of the earnest devotion manifested.

The Moqui snake dance is earnest and sincere, yet quite commonplace as to accessories, save in the matter of the rattlesnakes, and they are not dramatic, because they kill no one. The dance pleases the Indians, is a part of their devotional ceremonies, and awakens the curiosity of white people. It does no harm, because it does not incite to war or to immorality. It is simply a curious survival, with no pernicious results, and to the Indians it is a religious duty. The snake dance is an invocation to the snake deity, a water god, "Ba-ho-la-con-gua" by name, and snakes, particularly the rattlesnake, as representative of this deity, are used in the dance. The date of this dance in 1891 was fixed for August 17, but the priest afterward decided to have it August 21, and on that day it was held at Walpi. Two special agents of the Eleventh Census were present, Julian Scott and John Donaldson. It is a very solemn, religious ceremony.

The Roman Catholic church in dealing with the Pueblos or other Indians never interferes with their harmless amusements, games, or dances. At the pueblo of San Domingo, in the dance of the tablet, or corn dance, the ceremony began with a service by the priest in the church.

The Pueblos of New Mexico have as many dances and ceremonies as the Moquis, some of which are local. At Zuñi they have religious and semireligious observances, such as communal burning of pottery, planting prayer plumes for rain, rabbit hunts, and foot races. Rain and other dances are held from time to time, some of which are attended with many quaint preceding ceremonies and clowns. The clown is a humorous feature in many of the Pueblo dances, including the tablet dance. Indians from the several pueblos attend these dances and return to their homes with notes of new features or of changes in old forms. The forms of these dances depend much upon the genius of the directors. Many ancient customs are now practiced in secret by the Pueblos, and some of their very old ceremonies are thus preserved. At the pueblo of Jemez in 1880 the special agent found that the men of that pueblo, while nominally Roman Catholic, desiring to practice their ancient rites in the estufa, picketed the padre out on the hillside with a guard over him until the ceremonies were over. Many of the dances last an entire day and the dancers gorge themselves with food. At San Domingo in 1881, at the tablet dance, it was common to see the men and women tickling their throats with turkey feathers to relieve themselves of the oppression caused by too much food.

Many observations of the religious ceremonies of the Pueblos have been recorded by laymen and scientists. Whether they have any connected meaning making them a part of a religious system is yet a question.

Indians hold as mysteries many of their ceremonies. The questioning of Indians about any of their tribal or race traditions and ceremonies in most cases results in several versions of the traditions and various meanings of the ceremonies. The sight of money, food, or articles of wearing apparel, the ownership of which is expected to be soon transferred to them, will frequently unlock their memories and mouths. Whether they tell the truth is another question; besides, almost all investigators have to approach the Indians through interpreters and receive answers through the same source, and interpreters in many cases are ignorant and uneducated.

Investigation shows that the Pueblos are a portion of the North American Indians of the present day. The Indians of 6 of the Moqui towns, or villages, are of Shoshonean stock; those of the seventh village are of the Tewan or Tanoan stock, whose language is also spoken by 11 of the 19 pueblos of New Mexico. Future investigations will probably show that all of the Moqui Pueblos of Arizona and the Pueblos of New Mexico are of Shoshonean stock.

THE MOQUI PUEBLOS OF ARIZONA.

Early expeditions to the Moquis.—The first visit of white men to the Moqui Pueblos was made in August, 1540, by Don Pedro de Tobar, one of the officers of Vasquez de Coronado's expedition, who visited the 7 villages of "Tusayan", or Moqui villages.

Cardenas, one of Coronado's officers, with a small force, also went through the Moqui towns in the latter part of 1540, to the Colorado river, in search of a race of giants, who were reported as living there.

In 1583 Antonio Espejo, with a small force, marched from the Rio Grande valley to the east of the Moqui villages, and reached them by way of Zuñi.

Permanent occupation of New Mexico was made by a large number of Spaniards in 1591, and from that time to 1630 missionary priests came to Tusayan, escorted by Spanish troops. They brought sheep, oxen, horses, and fruit trees as gifts to the Moquis. This mission epoch is held in great contempt by the Moquis, for, although they admit that the Spaniards taught them to plant peach orchards and brought them other benefits, yet they claim to have suffered many severities at the hands of the priests.

In 1598 Don Juan de Oñate, the conqueror of New Mexico, after receiving its submission, moved westward in October or November in search of the South sea. He moved west via Zuñi, conquering it, and then on to the Mohoquis (Moquis), whose chiefs surrendered the pueblos, November 9 and 15, 1598. He remained there until about December 20, 1598. He was hospitably received and generously treated. The Moquis organized hunting parties for his entertainment, and made feasts of the game secured. They also guided the Spaniards through the country on their exploring expeditions. Oñate's men found silver mines 30 leagues to the west of the Moqui pueblos, and also large salt deposits.

In 1604 Oñate passed through the Moqui pueblos again on an expedition westward in search of the South sea. Having started on October 7, 1604, from San Juan, now New Mexico, with 30 men, accompanied by Padres Francisco Escobar (comisario) and San Buenaventura, he passed through the Zuñi provinces, which, he says, were "more thickly settled by hares and rabbits than by Indians", and "where the chief town of the 6 is now called Cibola or, in the native tongue, Havico or Ha Hnico", and on to the "5 Moqui towns with their 450 houses and people clad in cotton", reaching the Pacific ocean in January, 1605.

Between 1598 and 1604 it is believed that the Moqui Pueblos nominally accepted christianity. Of the period between 1600 and 1700 H. H. Bancroft, volume XVII. of his works, page 349, writes:

At the beginning of the century [1600] the Moquis, like the other Pueblos [probably], accepted christianity, were often visited by friars from the first, and probably were under resident missionaries almost continuously for 80 years; yet of all this period [1600 to 1680] we know only that Fray Francisco Porras, who worked long in this field, converting some 800 souls at Aguatuvi [Awatubi], was killed by poison at his post in 1633; that Governor Penalosa is said to have visited the pueblos in 1661–1664, and that in 1680 four Franciscans were serving the 5 towns or 3 missions. These were José Figueroa at San Bernardino de Aguatuvi, José Trujillo at San Bartolome de Jongopavi, with the visita of Moxainavi, and José Espeleta, with Agustin de Santa Maria, at San Francisco de Oraibe and Gualpi, all of whom lost their lives in the great revolt [of 1680]. From that time the valiant Moquis maintained their independence of all Spanish or christian control. It is not clear that they sent their warriors to take part in the wars of 1680–1696 in New Mexico, but they probably did so, and certainly afforded protection to fugitives from the other pueblos. * * * In 1692 they had, like the other nations, professed their willingness to submit to Governor Vargas; but in the following years no attempt to compel their submission is recorded. In 1700, however, fearing an invasion, they affected penitence, permitted a friar to baptize a few children, and negotiated in vain with the Spaniards for a treaty that should permit each nation to retain its own religion.

Recapture of the Moqui pueblos in 1692.—Governor Don Diego de Vargas Zapata Lujan in 1692 began the reconquest of New Mexico. On the 12th of September he was at Santa Fe. He moved rapidly over the country and recaptured the missions. At Jemez he sent a messenger to the Moqui pueblos. The Navajo Indians passed on before Vargas and warned both the Moqui Pueblos and Pueblos to place no faith in him. Vargas was as much interested in the discovery of certain mines of cinnabar and red ocher, reported to lie to the west of the Moqui pueblos, as he was in the recapture of the pueblos. From Zuñi he sent a second message to the Moquis, asking them to give him a friendly interview at their pueblos, where he would soon arrive, and assuring them that they were pardoned for their participation in the revolt of 1680.

After Vargas left in 1692, and until 1700, the Moquis were unmolested by the Spanish. From 1701 to 1745 the church was incessant in its demands for their conversion. The following history of the period 1680–1745 is from H. H. Bancroft's works, volume XVII, pages 363, 364. It is made up of translations by officials and priests from the original documents and reports, which were in Spanish and Latin.

Meanwhile [in 1680 to 1700] the Moquis of the northeast maintained their independence of all Spanish or christian control. The proud chieftains of the cliff towns were willing to make a treaty of peace with the king of Spain, but they would not become his subjects and they would not give up their aboriginal faith. At intervals of a few years from 1700 there were visits of Franciscan friars to explore the field for a spiritual reconquest or of military detachments with threats of war, but nothing could be effected. At the first town of Aguatuvi the Spaniards generally received some encouragement; but Oraibe, the most distant and largest of the pueblos, was always closed to them. The refugee Tehuas, Tanos, and Tiguas of the new pueblo were even more hostile than the Moquis proper, and by reason of their intrigues even Zuñi had more than once to be abandoned by the Spaniards. In 1701 Governor Cubero in a raid killed and captured a few of the Moquis. In 1706 Captain Holguin attacked and defeated the Tehua pueblo, but was in turn attacked by the Moquis and driven out of the country. In 1715 several soi-disant ambassadors came to Santa Fe with offers of submission, and negotiations made most favorable progress until Spanish messengers were sent, and then the truth came out that all had been a hoax, devised by cunning Moqui traders, seeking only a safe pretext for commercial visits to New Mexico. The governor thereupon made a campaign, but in two battles effected nothing. From about 1719 the Franciscans understood that the Jesuits were intriguing for the Moqui field, but beyond visiting Aguatuvi and obtaining some favorable assurances for the future, they did nothing (except, perhaps, with their pens in Europe) in self-defense until 1742, when, the danger becoming somewhat more imminent, two friars went to the far northwest and brought out 441 apostate Tiguas, with whom they shortly re-established the old pueblo of Sandia. Again, in 1745, three friars visited and preached to the Moquis, counting 10,846 natives, obtaining satisfactory indications of aversion to the Jesuits, and, above all, reporting what had been achieved, with mention of the Sierra Azul and Teguayo and the riches there to be found. Their efforts were entirely successful, and the king, convinced that he had been deceived, that a people from among whom two lone friars could bring out 441 converts could be neither so far away nor so hostile to the Franciscans as had been represented, revoked all he had conceded to the Jesuits. With the danger of rivalry ended the new-born zeal of the padres azules, and for 30 years no more attention was given to the Moquis.

From 1745 to 1774 the Moquis were free from Spanish invasion or attempt at control, but in 1776 religious zeal again insisted upon their control. Of this period, H. H. Bancroft (volume XVII, pages 260–263) writes as follows:

The conquest or conversion of the Moquis was a matter still kept in view, though for about 20 years no practical efforts in that direction are recorded down to 1774–1776, when the project was revived in connection with the California expeditions from Sonora.

Captain Juan Bautista de Anza made an experimental or exploring trip by way of the Gila to California in 1774, and it was desired that, in connection with his second expedition, the region between Gila and Moqui towns should be explored. This region had not been traversed since the time of Coronado, in 1540–1543, except by Oñate, whose journey was practically forgotten. * * * To find a way to Moqui was deemed important, especially as it was proposed, if possible, to occupy the Gila valley and some of its branches. The New Mexican friars were called upon for their views, and Padre Escalante developed much enthusiasm on the subject. In June, 1775, or possibly 1774, he spent 8 days in the Moqui towns, trying in vain to reach the Rio Grande de Cosninas beyond. In a report to the governor he gave a description of the pueblos (where he found 7,494 souls, two-thirds of them at Oraibe, in 7 pueblos on 3 separate mesas) and his ideas of what should be done. * * *

In 1776, with a party of 9, including Padre Francisco Atanasio Dominguez, he attempted to reach Monterey from Santa Fe by the northern route. * * * The explorers reached Utah lake, and thus accomplished results that should make their names famous; but fortunately (else they would not have lived to tell the story) when on the approach of winter provisions became scarce and the natives showed no knowledge of Spaniards in the west, lots were cast, and fate decided that the journey to Monterey should be postponed. Accordingly they returned southeastward, forded the Colorado, came to the Moqui towns, and returned to Santa Fe. The Moquinos, though furnishing food and shelter, would not receive presents. A meeting was held to discuss submission, but, while willing to be friends of the Spaniards, the people proudly refused to be subjects or christians, preferring to "go with the majority" and be gentiles, as the traditions of their fathers directed them. Not only did Escalante fail to demonstrate the merits of his favorite northern route, but earlier in the same year the central one was proved to be practicable; and this, so far as the Moqui question was concerned, was the only result of Anza's California expedition. Padre Francisco Garces, leaving Anza at the Gila junction, went up the Colorado to the Mojave region with a few Indian servants, and after making important explorations in California, started eastward for Moqui, which he reached without any special difficulty in July. The Moquis, however, would not admit him to their houses or receive his gifts, cared not for his painting of heaven and hell, and refused to kiss the image of Christ. After passing two nights in the courtyard he wrote a letter for the padre at Zuñi, returned in sorrow to the Yamajabes, or Mojaves, and went down the Colorado, finding his way to Bac in September.

EFFORTS OF GOVERNOR ANZA TO CONVERT THE MOQUIS, 1780.—Father Garces reported to Governor Anza his failure at the Moqui pueblos just cited, and the governor at once took steps to convert them. H. H. Bancroft (volume XVII, pages 265, 266) gives the following details, translated from the original documents, of the efforts of Governor Anza to convert the Moquis:

Back from this campaign [in 1778] Governor Anza gave his attention to the Moquis. A failure of crops had reduced that people to such straits that the time was deemed most favorable for their conversion, even christianity being perhaps preferable to starvation. Many of them were said to have abandoned their towns to seek food in the mountains and among the Navajos, and these fugitives were reported as disposed to submit, though the others still preferred death. It was feared that if something were not done now all the Moquis might quit pueblo life and join the hostile gentiles. Anza wrote repeatedly to Croix on the prospects, inclosing letters from the padres, and advising that an effort should be made either to establish missionaries at the towns, which would require some additional force, or to induce the natives to migrate en masse and settle in new pueblos nearer Spanish centers. In reply, the comandante general did not favor the use of force, but advised that Anza on some pretext, as of an Apache campaign, should visit the Moquis, give them some food, and persuade them, if possible, to settle in New Mexico; otherwise the foundation might be laid for future conversion. The governor continued his efforts, and in August, 1780, a message came that 40 families were ready to migrate if he would come in person to bring them. He started in September with Padres Fernandez and Garcia, visiting all the towns, 2 of which were completely abandoned. The 40 families had been forced by hunger 15 days ago to go to the Navajo country, where the men had been killed and the women and children seized as slaves. Moqui affairs were indeed in a sad condition. Escalante in 1775 had found 7,494 souls; now there were but 798; no rain had fallen in 3 years, and in that time deaths had numbered 6,698. Of 30,000 sheep 300 remained, and there were but 5 horses and no cattle. Only 500 fanegas of maize and beans could be expected from the coming crop. Pestilence had aided famine in the deadly work; raids from the Yutas and Navajos had never ceased. There were those who believed their misfortunes a judgment for their treatment of Padre Garces in 1776. The chief at Oraibe was offered a load of provisions to relieve immediate wants, but he proudly declined the gift, as he had nothing to offer in return. He refused to listen to the friars, and, in reply to Anza's exhortations, declared that as his nation was apparently doomed to annihilation, the few who remained were resolved to die in their homes and in their own faith. Yet his subjects were free to go and become christians if they chose to do so; and finally 30 families were induced to depart with the Spaniards, including the chief of Gualpi [Walpi]. I find no record as to what became of these converts, but I have an idea that with them and others, a little later, the pueblo of Moquino, in the Laguna region, may have been founded.

Not only among the Moquis did pestilence rage, but smallpox carried off 5,025 Indians of the mission pueblos in 1780–1781, and in consequence of this loss of population Governor Anza, by consolidation, reduced the number of missions, or of sinodos, to 20, a change which for the next decade provoked much protest on the part of the friars.

After 1780 the Moquis seem to have been let alone in their faith.

THE MOQUIS IN 1799.—A translation by Buckingham Smith, secretary of the American legation at Madrid, of a manuscript report by Don José Cortez, an officer of the Spanish royal engineers, who was stationed in the northern provinces of New Spain in 1799, gives the following as to the Moquis:

1. The province or territory of the Moqui (or Moquino) Indians lies to the westward of the capital of New Mexico. The nation revolted toward the close of the seventeenth century, driving out the Spaniards from the towns, and from that time no formal attempt has been made to reduce them to submission by force of arms; nor does a hope exist of its being accomplished by means of kindness, which on several occasions has already been unavailingly practiced. The towns in which they reside and are established are 7 in number: Oraibe, Taucos, Moszasnavi, Gnipaulavi, Xongopavi, Gualpi, and there is also a village, which has no name, situated between the last town and Tanos, the inhabitants of which are subordinate colonists to the people of Gualpi.

2. The Moquinos are the most industrious of the many Indian nations that inhabit and have been discovered in that portion of America. They till the earth with great care, and apply to all their fields the manures proper to each crop. The same cereals and pulse (semillas) are raised by them that are everywhere produced by the civilized population in our provinces. They are attentive to their kitchen gardens, and have all the varieties of fruit-bearing trees it has been in their power to procure. The peach tree yields abundantly. The coarse clothing worn by them they make in their looms. They are a people jealous of their freedom, but they do no injury to the Spaniards who travel to their towns, although they are ever careful that they soon pass out from them.

3. The towns are built with great regularity, the streets are wide and the dwellings 1 or 2 stories high. In the construction of them they raise a wall about a yard and a half above the pave of the street, on a level with the top of which is the terrace and floor of the lower story, to which the owners ascend by a wooden ladder, which they rest thereon and remove as often as they desire to go up or down. On the terrace, upon which all the doors of the lower story open, is a ladder whereby to ascend to the upper story, which is divided into a hall and 2 or 3 rooms, and on that terrace is another ladder with which to ascend to the roof or to another story, should there be one.

4. Each town is governed by a cacique, and for the defense of it the inhabitants make common cause. The people are of a lighter complexion than other Indians. Their dress differs but little from that worn by the Spanish-Americans of those remote provinces, and the fashion of their horse trappings is the same. They use the lance and the bow and arrows.

5. The women dress in a woven tunic without sleeves, and in a black, white, or colored shawl, formed like a mantilla. The tunic is confined by a sash that is usually of many tints. They make no use of beads or earrings. The aged women wear their hair divided into 2 braids, and the young in a knot over each ear. They are fond of dancing, which is their frequent diversion; for it there is no other music than that produced by striking with 2 little sticks on a hollowed block, and from a kind of small pastoral flute. At the assemblages, which are the occasions of the greatest display, there is not a Moqui of either sex whose head is not ornamented with beautiful feathers.

THE MOQUIS IN 1818–1819.—The Moquis appear in history again as objecting to the Navajos settling around 5 of their pueblos. On this subject H. H. Bancroft (volume XVII, pages 286, 287) writes as follows:

In 1818–1819 the Navajos renewed their hostilities. It was reported in Mexico in January, 1819, that Governor Melgares had in December forced them to sue for peace; but it appears that they had to be defeated twice more, in February and March, and that the treaty was finally signed on August 21. A notable feature of this affair is the fact that the Navajos, being hard pressed, settled near the Moqui towns, and the Moquis sent 5 of their number to ask aid from the Spaniards. This was deemed a most fortunate occurrence, opening the way to the submission of this nation after an apostacy of 139 years. It was resolved to take advantage of the opportunity, but of the practical result nothing is known, since this is the only mention of this remnant of a valiant and independent people that I have been able to find in the records of the period.

THE MOQUIS IN 1834.—In Victor's River of the West, page 153, it is noted that in 1834 a trapping party of 200 men of the Rocky Mountain Fur Company went from Bill Williams fork to the Moqui towns, where several trappers plundered the gardens and shot 15 or 20 peaceful Moquis. In Spanish, Mexican, and American annals the Moquis are found complaining of the Navajos, who were almost constantly robbing them, and who would drive them away from the water now, so as to use it for their herds, but for fear of the law and soldiers. Prior to 1866 the United States authorities were ignorant both of the condition of the Moquis and the names of their pueblos.

THE MOQUIS, 1846–1850.—The Moqui Pueblos in 1846 came under the control of the United States authorities by the capture of New Mexico in 1846. They were so merged in history and tradition with the New Mexican Pueblos up to 1866 that they are only heard of as Moquis at long intervals.

Governor Charles Bent, appointed by General S. W. Kearny, August, 1846, in a report to William Medill, Commissioner of Indian Affairs, dated November 10, 1846, wrote of the Moquis:

The Moques (Moquis) are neighbors of the Navajos, and live in permanent villages, cultivate grain and fruits, and raise all the varieties of stock. They were formerly a very numerous people, the possessors of large flocks and herds, but have been reduced in numbers and possessions by their more warlike neighbors and enemies, the Navajos. The Moques (Moquis) are an intelligent and industrious people.

The Mormons pushed their settlements down toward them after 1846 and tried to convert them to Mormonism. The Moquis received the missionaries, accepted their presents, and then sent them home. Tuba city, a Mormon settlement, is about 70 miles to the northwest of Oraibi. The Mormons and Moquis constantly visit one another and trade together. At one time the Moquis let some of their farming lands on shares to the Mormons or other white people.

In March, 1850, Mr. James S. Calhoun made the following report as to the Moqui Pueblos. In this report he says "the Pueblo Indians are all alike entitled to the favorable and early consideration of the government".

INDIAN AGENCY, SANTA FE, NEW MEXICO, March 29, 1850.

SIR:

Herewith I return the section of a map of New Mexico which you inclosed to me on the 28th day of last December.

You will find marked in this (o) the various Indian pueblos located in this territory upon the section of country which the map represents. It may be well to remember that there are 2 Indian pueblos below El Paso, Isletta and Socorro, and Zuñi, an Indian pueblo 88.30 miles northwest of Laguna. Of course, neither of these 3 pueblos could be marked upon the map. Beyond Zuñi, west perhaps 150 miles, the Moqui country is reached. These Indians live in pueblos, cultivate the soil to a limited extent, and raise horses, mules, sheep, and goats, and, I am informed, manufacture various articles.

I am extremely anxious to visit these Indians, but it would be unsafe to do so without a sufficient escort, as the Apaches are upon the left and the Navajos on the right in traveling from Zuñi to the Moquis.

The Pueblo Indians are all alike entitled to the favorable and early consideration of the government of the United States. My information concerning the Moqui Indians is not of a character to justify me in making suggestions in reference to an agent or agents further than to say, without an absolute examination by some one deputed for that purpose, information precise and reliable may not be looked for.

J. S. CALHOUN.

VISIT OF MOQUIS TO SANTA FE, 1850.—October 6, 1850, a delegation from the 7 Moqui pueblos came to Santa Fe to visit Mr. Calhoun, and of this visit he wrote:

SANTA FE, October 6, 1850.

The 7 Moqui pueblos sent to me a deputation, who presented themselves on the 6th day of this month. Their object, as announced, was to ascertain the purposes and views of the government of the United States toward them. They complained bitterly of the depredations of the Navajos. The deputation consisted of the cacique of all the pueblos, and a chief of the largest pueblo, accompanied by 2 who were not officials. From what I could learn from the cacique, I came to the conclusion that each of the 7 pueblos was an independent republic, having confederated for mutual protection.

One of the popular errors of the day is, there are but 5 of these pueblos remaining; another is, that 1 of the pueblos speaks a different language from the other 6. I understood the cacique to say the 7 [pueblos] spoke the same language; but the pueblo in which he resided, Tanoquibi, spoke also the language of the pueblo of Santo Domingo, hence the error first mentioned. These pueblos may be all visited in 1 day. They are supposed to be located about due west from Santa Fe, and from 3 to 4 days' travel northwest from Zuñi.

The following was given to me as the names of their 7 pueblos: Oriva, Samoupavi, Inparavi, Mausand, Opquivi, Chemovi, and Tanoquibi. I understood further they regarded as a small pueblo Zuñi, as compared with Oriva. The other pueblos were very much like Zuñi and Santo Domingo. They supposed Oriva could turn out 1,000 warriors.

I desired, and believed it to be important, to visit these Indians, and would have done so if Colonel Munroe had not, in reply to my application for an escort, replied that he could not furnish me with one at that time. They left me apparently highly gratified at the reception and presents given to them.

It will be observed that the Moquis gave Mr. Calhoun the Indian names of their 7 pueblos.

THE MOQUIS IN 1852.—In 1851–1852, P. S. G. Ten Broeck, assistant surgeon United States army, stationed in New Mexico, made several journeys among the Moqui Pueblos and Navajos. In March, 1852, he visited the Moquis, of which visit he writes as follows:

WALPI, March 31, 1852.

Between 11 and 12 o'clock to-day we arrived at the first towns of Magui [Moqui]. All the inhabitants turned out, crowding the streets and house tops to have a view of the white men. All the old men pressed forward to shake hands with us, and we were most hospitably received and conducted to the governor's house, where we were at once feasted upon guavas and a leg of mutton broiled upon the coals. After the feast we smoked with them and they then said that we should move our camp in, and that they would give us a room and plenty of wood for the men and sell us corn for the animals. Accordingly a Magui [Moqui] Indian was dispatched with a note to the sergeant, ordering him to break up camp and move up town. The Indian left on foot at 12.30 p. m., and although it took an hour to catch the mules and pack up, the men arrived and were in their quarters by 6 p. m. The camp was about 8.5 miles from the village. He could not have been more than an hour in going there, but they were accustomed to running from their infancy, and have great bottom. This evening we bought sufficient corn for the mules at $5 per faneja (2.5 bushels), paying in bayjeta, or red cloth, and they are now enjoying their first hearty meal for many days. The 3 villages here [Walpi, Sichumnavi, and Tewa] are situated on a strong bluff, about 300 feet high, and from 30 to 150 feet wide, which is approached by a trail passable for horses at only one point. This is very steep, and an hour's work in throwing down the stones with which it is in many places built up could render it utterly inaccessible to horsemen. At all other points they have constructed footpaths, steps, etc., by which they pass up and down. The side of the rock is not perfectly perpendicular, but after a sheer descent of 60 or 70 feet there are ledges from 5 to 8 yards wide, on which they have established their sheepfolds. The bluff is about 800 yards long, and the towns are some 150 yards apart. That upon the southern part contains fully as many inhabitants as both the others, and the houses are larger and higher; horses can not reach it, as the rock is much broken up between it and the second town.

The houses are built of stone, laid in mud (which must have been brought from the plain below, as there is not a particle of soil upon the rock), and in the same form as those of the other pueblos. They are, however, by far the poorest I have seen. The stories are but little over 6 feet high, and scarcely any of the houses can boast of doors or windows. The rafters are small poles of piñon, 7 feet, with center pole, and supporting posts running lengthwise through the building. Over these, and at right angles with smaller ones, poles covered with rushes are placed, and a coating of mud over all forms the roof. They are whitewashed inside with white clay. Hanging by strings from the rafters I saw some curious and rather horrible little Aztec images made of wood or clay, and decorated with paint and feathers, which the guide told me were "saints"; but I have seen the children playing with them in the most irreverent manner. The houses are entered by means of ladders, as in the other pueblos. The bluff runs nearly north and south, inclining a very little to the northwest. When a quarter of a mile from its foot, it is impossible for a stranger to distinguish the town, as, from the little wood used, there is no smoke perceptible, and the houses look exactly like the piles of rocks to be seen on any of the neighboring mesas, and I did not know where the Moqui was until fairly on the top of the ridge and just entering Harno [Tewa], the first town, which is situated on the north end. * * *

There is a mountain in the plain southwest from Moqui, which is covered with perpetual snow, and called by the Navajos Cierra Natary, the "chief mountain". * * *

When there is great drought in the valley the Moquis go in procession to a large spring in the mountain for water, and they affirm that after doing so they always have plenty of rain. * * *

There is no running stream near here, and they obtain all their water from a small spring near the eastern base of the mountain, or rather bluff. They do not irrigate, nor do they plow, as they have no cattle, and I have not seen 10 horses or mules about the place. The valley is most miserably poor, but there are thousands of acres in it. They plant in the sand.

SICKMUNARI, April 1.

At Sickmunari [Sichumnavi], the middle town of the first mesa, I was awakened at midnight by the Indians, who were singing and dancing in the plaza for some hours, doubtless in preparation for to-day. I have been trading to-day with Moquis, Navajos, and Payoches [Pai Utes], and going now and then to look at the dancing in the plaza just behind us, which they tell me is a religious ceremony to bring on rain. * * *

The dance to-day has been a most singular one, and differs from any I have ever seen among the Pueblo Indians, the dresses of the performers being more quaint and rich. There were 20 men and as many women, ranged in two files. The dresses of the men were similar to those I have described at Laguna during the Christmas holidays, except that they wear on their heads large pasteboard [wooden] towers, painted typically and curiously decorated with feathers, and each man has his face entirely covered by a visor made

of small willows with the bark peeled off, and dyed a deep brown. They all carry in their hands gourds filled with small pebbles, which are rattled to keep time with the dancing. The women all have their hair put up in the manner peculiar to virgins, and immediately in the center, where the hair is parted, a long, straight eagle feather is fixed. They are also adorned with turkey and eagle feathers, in much the same way as the malinchi of the Lagunians. But by far the most beautiful part of their dress is a talma of some 3.5 feet square, which is thrown over the shoulders, fastened in front, and, hanging down behind, reaches halfway below the knee. This talma is pure white; its materials I should suppose to be cotton or wool; its texture is very fine and has one or more wide borders of beautiful colors, exceedingly well wrought in, and of curious patterns. The women also wear visors of willow sticks, which are colored a bright yellow, and arranged in parallel rows, like pandean pipes. On each side of the files is placed a small boy, who dances or capers up and down the line, and is most accurately modeled after the popular representation of his satanic majesty's imps. With the exception of a very short, fringed tunic, reaching just below the hip joint, and a broad sash fastened around the waist, the boy is entirely naked. On his head he wears a thing like a sugar loaf, painted black, which passes over the whole head and rests upon his shoulders. Around the bottom of this, encircling his neck, is a wreath made of twigs from the spruce tree, and on the top are fixed 2 long feathers which much resemble horns, and are kept in their places by a connecting string. The whole body is painted black, relieved by white rings placed at regular intervals over the whole person. The appearance of these little imps as they gamboled along the line of dancers was most amusing. They had neither a tombe accompaniment nor a band of singers; but the dancers furnished their own music, and a most strange sound it was, resembling very much the noise, on a large scale, of a swarm of bluebottle flies in an empty hogshead.

Each one was rolling out an aw, aw, aw, aw in a deep bass tone, and the sound coming through a hollow visor produced the effect described. The dance was a most monotonous one, the dancers remaining in the same place, and alternately lifting their feet in time to the song and gourds. The only change of position was an occasional "about face". When they first came in, 2 old men, who acted as masters of ceremonies, went along the whole line, and with a powder, held between the thumb and forefinger, anointed each dancer on the shoulder. After dancing a while in the mode described above, the ranks were opened, and rugs and blankets being brought and spread upon the ground, the virgins squatted on them, while the men kept up a kind of mumming dance in front. Every third or fourth female had at this time a large hollow gourd placed before her, on which rested a grooved piece of wood, shaped like an old-fashioned washboard; and, by drawing the dry shoulder blade of a sheep rapidly across this, a sound was produced similar to that of a watchman's rattle. After performing the same dance on each side of the plaza they left to return again in about 15 minutes, and thus they kept it up from sunrise till dark, when the dancing ceased.

As appendages to the feast, they had clowns who served as messengers and waiters and also to amuse the spectators while the dancers were away. The first batch consisted of 6 or 8 young men, in breechclouts, having some comical daubs of paint on their faces and persons, with wigs made of black sheepskins. Some wore rams' horns on their heads, and were amusing themselves by attempts at dancing, singing, and running races, when they were attacked by a huge grizzly bear (or rather a fellow in the skin of one), which, after a long pursuit and many hard fights, they brought to bay and killed. They then immediately opened him and took from out his body a quantity of guavas, green corn, etc., which his bearship had undoubtedly appropriated from the refreshments provided for the clowns; but no sooner had they disposed of brum than a new trouble came upon them in the shape of 2 ugly little imps, who, prowling about, took every opportunity to annoy them, and when, by dint of great perseverance, they succeeded in freeing themselves from these misshapen brats, in rushed 8 or 10 most horrible looking figures (in masks), all armed with whips, which they did not for a moment hesitate to apply most liberally to any of the poor clowns who were so unlucky as to fall into their clutches. They even tied some hand and foot, and laid them out in the plaza.

It seemed they were of the same race as the imps, and came to avenge the treatment they had received at the hands of the clowns; for the "limbs of satan" returned almost immediately and took an active part in their capture and in superintending the flagellating operations. Such horrible masks I never saw before, noses 6 inches long, months from ear to ear, and great goggle eyes, as big as half a hen's egg, hanging by a string partly out of the socket. They came and vanished like a dream, and only staying long enough to inflict a signal chastisement on the unfortunate clowns, who, however, soon regained their wanted spirits, after their tormentors left, and for the rest of the day had the field to themselves. The simple Indians appeared highly delighted by these performances, and I must avow having had many a hearty laugh at their whimsicalities.

While the dances were going on large baskets, filled with guavas of different forms and colors, roasted ears of corn, bread, meat, and other eatables were brought in and distributed by the virgins among the spectators. The old governor tells me this evening that it is contrary to their usages to permit the females to dance, and that those whom I supposed to be young virgins were in fact young men dressed in female apparel for the occasion. This is a custom peculiar to the Moquis, I think, for in all the other pueblos I visited the women danced.

We seated ourselves with the governor and other principal men, smoked and had our "big talk", obtaining from them as much information as possible relative to their history, customs, origin, religion, crops, etc. The principal ruler was present.

This government is hereditary, but does not necessarily descend to the sons of the incumbent, for if the people prefer any other blood relation he is chosen.

The population of the 7 villages I should estimate at 8,000, of which one-half is found in the first 3. (*a*) They say that of late years wars and disease have greatly decreased their numbers. They spoke of fevers and disease which I supposed to be phthisic and pertussis. They observe no particular burial rites. They believe in the existence of a Great Father, who lives where the sun rises, and a Great Mother, who lives where the sun sets. The first is the author of all the evils that befall them, as war, pestilence, famine, etc.; and the Great Mother is the very reverse of this, and from her are derived the blessings they enjoy: fertilizing showers, etc.

In the course of the "talk" the principal governor made a speech, in which he said: "Now, we all know that it is good the Americans have come among us, for our Great Father, who lives where the sun rises, is pacified, and our Great Mother, who lives where the sun sets, is smiling, and in token of her approbation sends fertilizing showers (it was snowing at the time), which will enrich our fields and enable us to raise the harvest whereby we subsist". They say it generally rains this time of the year. Of their origin they give the following account:

"Many, many years ago their Great Mother brought from her home in the west 9 races of men, in the following forms: first, the deer race; second, the sand race; third, the water race; fourth, the bear race; fifth, the hare race; sixth, the prairie wolf race; seventh, the rattlesnake race; eighth, the tobacco plant race; ninth, the reed grass race. Having placed them on the spot where their villages now stand, she transformed them into men, who built the present pueblos, and the distinction of races is still kept up. One told me he was of the sand race, another the deer, etc. They are firm believers in metempsychosis, and they say that when they die they will resolve into their original forms and become bears, deer, etc., again. The chief governor is of the deer race. Shortly after the pueblos were

a This estimate was made prior to the smallpox epidemic of 1853–1854.

built the Great Mother came in person and brought them all the domestic animals they now have, which are principally sheep and goats and a few very large donkeys."

They have scarcely any horses and mules, as there is no grass nearer than 6 miles from the rock, and their frequent wars with the Navajos render it almost impossible to keep them. The sacred fire is kept constantly burning by the old men, and all I could glean from them was that some great misfortune would befall their people if they allowed it to be extinguished. They know nothing of Montezuma and have never had any Spanish or other missionaries among them. All the seeds they possess were brought from where the morning star rises. They plant in May or June and harvest in October and November. They do not plow or irrigate, but put their seeds in the sand and depend upon the rains for water. They raise corn, melons, pumpkins, beans, and onions, also cotton, of which I procured a specimen, and a species of mongrel tobacco.

They have also a few peach trees, and are the only Pueblo Indians who raise cotton. They have no small grain of any kind. They say they have known the Spaniards ever since they can remember. About 20 years ago a party of about 15 Americans, the first they ever saw, came over the mountains and took the Zuñi trail; 6 years afterward another party, with 4 females, passed through. Their crop last year was very small, and sometimes fails them entirely on account of the drought. For this reason they hoard up their corn, and that sold us was 4 years old. Roasting ears hanging around the room are of the same age.

Their mode of marriage might well be introduced into the United States, with the bloomer costume. Here, instead of the swain asking the hand of the fair one, she selects the young man who is to her fancy and then her father proposes the match to the sire of the lucky youth. This proposition is never refused. The preliminaries being arranged, the young man on his part furnishes 2 pairs of moccasins, 2 fine blankets, 2 mattresses, and 2 of the sashes used at the feast, while the maiden for her share provides an abundance of eatables, when the marriage is celebrated by feasting and dancing. Polygamy is unknown among them, but at any time either party, if dissatisfied, can be divorced and marry with another. If there are children they are taken care of by their respective grandparents. They are a simple, happy, and most hospitable people. The vice of intoxication is unknown among them, as they have no kind of fermented liquors. When a stranger visits one of their houses the first act is to set food before him, and nothing is done "till he has eaten."

In every village is one or more edifices (estufas) underground, which one reaches by descending a ladder. They answer to our village groceries, being a place of general resort for the male population. I went into one of them and found it stifling hot, all the light and air coming through the scuttle above. In the center was a small, square box, of stone, in which was a fire of guava bushes, and around this a few old men were smoking. All about the room were Indians (men) naked to the "breechclout"; some were engaged in sewing and others spinning and knitting. On a bench in the background sat a warrior, most extravagantly painted, who was undoubtedly undergoing some ordeal, as I was not allowed to approach him. They knit, weave, and spin, as in the other pueblos, also make cotton fabrics.

Pipes belonging to the chief men are of peculiar shape and made of smooth, polished stone. These pipes have been handed down from generation to generation, and they say their pipes were found in their present form by their forefathers centuries ago in the water of a very deep ravine in a mountain to the west.

Their year is reckoned by 12 lunar months. They wear necklaces of very small seashells, ground flat (doubtless procured from California), which they say were brought to them by other Indians who lived over the western mountains, who claimed that they obtained them from 3 old men who never die. Several Navajos, who were present at the conversation, appeared perfectly friendly. I saw to day a Navajo chief, named Cavallada, who has a paper from Governor Calhoun, making him a chief.

The villages of the Moquis are 7 in number, and more nearly correspond to the 7 cities of Cibolal (spoken of by Mr. Gallatin in his letter to Lieutenant Emory, United States army, than any which have yet been discovered. They are situated in the same valley; they are upon the bluff. Oraivaz [Oraibi], called Musquin by the Mexicans, is about 30 miles distant, and almost due west from the bluff. There is another town at 20 miles west by south, and 2 others about south southwest, and some 8 or 10 miles distant from the first 3. Of these, the 2 at the southern extremity of the bluff are the largest, containing probably 2,000 inhabitants. Oraivaz [Oraibi] is the second in size. The inhabitants all speak the same language except those of Harno [Tewa], the most northern town of the 3, which has a different language and some customs peculiar to itself. It is, however, considered one of the towns of the confederation, and joins in all the feasts. It seems a very singular fact that, being within 150 yards of the middle town, Harno [Tewa] should have preserved for so long a period its own language and customs. The other Moquis say the inhabitants of this town have a great advantage over them, as they perfectly understand the common language, and none but the people of Harno [Tewa] understand their dialect. It is the smallest town of the 3. The dress of the men when abroad is similar to that of the other Pueblos, but when at home they have a great fancy for going in "puris naturalibus", wearing nothing but the breechclout and moccasins. If they slip out for a moment, they perhaps throw a blanket over their shoulders. They dress their hair like the Lagunians. I was much amused with one fellow who had a kind of full dress on. The coat was made of alternate pieces of red and blue cloth, with large bright buttons, shoulder knots and tops of horsehair, and with it buttoned up to the chin, and naught else on, he would strut about with as much self-satisfaction as any Broadway dandy. He had obtained the coat from the Eutaws [Utes] of the Great Salt lake, who were here last fall. (The governor showed me a letter signed by one Day, an Indian agent, and Brigham Young, the Mormon governor, which the Eutaws [Utes] had with them. This was their first visit, but they are to return next fall.) The women are the prettiest squaws I have yet seen, and very industrious. Their manner of dressing the hair is very pretty. While virgins, it is done up on each side of the head in two inverse rolls, which bear some resemblance to the horns of the mountain sheep. After marriage they wear it in 2 large knots or braids on each side of the face. In the northern town they dress their hair differently, the unmarried wearing all the hair long and in 2 large knots on each side of the face, and after marriage parting it transversely from ear to ear, and cutting off the front hair in a line with the eyebrows. These people make the same kind of pottery as the Zuñians and Lagunians. * * *

We started on our return to the Navajo country at 9 a. m., and were truly an hour getting down the trail, so slippery was it from the melting snow. We have had a very fair sample of the hospitality of these kind people to-day. As it was known that we were to depart this morning, woman after woman came to the house where we were stopping, each bringing us a basket either of corn meal or guavas that we might not suffer for food while on the road home. The governor killed a sheep and presented it to us. When we were fairly started, and passing through the towns, the women stood at the tops of the ladders with little baskets of corn meal, urging us to take them.

Smallpox visitation of 1853–1854.—The Moquis have been frequently scourged with epidemics; the one accompanied by famine in 1775 was frightful. The severe modern smallpox scourge among the Moquis (which came from Zuñi) was in 1853–1854. Lieutenant Whipple refers to it in his Pacific Railroad Survey Report. He

was en route from Zuñi to explore, as a side trip, the Colorado chiquito, and needed guides. He sent some Zuñians to the Moqui Pueblos for them. In his journal he writes:

NOVEMBER 28, 1853.

José Maria, Juan Septimo, and José Hacha were the guides sent to us by the caciques of Zuñi. They described the country to the Colorado chiquito as being nearly a level plain, with springs of permanent water at convenient distances. This is their hunting ground. Of the country west of that river they know nothing. Moqui Indians are, however, supposed to have a knowledge of the region, and we intend to seek among them for a guide. José and Juan are to go as bearers of dispatches to the Moqui nation, with the understanding that, after having accomplished their mission, they will report to us upon the Colorado chiquito.

NOVEMBER 29, 1853.

To-morrow José Maria and Juan Septimo leave our trail and proceed to Moqui. At our request they traced a sketch of the Moqu country and the route they propose to travel. They say that the population of the 7 towns of Moqui has been greatly diminished lately and now is about the same as that of Zuñi, that is, according to our previous estimate, 2,000 persons. But it is a difficult matter to determine satisfactorily the population of an Indian pueblo without an examination more minute than would have been agreeable to us in Zuñi during the prevalence of the smallpox. The houses are so piled upon each other that they can not be counted, nor does any one seem to know how many families occupy the same dwelling. Different authors, therefore, vary in their estimates for this place [Moqui] from 1,000 to 6,000 persons. Mexicans say that in joining them in expeditions against the Navajos, there have been known to turn out 1,000 warriors. Leroux agrees with me that this is doubtless an exaggeration.

DECEMBER 5, 1853.

José Hacha took leave of us this morning to return to Zuñi. He had despaired of meeting those sent to Moqui, but this evening they came prancing into camp. Everyone was glad to see them, and their arrival created quite an excitement. Their mission had been performed, but no Moqui guide could be obtained. The smallpox had swept off nearly every male adult from 3 pueblos. In one remained only the cacique and a single man from 100 warriors. They were dying by fifties per day, and the living, unable to bury the dead, had thrown them down the steep sides of the lofty mesa upon which the pueblos are built. There wolves and ravens had congregated in myriads to devour them. The decaying bodies had even infected the streams, and the Zuñians were obliged to have recourse to melons both for food and drink. The young of the tribe had suffered less, few cases among them having proved mortal. Juan Septimo brought for us several excellent robes of wild cat or tiger skin, such as the Moquis wear in the winter.

THE MOQUIS, 1858.—In 1857–1858 Lieutenant J. C. Ives, topographical engineers, United States army, made a survey of the river Colorado of the west (Colorado river) from its mouth on the Pacific coast up and to the Moqui villages. In May, 1858, he crossed from Colorado river to Fort Defiance via the Moqui pueblos or villages, a desperate journey, through a country which he called "the deserted and ghastly region". The men and mules were almost famished with thirst, so he had to go back to the river for water. May 8 he resumed his march and passed several salt springs, near an Indian trail, and afterward found that there the Moquis obtained their salt.

The description of the country and the Moqui pueblos which Lieutenant Ives gives is so accurate and correct that it might have been written in 1890. Especially interesting is the description of the country adjacent to the Moqui pueblos. If anything, the country is in a worse condition now than in 1858. Lieutenant Ives and party, on approaching the Moqui pueblos, were famishing for water and in a desert, with no signs whatever of being near a supply, and yet they were only 3 miles from the spring at the base of Mishongnavi. Of the visit to the Moqui pueblos Lieutenant Ives writes:

CAMP 92, LIMESTONE SPRING, May 10, 1858.

As the sun went down and the confused glare of the mirage disappeared I discovered with a spyglass 2 of the Moqui towns, 8 or 10 miles distant, upon the summit of a high bluff overhanging the opposite side of the valley. They were built close to the edge of the precipice, and being of the same color as the mesa it would have been difficult to distinguish them, even with a glass, but for the vertical and horizontal lines of the walls and buildings. The outlines of the closely packed structures looked in the distance like the towers and battlements of a castle, and their commanding position enhanced the picturesque effects.

MOQUI PUEBLOS, May 11, 1858.

The trail crossed the valley, making straight for the pueblos. For 6 miles not a sign of life was perceived, but while ascending a hill near the base of the bluff 2 Indians mounted on 1 small horse charged suddenly upon us, the riders shouting vociferous welcomes and both insisting upon shaking hands with the whole company. One was respectably dressed, wearing a blue coat, cotton pants, a hat, a belt of circular brass plates, and a variety of ornaments, and armed with a flintlock musket of ancient pattern. The little horse was nearly as thin as our mules, but garnished with red trimmings and a Mexican saddle and bridle. The most remarkable feature about both men was their neatness. Their hair was finer than is usual with the race and carefully combed. They were arrayed, to be sure, in their best attire, but cleanliness is seldom considered by Indians as forming any part of the most elaborate toilet.

I asked the leader to be directed to water, and he pointed to a gap where a ravine appeared to run up the bluff, rather behind the pueblos, and signified that there we would find an abundance. He further informed me that there was an excellent grass camp at the same place. A great deal of pantomime brought about this understanding, and then he signified that we must leave the trail and follow him, which we accordingly did, diverging a little to the left from our former course. * * * Our new friend had a pleasant, intelligent face, which expressed, however, misgivings as to our character and object in coming into that unvisited region; but he rode along humming to himself, with a palpable affectation of being cool and unconcerned, occasionally glancing back with a dubious air to see what was going on behind. The 2, who had been selected to bear the brunt of the first interview, had, I suppose, brought the horse as a means of escape, for soon others of the tribe, satisfied of our pacific intentions, came up on foot. All were running at the top of their speed. They approached to the very sides of the mules, greatly to the alarm of those animals, and suddenly brought up to shake hands, commencing with me and continuing through the train. They were clean and nice looking, but no particular costume prevailed. Every available article acquired by trading with other Indians (for they have no communication with whites) had been converted into raiment or material for personal adornment. Their figures were of medium size and indifferently proportioned, their features strongly marked and homely, with an expression generally bright and good natured. Thirty or 40 joined us, and the cortege in a little while became of considerable length.

The face of the bluff, upon the summit of which the town was perched, was cut up and irregular. We were led through a passage that wound among some low hillocks of sand and rock, extending halfway to the top. Large flocks of sheep were passed. All but 1 or 2 were jet black, presenting when together a singular appearance. It did not seem possible, while ascending through the sand hills, that a spring could be found in such a dry looking place, but presently a crowd was seen upon a mound before a small plateau, in the center of which was a circular reservoir 50 feet in diameter, lined with masonry and filled with pure, cold water. The basin was fed from a pipe connecting with some source of supply upon the summit of the mesa. The Moquis looked amiably on while the mules were quenching their thirst, and then my guide informed me that he would conduct us to a grazing camp. Continuing to ascend, we came to another reservoir, smaller but of more elaborate construction and finish. From this the guide said they got their drinking water, the other reservoir being intended for animals. Between the two the face of the bluff had been ingeniously converted into terraces. These were faced with neat masonry and contained gardens, each surrounded with raised edge so as to retain water upon the surface. Pipes from the reservoirs permitted them at any time to be irrigated.

Peach trees were growing upon the terraces and in the hollows below. A long flight of stone steps, with sharp turns that could easily be defended, was built into the face of the precipice, and led from the upper reservoir to the foot of the town. The scene, rendered animated by the throngs of Indians in their gaily colored dresses, was one of the most remarkable I had ever witnessed. My state of admiration was interrupted by the guide, who told me, to my astonishment, that we had reached the camp ground. Besides the danger of the mules trampling upon and ruining the garden, it was no place to stop, inasmuch as there was not a blade of grass. I called the attention of the Indian to the latter fact, which he did not appear to have considered. While he was reflecting upon the matter we were joined by a pleasant looking, middle-aged man, with a handsome shell suspended from his neck and a kind of baton in his hand, whom I supposed to be a chief. Like the rest, he shook hands all around, and held a consultation with the guide and with the crowd generally about the grass. They finally concluded that there was plenty a little farther ahead, and we proceeded around the ascent by a side trail that led away from the pueblo. In 10 minutes a spot was reached which all agreed was the best grazing camp the country afforded. I no longer wondered that their 1 horse looked thin. A single animal could scarcely have existed for 3 days upon all the grass in the neighborhood. Some distance back in the valley I had seen a small patch of grass, and now signified to the troubled-looking Indians that I would send the train back and let the mules be driven to the reservoir when they needed water. I also told him that Dr. Newberry, Mr. Egloffstein, and myself would visit the houses before following the rest of the party to the camp. This arrangement seemed satisfactory, and the chief accompanied by several friends led the way with an inconvenient alacrity, considering the steepness of the ascent. The stone steps being surmounted, we came upon a level summit, and had the walls of the pueblo upon one side and an extensive and beautiful view upon the other. Without giving us time to admire the scene, the Indians led us to a ladder planted against the center of the front face of the pueblo. The town is nearly square and surrounded by a stone wall 15 feet high, the top of which forms a landing extending around the whole. Flights of stone steps led from the first to a second landing, upon which the houses open. Mounting the stairway opposite to the ladder, the chief crossed to the nearest door and ushered us into a low apartment, from which 2 or 3 others opened toward the interior of the dwelling. Our host courteously asked us to be seated upon some skins spread along the floor against the wall, and presently his wife brought in a vase of water and a tray filled with a singular substance that looked more like sheets of thin, blue wrapping paper rolled up into bundles than anything else that I had ever seen. I learned afterward that it was made from corn meal, ground very fine, made into a gruel, and poured over a heated stone to be baked. When dry it has a surface slightly polished, like paper. The sheets are folded and rolled together and form the staple article of food with the Moqui Indians.

As the dish was intended for our entertainment and looked clean we all partook of it. It has a delicate fresh-bread flavor, and was not at all unpalatable, particularly when eaten with salt. After eating and drinking, Mr. Egloffstein took a pipe from his pocket, which was filled and passed around. I noticed then and afterward that the Moquis when commencing to smoke bow with solemnity toward each point of the compass. While they were engaged with the pipe we had a chance to examine the contents of the apartment. The room was 15 by 10 feet, the walls were made of adobes, the partitions of substantial beams, and the floor laid with clay; in one corner a fireplace and chimney. Everything was clean and tidy. Skins, bows and arrows, quivers, antlers, blankets, articles of clothing, and ornaments were hanging from the walls or arranged upon shelves. Vases, flat dishes, and gourds filled with meal or water were standing along one side of the room. At the other end was a trough divided into compartments, in each of which was a sloping stone slab, 2 or 3 feet square, for grinding corn upon. In a recess of an inner room was piled a goodly store of corn in the ear. I noticed among other things a reed musical instrument, with a bell-shaped end like a clarionet, and a pair of painted drumsticks tipped with gaudy feathers. Another inner room appeared to be a sleeping apartment, but this being occupied by females we did not enter, though the Indians seemed to be pleased rather than otherwise at the curiosity evinced during the close inspection of their dwelling and furniture.

While Mr. Egloffstein was making a sketch of the place and its owners I had a talk with the latter. Spreading a map of the country we had been exploring, I pointed out our route and the place with which I supposed they were familiar. They seemed to comprehend, and the chief designated upon the map the position of the other 6 Moqui pueblos. I told him that we wished to go farther to the north, and he signified that 4 days' travel in that direction would bring us to a large river. Whether there were watering places between it was difficult from his signs to determine. I then asked for a guide, promising a mule to any one that would accompany me, whereupon he said that he would be ready to go himself early the next morning. A bargain was likewise made for some sheep, which they agreed to send to camp, receiving a blanket in exchange for each animal.

We learned that there were 7 towns; that the name of that which we were visiting was Mooshahneh [Mishongnavi]. A second and smaller town was half a mile distant, 2 miles westward was a third, which had been seen from camp the evening before. Five or 6 miles to the northeast a bluff was pointed out as the location of 3 others, and we were informed that the last of the 7, Oarybe [Oraibi] was still farther distant, on the trail toward the great river.

From the heights, the ascent to which is so difficult and so easily descended, the Moquis can overlook the surrounding country and descry at a vast distance the approach of strangers. The towns themselves would be almost impregnable to an Indian assault. Each pueblo is built around a rectangular court, in which we suppose are the springs that furnish the supply to the reservoirs. The exterior walls, which are of stone, have no openings, and would have to be scaled or battered down before access could be gained to the interior.

The successive stories are set back, one behind the other. The lower rooms are reached through trapdoors from the first landing. The houses are 3 rooms deep and open upon the interior court. The arrangement is as strong and compact as could well be devised, but as the court is common and the landings are separated by no partitions it involves a certain community of residence. The strength of the position unfortunately does not protect the animals upon the plains below, and our friends informed us, with rueful faces, that the Comanches and Navajos had driven off a great deal of their stock during the previous year. The Moquis do not look warlike, and but for their natural and artificial defenses would doubtless long ago have been exterminated by their powerful and aggressive neighbors.

Curious faces were peering at us from the openings and landings during these observations. Many of the women and girls made their appearance, all but 1 or 2 having previously kept out of sight. The hair of the young girls is gathered into large knots, or rather

knobs, one at each corner of the forehead, which give them an odd appearance, but their skins are rather fair and their faces pretty. They are quiet and retiring, neat in appearance, and prepossessing in expression and manner. The members of the tribe are of a much lighter hue than any Indians met upon our route.

Having made a long visit, we descended to camp, inviting the chief and 2 of his friends to go with us, which they did, taking us down by a more direct route than that by which we had ascended. The sheep were soon forthcoming to agreement, and several brought bags of corn and little packages of dried peaches to trade. Some beautiful and really valuable Navajo blankets were also offered and readily exchanged for a woolen shirt or some common article of apparel.

The 3 who accompanied us down I invited into my tent and regaled with bread and molasses, which they ate greedily. They had scarcely commenced eating when suddenly as many Indians as the tent could hold entered without invitation and joined in the repast.

Like the Zuñi Indians, the Moquis have albinos among them. A woman with a fair, light complexion and hair has been in camp this evening. It seemed incredible that she could be of Indian parentage, but such cases are by no means rare in the pueblos of New Mexico.

Satisfied with the conduct of the chief, I gave him a red sash, which excited great admiration. He then departed, promising to be in camp early in the morning, ready to accompany us as guide.

The day has been still and clear and the heat intense. It is hard to realize that the region about us was covered with snow but 48 hours ago, and that we were nearly frozen by the cold wind and pelting sleet.

CAMP 94, ORAYBE [ORAIBI], May 12, 1858.

This morning the Moquis were in camp exhibiting an insatiable curiosity to see everything that was going on. Our promised guide did not come with the others, and I suppose he was preparing himself for the journey. Corn meal was brought in for trade, and one individual opening his blanket disclosed a dozen fresh eggs, for which he found a ready sale.

Starting for Oraybe it was difficult to decide, being without a guide, which direction to take. I inquired of the Indians for the trail to Oraybe, but they could or would not understand, and no one would consent to lead the way. Concluding to pursue a northwest course, we started through the sand hills, following, as nearly as possible, that direction, but had scarcely ridden a hundred yards when the chief appeared over the brow of a hill, running, as the Indians had done on the day before, at full speed. He rushed to the head of the train, shook hands, told me that he had to go back to his house, but would soon overtake us by a short cut, ordered a boy near by to guide us meanwhile, and disappeared as rapidly as he had approached.

Under the guidance of the lad we followed a sinuous and difficult road through the hills that form the slope from the bluffs to the plain below. The trail led close to a second town whose inhabitants were gathered on the walls and housetops to gaze at us as we passed.

Two more reservoirs and several gardens and peach orchards were seen. A few miles of tedious traveling brought us to the edge of the valley. The chief overtook us here, and a mule was furnished to him, upon which he mounted and led the way.

The country now traversed was the most promising looking for agricultural purposes than any yet seen. It had nearly all been under cultivation. Immense fields were passed, and our guide stopped constantly to gossip with his neighbors, who were busy planting corn. Their method of doing this was very primitive. With a sharp stick a hole was punched in the ground a foot deep, and the corn dropped in and covered up. No women were engaged in the labor. Unlike other tribes of Indians the men do the out-door work, leaving to the females the care of the households, the spinning, weaving [the men do the weaving], sewing, etc. At the end of a few miles Oraybe [Oraibi] came in sight. It was larger than the other pueblos. Though we had made but a short march several mules gave out and could not be driven even without their packs. The scanty grass of the 3 preceding days had taken away the remnant of strength left to them. We had to camp, though the pasturage was neither good nor abundant. * * *

The Oraybe Indians are more quiet than their brethren of Mooshulneh [Misbongnavi]. They collect in a circle to witness anything that may be going on, but are almost silent, and when they speak or laugh do so in a suppressed tone, like children under restraint. There is much uniformity of dress. All were wrapped in Navajo blankets, with broad white and dark stripes, and a crowd at a distance looks like the face of a stratified rock.

The external and internal arrangements of the houses are like those of the other town, but there is generally less neatness and thrift in the appearance both of the place and its inhabitants.

CAMP 95, ORAYBE GARDENS, May 13, 1858.

We were off soon after sunrise, but had proceeded only a mile when an Indian came running after us. He said that he had been dispatched by the Oraybe chief to conduct us to the next water. * * *

Selecting a course among numerous intersecting trails that would have puzzled a stranger considerably, he led the way to the east of the bluff on which Oraybe stands. Eight or 9 miles brought the train to an angle formed by 2 faces of the precipice. At the foot was a reservoir, and a broad road wound up the steep ascent. On either side the bluffs were cut into terraces and laid out into gardens similar to those seen at Mooshulneh [Mishongnavi], and, like them, irrigated from an upper reservoir. The whole reflected great credit upon Moqui ingenuity and skill in the department of engineering. The walls of the terraces and reservoirs were of partially dressed stone, well and strongly built, and the irrigating pipes conveniently arranged. The little gardens were neatly laid out; 2 or 3 men and as many women were working in them as we passed. * * *

While on the road to-day the guide pointed out a place where the Navajos had recently made a descent upon the Moqui flocks. He had himself been herding at the time and showed me 2 scars upon his sides from wounds received at the hands of the conquerors, who made off with their stock. * * *

CAMP 97, ORAYBE GARDENS, May 15, 1858.

The top of the mesa on which we had been encamped proved to be very narrow, and before we had traveled a mile we came to its northern edge, where there were the usual precipice and foothills, forming the descent to a broad valley. Here also the bluffs had been formed into terraced gardens and reservoirs. The descent was steep and difficult. The valley furnished better grass than any seen since leaving Flax river, but the soil was soft and the traveling laborious. We crossed the lowland and ascended the opposite mesa. The trail was found and its course followed for 10 or 11 miles, when most of the mules again gave out and became unable to proceed; though the weather was cloudy and cool and they had rested and had had tolerable grazing and water during the previous day and night it was evident that their strength was gone. * * *

To fully test the practicability of proceeding further, * * * 2 experienced water hunters, mounted on the least broken down mules, rode ahead to explore. If they found water they were to send up a smoke as a signal for the train to advance. They traveled

about 20 miles, finding a deserted Indian encampment where water had been at some seasons, but which was then perfectly dry. From the point where they halted, on the summit of a lofty plateau, the country could be overlooked for 50 or 60 miles, and there was every indication that it was a waterless desert. There was no alternative but to return, and the next morning we retraced our way and encamped near the northern Oraybe gardens at the edge of the large valley. We remained here for a day to let the mules rest and graze before undertaking the trip to Fort Defiance. * * *

Several of the tribe have been working in the gardens and tending the sheep during the day. In the former labor here the women as well as the men assist. The walls of the terraces and the gardens themselves are kept in good order and preservation; the stone and earth for construction and repairs they carry in blankets upon their shoulders from the valley below. The soil is of a poor character, and the amount which they extract from it speaks well for their perseverance and industry. Both turkeys and chickens have been seen in the pueblos. They have the material for excellent subsistence if they choose to avail themselves of it. In the neighborhood are beds of coal, which Dr. Newberry thinks of a character to burn well.

CAMP 98, NEAR TEGUA [TEWA], May 17, 1858.

Climbing the bluff south of camp and descending the opposite side of the mesa, we were joined by the promised Moqui guide, who came up, according to what appears an invariable custom, at the last moment and in a great hurry.

When the place was reached where the trail turned west to go to Oraybe, I asked the guide if he could not take a short cut to Tegua [Tewa], the most eastern pueblo, which the Moqui chief said was on the trail to Fort Defiance. He said that he could, and struck off toward the east. In ascending a mesa 5 or 6 miles beyond an almost impassable precipice was encountered, but the mules, after sundry falls, succeeded in reaching the summit. Beyond was a valley 9 or 10 miles wide, and upon the opposite side a plateau with 3 Moqui towns [Tewa, Sichumnavi, and Walpi] standing in a line upon the top. We camped 3 miles from them, sending the mules to their reservoir for water. The valley was well covered with grass, and large flocks of sheep attested the wealth of the citizens of this department of the Moquis. Almost the entire population came out to see us, evincing the greatest curiosity at everything they witnessed. In dress and general appearance they have a smarter look than the citizens of the other towns, and seem to be more well to do in the world. All the Moquis have small hands and feet but ordinary figures. Their hair is fine and glossy. Many have an Italian physiognomy. The men wear loose, cotton trousers, and frequently a kind of blouse for an upper garment, over which they throw a blanket. The dress of the women is invariably a loose, black woolen gown, with a gold colored stripe around the waist and the bottom of the skirt. The stripe is of cotton, which they grow in small quantities. The material of the dress is of their own weaving.

They seem to be a harmless, well meaning people, industrious at times, though always ready for a lounge and gossip. They are honest so far that they do not steal, but their promises are not to be relied upon. They lack force of character and the courageous qualities which the Zuñians and some other Pueblo Indians have the credit of possessing. Their chiefs exercise a good deal of authority, but by what tenure they hold their power or how many there are we could not learn.

A singular statement made by the Moquis is that they do not all speak the same language. At Oraybe [Oraibi] some of the Indians actually profess to be unable to understand what was said by the Mooshahneh [Mishongnavi], and the latter told me that the language of the 2 towns was different. At Tegua [Tewa] they say that a third distinct tongue is spoken.

These Indians are identical in race, manners, habits, and mode of living. They reside within a circuit of 10 miles and, save the occasional visit of a member of some other tribe, have been for centuries isolated from the rest of the world, and it would seem almost incredible that the inhabitants of the different pueblos should not preserve a system of intercourse. If what they say is true, it would appear that this is not done. Tegua [Tewa] and the 2 adjacent towns are separated by a few miles from Mooshahneh [Mishongnavi] and another pair [of towns]. Oraybe [Oraibi] is a little greater distance from both. Each place, depending upon its internal strength, is independent as regards defense. The people are indolent and apathetic and have abandoned the habit of visiting each other till the languages, which with all Indian tribes are subject to great mutations, have gradually become dissimilar.

CAMP 101, PUEBLO CREEK, May 20, 1858.

Several Moquis who have been visiting the Navajos swelled the train to-day. There are now 23 accompanying us, and as we proceed mounted Navajos fall into the ranks till we find ourselves moving in great force. * * *

Countless herds of horses and flocks of sheep were grazing upon the plain. The Moquis said that we were entering one of the most thickly populated sections of the Navajo territory.

Hundreds of Navajos have come into camp and, considering their natural impudence and the weakness of our party, have astonished me by the correctness of their behavior.

One old fellow was pointed out by a companion who spoke pretty good Spanish as the chief. They were curious and a little concerned to know why we had come from the west. No party of whites had ever entered their country from that direction. The chief said that we must have just left the country of the Apaches, who had lately stolen the Moquis' horses, of which act the Navajos had been wrongfully accused; that the Apaches had plundered them also, and that, as our animals were safe, we must be friends to the Apaches, which proved that the Apaches, the Moquis, and the Americans were all leagued against "the poor little Navajos", to use his own expression. The reasoning was logical, but the throng of saucy vagabonds that were listening to the speech with grins that they took no pains to conceal were not calculated to enlist much sympathy, and we concluded that the pitiful harangue was intended for the benefit of the Moquis to disarm them of their suspicions in regard to the perpetrators of the late theft.

I perceived, however, that the Moquis were as unconvinced as ourselves by the plausible reasoning. We asked how far we had still to travel before reaching Fort Defiance, and they said that a single day's march would take us there. * * *

The Navajos displayed one trait of character which I had never seen exhibited by Indians: they paid for what they got. A crowd of women surrounded the place where the doctor and myself were sitting, and were amusing themselves by inspecting the remnant of the Indian goods and trinkets that had been brought along. Having no further occasion for the articles, as the expedition was now so nearly ended, and pleased with the unexpected civility we had experienced, I distributed most of the things to those standing about. The women were highly delighted, and not long after some of the men, whom I supposed to be their husbands, brought into camp a quantity of cheese and joints of mutton, enough to have lasted our company a week. I offered to pay for what we required, but they insisted upon my accepting all as a gift.

May 22, 1858, Lieutenant Ives reached Fort Defiance.

It will be observed that in the intercourse of Lieutenant Ives with the Moqui Indians they were hospitable and generous, and at all times aided and welcomed him. This is the universal testimony of all white people who have come in contact with them.

THE MOQUIS IN 1859 TO 1864.—During the period of the fearful and bloody Navajo war in Arizona and New Mexico, 1859–1865, the Moquis aided the United States troops when necessary, but most of the time they remained peacefully at home tilling the soil. They also went on the warpath against the Navajos under the command of Colonel Kit Carson.

The territory of Arizona was organized from New Mexico in 1863, and the Moqui Pueblos became a part of the population of Arizona April 1, 1863. Charles D. Posten, who had been appointed superintendent of Indian affairs for Arizona, made the following statement in regard to the Moqui Pueblos to the Commissioner of Indian Affairs from New York in 1864. It will be observed that Mr. Posten calls these Indians Moquins.

The Moquins are one of the most interesting tribes of Indians in Arizona. They have almost a classical reputation from the extravagant stories that were told about them by the early Spanish explorers and the interest they excited in Europe. * * *

The Moquins have continued to live in their mountain homes, cultivate the maize, tend their flocks and herds, and make themselves comfortable blankets for the winter and cotton for the summer. Their numbers are variously estimated at from 4,000 to 7,000.

THE MOQUIS IN 1865.—During 1864 the Moquis were confined to their homes by the hostile Navajos, and their crops failing for want of water, a famine ensued. United States Indian Agent John Ward, who visited the Moquis at this time, reported on them as follows:

PUEBLO AGENCY, NEW MEXICO,
PENA BLANCO, NEW MEXICO, April, 1865.

* * * One of my first official acts, after receiving the appointment of Indian agent in 1861, was to make a trip to the Moqui Pueblos, at which time I visited every one of the 7 pueblos. I found them very poor and badly in need of assistance; they had scarcely any implements worthy of the name; they had no hoes, no spades, that I could see; the corn, which is usually their main crop, they planted by the aid of sticks, by digging holes in the ground, into which they dropped the seed. They principally depend on the rain for their crops, having no permanent running water in their vicinity; thus they are, comparatively speaking, at the mercy of the seasons. A short time previous to my visit to them they had been attacked and robbed by the hostile Navajoes; and to make their condition worse the independent campaigns from this territory against the Navajos had also gone to their village, and taken from them even the very corn they had in store for their subsistence. This was done, as I afterward learned, under the plea that the Moquis were in league with the Navajos against us.

All these facts, as well as their true condition, I reported on my return to the then superintendent, and did all in my power to impress upon him the necessity of relieving their wants; but, strange to say, my honest appeal in their behalf had no effect whatever, and nothing was done toward it.

The only succor worthy of notice which these people have received from this superintendency, so far as I am aware, is that which has been extended to them during this winter. I can safely say that there never was a tribe of Indians so completely neglected and so little cared for as these same Moqui Indians; indeed, for some time they seem to have belonged nowhere. For several years previous to the creation of Arizona territory they were not mentioned in the annual reports of my predecessor.

From personal observation and the best of my judgment, the aggregate population of these Indians does not exceed 3,000 souls. * * *

April 21, 1865, M. Steck, superintendent of Indian affairs for New Mexico, in a communication to the Commissioner of Indian Affairs, forwarding a report by John Ward, United States Indian agent, writes from Santa Fe:

I have the honor herewith to inclose copy of communication from John Ward, Pueblo agent, relative to the Moqui Indians. There has heretofore been but little known of these Indians. A few travelers have visited them in passing hurriedly through the country. Their description and the fabulous accounts of the Spanish conquerors savor more of fiction than reality.

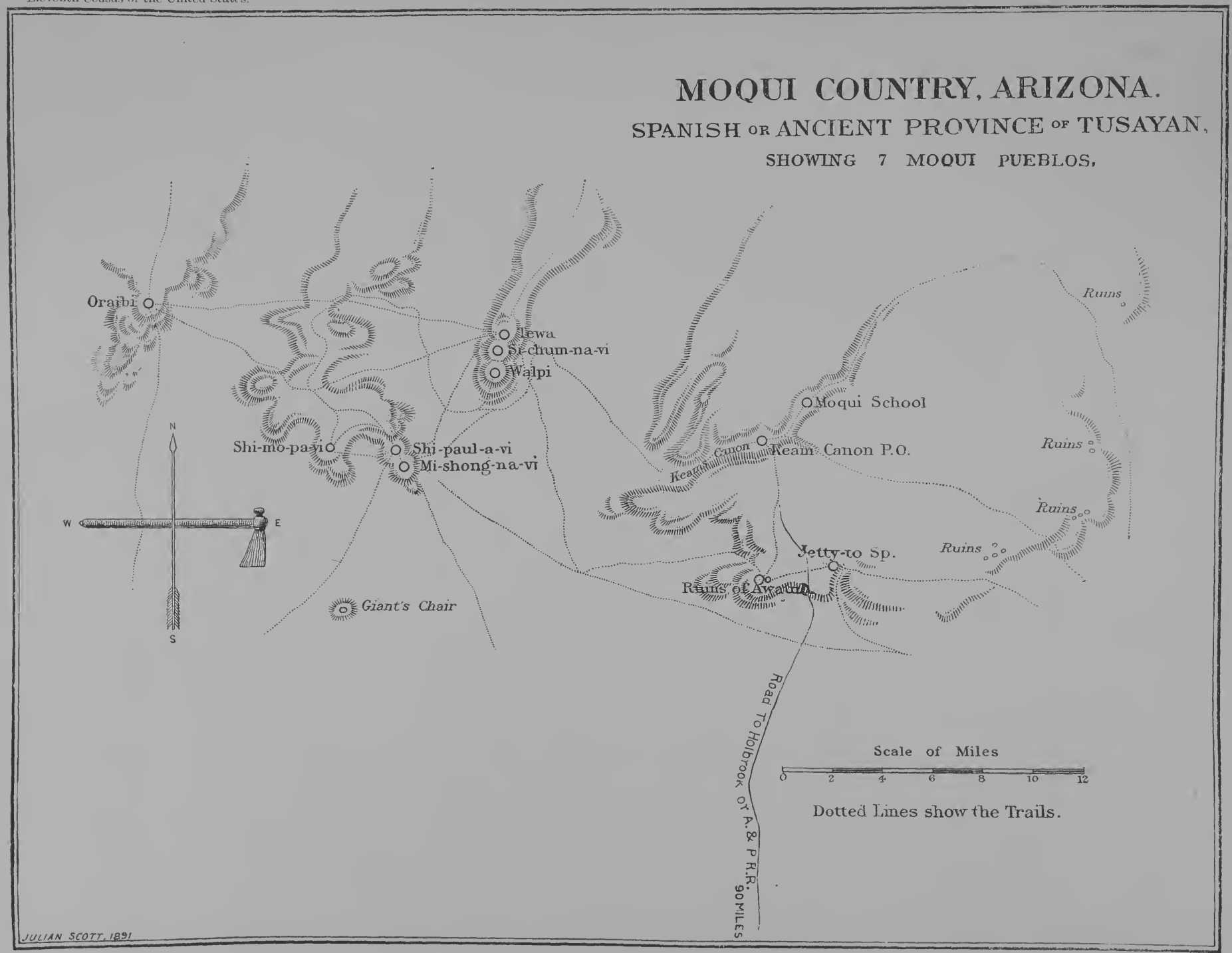
John Ward, under instructions from my predecessor, Colonel Collins, visited these villages in 1861, and reports the names and population of each, viz:

Total	2,500
Oraiva (Oraibi)	800
Sho-mon-pa-vi	600
Tano	250
Ci-cho-mo-oi	100
O-pi-ji-que	300
Mi-shan-qu-na-vi	250
Sha-pan-la-vi	200

THE MOQUIS IN 1866.—D. N. Cooley, Commissioner of Indian Affairs in 1866, in his annual report for 1865–1866, wrote of the Moquis as follows:

In regard to the Moquis, the interesting village Indians living in the northeastern part of Arizona, near the borders of New Mexico, and very similar in character to the Pueblos of that territory, but little is known in addition to that presented in former reports. They are, however, peaceable and self-sustaining, costing the government nothing except in cases of extreme necessity resulting from failure of crops.

NAMES OF MOQUI PUEBLOS BY VARIOUS AUTHORITIES.—The names of the 7 Moqui pueblos have been given by good authorities in a number of ways, as follows: E. S. Clark, supervisor, and F. M. Zack, census enumerator, 1890: first mesa, Tegua, Sichumniva, and Walpi; second mesa, Mishonginivi, Shepauliva, and Shimopova; third mesa, Oriabe. Thomas V. Keam, old resident, and Julian Scott, special agent: first mesa, Tewa, Sichum-navi, and Walpi; second mesa, Mishong-na-vi, Shi-paul-a-vi, and Shi-mo-pa-vi: third mesa, Oraibi


MOQUI COUNTRY, ARIZONA.
SPANISH OR ANCIENT PROVINCE OF TUSAYAN,
SHOWING 7 MOQUI PUEBLOS,
Oraibi
Iewa
Si-chum-na-vi
Walpi
Shi-mo-pa-vi
Shi-paul-a-vi
Mi-shong-na-vi
Moqui School
Keam Canon
Keam Canon P.O.
Ruins
Ruins
Ruins
Ruins
Jetty-to Sp.
Ruins of Awatubi
Giant's Chair
N
S
E
W
Road To Holbrook or A. & P. R.R. 90 MILES
Scale of Miles
0 2 4 6 8 10 12
Dotted Lines show the Trails.
JULIAN SCOTT, 1891

or Orabi. J. W. Powell: first mesa, Te-wa, Si-choan-avi, and Walpi; second mesa, Mi-shong-i-niv, Shi-pau-i-luv-i, and Shong-a-pa-vi; third mesa, Oraibi. A. F. Bandelier: first mesa, Tehua, Sichomivi, and Gualpi; second mesa, Mishonginivi, Shipaulavi, and Shimopavi; third mesa, Oraybi. Prof. Otis T. Mason, Smithsonian Institution: first mesa, Tewa, Sechumavi, and Walpi; second mesa, Meshongnavi, Shepolavi, and Shemopavi; third mesa Oraibi. Captain John G. Bourke: Tegua, also called Hano; Suchongnewy, Hualpi, Mushanguewy, Shupowlewy, Sumopoy, and Shupowla. A. M. Stephen, old resident: first mesa, Teh-wa, Si-tchom-ovi, and Walpi; second mesa, Mi-shong-in-ovi, Shi-powl-ovi, and Shung-op-ovi; third mesa, Oraibi.

The following are the names of the 7 Moqui pueblos given by Don José Cortez, an officer of the Spanish engineers in 1799, stationed in New Mexico: Oraibe, Taucos, Moszasnavi, Guipaulavi, Xongopavi, Gualpi, and a village which has no name, situated between the last town and Tanos (Taos). The unnamed village is probably Tewa.

Lieutenant A. W. Whipple, in 1853, while near Zuñi, noted the names and population of the Moqui pueblos. (Pacific Railroad, Whipple's Report, volume III, page 13.) The population is probably largely overestimated, as it was the period of the smallpox epidemic, and the figures were given him by Mr. Leroux, one of his party, who had visited the Moquis some years before. The Moquis refer to the smallpox year as the year of their decline.

POPULATION OF MOQUI PUEBLOS, LIEUTENANT A. W. WHIPPLE, 1853.

MOQUI PUEBLOS.	In Zuñi language.	Number of warriors.	Total population.
Total		1,120	6,720
O-rái-bè	U-lè-ò-wà	400	2,400
Shú-mŭth-pà	Shú-mŭth-pài-ò-wá	150	900
Mŭ-shài-i-nà	Mú-shài-è-nòw-à	150	900
Áh-lé-là	Áh-lè-lá	150	900
Quái-l-pi	Wathl-pì-e	150	900
Shi-wĭn-nà	Shi-wĭn-è-wà	20	120
Té-quà (a)	Té-é-wŭn-nà	100	600

a Probably should be Tigue, one of the ancient tribes of Rio del Norte.

P. S. G. Ten Broeck, assistant surgeon United States army, who visited the Moquis in 1852, gives the names of but 2 pueblos: Oraivaz, called Musquint by the Mexicans, and Harno.

Lieutenant Jones, in 1857–1858, while stating that there were 7 Moqui pueblos, names but Oraybe (Oraibi), Mooshahneh (Mishongnavi), and Tegua (Tewa).

The caciques (governors) of the 7 Moqui pueblos visited special agent James S. Calhoun at Sante Fe, October 6, 1850, and gave the names of the 7 pueblos as follows: Oriva, Samonpavi, Inparavi Mausand, Opquivi, Chemovi, Tanoquibi.

John Ward, United States Indian agent, who visited the Moquis in 1861, gives the names of the pueblos as follows: Oraiva, Sho-mou-pa-vi, Tano, Ci-cho-mo-oi, O-pi-ji-que, Mi-shan-qu-na-vi, Sha-pan-la-vi.

H. H. Bancroft thus writes of the Moquis:

> The Moquis, who speak a distinct language, and who have many customs peculiar to themselves, inhabit 7 villages, named Oraibe, Shumuthpa, Mushaiina, Ahlela, Gualpi, Siwinna, and Tegua.

On a map of southwestern New Mexico, compiled and drawn by Seth Eastman, captain, United States army, 1853, and found in Schoolcraft, volume IV, page 24, the names of the 7 Moqui pueblos are given as "towns": Harno, Sheeonrkee, Hoepeekee, Shomoparvee, Sheepon-arleeve, Mooshongeenayvee, and Orayvee.

In 1872 J. H. Beadle, an experienced traveler and author, who spent much time with the Indians, gave the names of the 7 Moqui towns as follows: Moqui, pronounced Mokee; Moquina, pronounced Mokeenah; Teqna, pronounced Taywah; Hualpec, pronounced Wallpake; Shepalawa, pronounced Shapalawah: Oraybe, pronounced Orybay: Beowawe, pronounced Baowahay.

THE MOQUI PUEBLOS IN 1890.

The purely Indian names of the Moqui pueblos, or villages, are not attempted, and for census purposes the following will be the names used:

First mesa, Sichumnavi, Tewa, and Walpi; second mesa, Mishonguavi, Shimopavi, and Shipaulavi; third mesa, Oraibi.

The Moqui Pueblo Indians are in Apache county, northeastern Arizona. This country, which was called by the Spaniards "The Province of Tusayan", is from 95 to 100 miles north of the Atlantic and Pacific railroad. The station nearest to them is Holbrook. They are located on what is known as the Moqui reservation, their old lands in fact, which were set aside to them out of the Navajo reservation by the President by proclamation of December

16, 1882. It contains 2,508,800 acres, or 3,920 square miles. (a) Of this enormous acreage only 10,000 are estimated to be tillable, and these only with irrigation, the water being entirely the property of the Moquis. This reservation is merely tentative and was to give the United States authority over the Moquis and to protect them from white people and the Navajos. The name which they call themselves by is Ho-pi, or Ho-pi-tuh-lei-nyu-muh, meaning "peaceful people". The Zuñis knew them in 1540 and prior as the A-mo-kwi. The Spaniards changed this to Moqui, or Moki. In the Moqui language moki means "dead". Their homes, consisting of 7 pueblos, or villages, are situated at an elevation of from 700 to 800 feet above the valleys on the almost level tops of 3 long mesas or tables. These 3 mesas project in a southwesterly direction from the main table-land into the desert south. On the first or eastern mesa, about 3 miles long and from 6 to 200 feet wide, are the pueblos of Sichumnavi, Tewa, and Walpi; on the second, or middle, 3.5 miles long and from 50 to 300 feet wide, those of Mishongnavi, Shimopavi, and Shipaulavi; on the third, or western, is Oraibi, which is the largest, and which contains almost as many inhabitants as all the rest combined, namely, 905. At Walpi the mesa is hardly 200 feet wide on top, and a short distance beyond, toward Sichumnavi, it narrows to 8 or 10 feet.

From Walpi, on the first or eastern mesa, all the other villages can be seen. There situation upon these 3 narrow stone arms, or long fingers, that project from the main plateau into the desert, was selected for defensive purposes, no doubt, as a view of the country for 50 miles about is assured. There was plenty of timber about them when the villages were first built, and more water probably near the base of the mesa; but the timber has disappeared for miles, and the appearance of the towns is that of decay and dreariness. They are remote from water, and still more remote from wood, from 7 to 10 miles. Their fields are scattered far away along the washes, below them in the valleys, where they depend upon the retained moisture after rains for a crop, and their orchards are interspersed among the sand hills at the foot of the mesas. Their flocks and herds are driven daily from the rock corrals, built on the sides of the mesas, into the distant valleys for grazing and water, and at night they are returned.

The life of the Moquis is one of great toil, yet they find time for their ceremonies, dancing, visiting, and other amusements. They are entirely self-sustaining. Their blankets, baskets, and pottery find a ready market, the proceeds from which and from the sale of some sheep and horses, with their crops, yield them support.

Indian time records are usually given by "snow flies" and minor events, and are not reliable. The Moquis' years are recorded by the sun's declination, which is observed by watching the shadows.

The ruins of Awatubi and those east of it are on the same mesa. As shown on the map, old Shimopavi was built about the springs, under the east side of the mesa. The town was destroyed during a war hundreds of years ago; its ruins indicate that it was much larger than Oraibi, and must have contained 2,500 or 3,000 people. From these ruins the mesa, where the present Shimopavi is, is very imposing. Near the springs, under Mishongnavi, are the ruins of the old town, which was destroyed during one of the wars. These are almost the only ruins of note around the Moqui country off the mesas.

STOCK AND LANGUAGE.—The people of all the Moqui pueblos speak the same language, except those of Tewa, who speak the language of the Tewan or Tanoan family.

ANCIENT MAPS OF THE PUEBLOS.—On a map published by Bolognino Zaltieri at Venice in 1566, which was engraved on copper, can be found a pueblo called "Civola" (Cibola). This Civola is located on the map near the present Moqui pueblos and Zuñi. The information was, of course, obtained from the Spaniards, as the map was published 15 years after Coronado's march in 1541, the Spanish permanent occupation occurring in 1591.

On a map published in the third volume of Purchas' Pilgrims, London, 1625, is a picture of a castle with the legend, "Pueblos de Moqui", with no reference to Zuñi or other pueblos, or "Cibola". This castle is placed on the map near the present Moqui pueblos.

The John Senex map of North America, a reduced copy of which is given herewith, was published in London in 1710. Senex was a Fellow of the Royal Society. His map purports to give data up to 1710 and from the observations communicated to the Royal Society of London and the Royal Academy at Paris. It will be observed that Taos and other pueblos are given, and Zuñi is marked as Zuñi or Cibola. To the west and north of Zuñi 10 Moqui pueblos are noted under the general title of "The Moqui", as follows: Quiana, Orawi, Macanabi, Iogopapi, Gualpi, Agnatubi, Agnico, Alona, Masaguia, and Quaguina. Aguatubi (Awatubi), which is now known and given on modern maps, is an extinct Moqui pueblo of 1700–1701; Gualpi is probably the present Walpi, and may have been removed to the site now occupied since 1710. From the present location (including the above), and comparing this map with the location of the Moqui pueblos in 1890, Iogopapi was near Shimopavi, Aguico was near Walpi, Alona near Sichumnavi, and Masaguia near Tewa. The country adjacent to the present Moqui pueblos contains numerous ruined and abandoned pueblos, covering a space of country 40 miles square. With so much unoccupied territory without a recorded history speculation has a vast field. Oraibi, as has been noted, is probably the ancient Orawi. It is the most ancient looking of the pueblos, and from the amount of dirt in its streets one would give it great antiquity. Many of the other towns were removed because they became so dirty as not to be habitable, or the water or fuel supply gave out; others were destroyed by war. It will be noted that the

a Report of Commissioner of Indian Affairs, 1890, page 434.

JOHN SENEX' MAP OF 1710

Map contains Taos and other now New Mexican Pueblos and the Moquis Pueblos

SHIMOPAVI, SECOND MESA, MOQUI.

present names are those given the Moqui pueblos by white men, and in some cases subsequently changed to meet the views of new comers.

POPULATION.—Espejo estimates the Moquis in 1583 at 50,000. They received him cordially, he writes, giving him feasts and dances. His imagination seems to have developed with their hospitality.

In 1745 two friars claimed to have counted the persons in the Moqui pueblos, and they numbered 10,846.

In 1775 Governor Anza gave them as 7,497.

Escalante, in 1775, gave the population of the Moqui pueblos at 7,494.

In September, 1780, Governor Anza gave the Moqui population as 798. No rain had fallen for 3 years, and in that time the Moqui deaths were given at 6,698.

Governor Charles Bent, of New Mexico, November 10, 1846, gave the population of the Moquis as 350 families, or 2,450 persons.

In 1852, Surgeon P. S. G. Ten Broeck, who visited the Moquis, gave the population at 8,000.

Early in 1853 Lieutenant Whipple, United States army, in charge of an exploring party for surveying a railroad to the Pacific, gave the population of the Moquino (Moqui) pueblos at 6,720, and follows Governor Martinez in his estimate of the population of the 19 pueblos in New Mexico. This was prior to the smallpox of 1853–1854.

In 1861 John Ward, United States Indian agent, estimated the population of the Moqui pueblos at 2,500.

The various agents of the Moqui pueblos in 1864 made estimates of their number varying from 2,000 to 4,000.

In 1865 Mr. Ward stated the Moquis to be 3,000.

In 1869 Vincent Colyer estimated their population as 4,000.

The Eleventh Census gives the 7 pueblos a population of 1,996.

NUMBER OF PUEBLOS.—The number of Moqui pueblos has been variously given, at one time as high as 11. Seven Tusayan Moqui pueblos are noted in 1541; in 1580 and 1583, 5; in 1590 and 1599, 7; in 1605, 7; in 1680, 5; in 1710 the names of 10 are given on the Senex map, but after 1700 in the surrounding country they were known as the "7 Moqui pueblos", and have so continued to be known, because there are only 7 pueblos.

The Moqui Indians have quantities of garnets, Arizona rubies, and pieces of turquoise, the latter from near Los Cerillos, uncut or in the rock, which they wear for ornaments.

The period at which the Moquis built their houses on the tops of the mesas must be very remote, long anterior to the advent of the Spaniard in 1539–1541. The footpaths, worn in the rock from the pueblos or from the mesas to the springs below by the almost constant procession of people going for water, indicate extended use.

The houses are built from 2 to 4 stories high, in terrace shape, the roof of the front lower story being the balcony of the second story, and so on up, the upper story being but a small apartment. The lower story is generally from 8 to 10 feet high, the second about 8 feet, and each one above that slightly decreasing, but not to less than 6 feet. These terraced houses are built in rows, forming long streets, as at Oraibi, in a square, with a large center court or plaza, which is reached from the outside by narrow and low covered ways, as at Shipaulavi, or on 3 sides of several rectangles, as at Mishongnavi, or 3 sides of a square and long streets, as at Shimopavi. There is, however, little regularity at Walpi, the town having been built to conform to the uneven surface of the mesa at that point. Sichumnavi and Tewa are rectangular, with their houses facing the east. Entrance to these abodes were formerly made by ladders and through openings in the tops, these openings being covered with blankets or skins during a storm or when it was cold. With the advent of the Spaniard came doors, windows of gypsum, and the fireplace. Every dwelling has still 2 or more ladders, and by them the different stories are reached.

GOVERNMENT.—The chief priest of the Moquis is chosen by his predecessor and resides at Oraibi. The principal or head chief, Shi-mo, of the Moquis resides at Walpi. He inherits his position, and Walpi may be said to be the governing or controlling town of the 7 Moqui pueblos.

The governors of the several pueblos are elected from time to time by the priests or medicine men in council with the principal chief, and are chosen for an indefinite term and continued in office as long as they prove efficient and useful. Each of the Moqui pueblos has a war captain, called "capitane" after the Spanish. The priests of the different orders, called "medicine men", seem to have a greater power than the chiefs or governors.

Careful investigation shows that the Moquis have an almost ideal form of government, administered on one side by the high priest, or, perhaps, priests, and on the other by the council. It works harmoniously and is fitted to the daily wants of this people. Such disputes as there are, about a donkey, a field, crops, or melons, are settled by the officers.

SOCIAL ORDERS, RELIGION, AND CUSTOMS.—The Moquis have a religion of their own, with much ceremony and many dances, games, and amusements of a religious and social character. Their chief god, whose name they never speak, is their Jehovah, and they at times supplicate him by raising both arms with extended hands and face upturned. Massau is their King of Death.

A. M. Stephen writes of the social orders, religion, and customs of the Moquis as follows:

Ancestry and inheritance are about on the same general lines as with the Navajo, but in their land property there are still traces that it was once divided on a communal basis for the use of the families composing the gentes and not as individual holdings. They

still count many gentes, and there are about 26 of these extant, but some of them are only represented now by 1 or 2 persons. Their gentes are named after the sun, clouds, animals, plants, mythologic and common objects, deriving their names either from mythic ancestors or traditional incidents in their early history. The priests and chiefs are not privileged personages. The former are the leaders in all religious ceremonies and the latter preside at councils, decide matters of controversy, and to some extent conduct the affairs of the village. They are not hereditary, but most of them nominate their own successors. They engage in the same labors and lead precisely the same life as the other villagers, and no actual difference in social rank is recognized.

Their thronged mythology has given rise to a very complex system of worship, which rests upon this theory: in early days certain superhuman beings, called Katcheenas [Cachinas], appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous religious or Katcheena societies. To a limited extent certain women were also similarly endowed; hence, the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part. The public ceremonies of these societies are participated in by all the members, fancifully dressed in cotton tunics, kilts, and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the kiva, the maskers form in procession and march to the village court, where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration.

There is no christian church in any of the 7 Moqui pueblos, and but little evidence of the Catholic faith, whose clergymen were once with them, save the rough shrines and altars still remaining.

CUSTOMS.—A noticeable trait of the Moquis, from their first mention by the Spaniards to this day, is their traveling on foot: one reason for this, stronger than any other, is the poverty of the country through which they move in the matter of forage and water for animals. The Moqui, when he starts out for a journey, always carries rations enough to last several days. Moquis are not generally horsemen; the men of Tewa are the horsemen of the tribe, the cavalry. These Tewas are hired fighters, who were employed and settled by the 6 Moqui pueblos as soldiers to aid them against the Navajos after 1680 to 1700.

The Moquis cling to the high mesas. The fear of sudden floods and consequent danger to life and property keeps them out of the valleys or away from the low lands about the mesas. The altitude of the 7 Moqui villages can not be given, and that of Oraibi alone, 6,730 feet, is noted. Shimopavi, isolated and standing clearly above the mesa, has the appearance of being the highest. An instrument only can settle this point.

HABITS AND HEALTH.—The Moquis are a temperate people, rarely indulging in anything to excess. Very few of them use intoxicants, and such intoxicants as they have are brought to them by outsiders.

In relation to the health of the Moquis, Special Agent Scott says:

> There are evidences of scrofula now and then, but as a rule the Moquis are healthy. The great elevation at which they live prevents many of the ordinary diseases. It has been "the survival of the fittest" for hundreds of years, and the generations now living are healthy, considering all things. The wonder is, considering their crowded state, that they are not more sickly than they are and the death rate greater. There is scarcely a home in the towns on the first mesa but what I have not entered. I don't remember seeing a sick person, except a young woman just recovering from childbirth; she was lying on the ground or earth floor of her house, covered with blankets, with her head toward the fire. She was very proud of the new little Moqui stranger, and showed it to us, as if it were the prettiest child ever born. I don't think a Moqui finds out he is sick until he is dead. In none of the 7 Moqui pueblos do you see any half-breeds; they are a pure stock of people, with no indications of intercourse with the whites, and have but little if any syphilis.

MOQUI BOARDING SCHOOL.—The government school at Keams Canyon, which is on the Moqui reservation, was opened in July, 1887. The establishment of this school is due to the efforts of Mrs. Harriet R. Hawley, wife of Senator Joseph R. Hawley, of Connecticut. It is a boarding school with a capacity for 50 children. During the year ended June 30, 1890, it cost the government $11,716.46. The enrollment of pupils was 45. The average attendance was 27. The session was 10 months. The average cost to the government per capita per month was $36.16. The pupils cultivated 25 acres of ground. In all cases board and lodging were furnished.

The school was managed by 8 white and 5 Indian employés, 10 males and 3 females (position and salary of 3 not given), as follows: (*a*) superintendent and principal teacher, $1,200; clerk and physician, $1,000; teacher, $600; industrial teacher, $840; matron, $600; seamstress, $480; two laundresses (each $480), $960; herder, $180; carpenter, $840.

THE LEGAL STATUS OF THE MOQUIS.—The Moquis were considered the same as other pueblo Indians by all Spanish, Mexican, and early American officials.

In 1849, after the treaty of Guadalupe Hidalgo of 1848, James S. Calhoun, special United States Indian agent, in a report to the Commissioner of Indian Affairs, notes the pueblos of New Mexico as far west as Zuñi, and the

a Brevet Major General A. McD. McCook, commanding the department of Arizona, in his report for 1890–1891, wrote of this school: "The children looked neat and clean, and are well fed and cared for by the principal and employes of the school. The children are nearly of an age; consequently they will leave the school at the same time, carrying with them an education and habits of life far superior to any they had heretofore enjoyed, and no one can fail to believe, or to hope at least, that the 103 children now present in the school, returning to their homes imbued with another and better civilization, will produce much good. To the casual visitor the efforts made by these handsome children to speak our language is pathetic. * * * The location is a good one; the parents and relatives can visit the school and meet their children during the term, which is humane and proper The children take great interest in their work, with their practical lessons as well as with their books. * * * Nothing but good can come from this school. * * * If there were greater facilities of accommodations there would be a greater number of children in the school. I am glad to report that 44 of the pupils are from the Areibe [Oraibi] village and not the least comely of the pupils gathered there.

Commissioner of the General Land Office, of date August 24, 1849, in giving William Pelham, surveyor general of the territory of New Mexico, instructions and a form of procedure in cases of proof and proceedings in private land claims in said territory (New Mexico then embraced the present territory of Arizona), cited Calhoun's report and copied the census of the pueblos from Taos on the north to Zuñi on the west, saying "this statement has no reference to pueblos west of Zuñi", thus conceding that there were such pueblos, and of course they were the Moqui pueblos.

The act of Congress of July 22, 1853, made it incumbent on the surveyor general of New Mexico to "make a report in regard to all pueblos existing in the territory, showing the extent and locality of each, stating the number of inhabitants in the said pueblos, respectively, and the nature of their titles to the land".

When the agent, Mr. Calhoun, reported on the pueblos of New Mexico (October 4, 1849) he omitted the 7 Moqui pueblos then in New Mexico, but in October, 1850, he reported them and advised that they receive the same treatment as the pueblos on the Rio Grande. Arizona was not erected into a territory until 1863. In the case of the Moqui pueblos then in New Mexico (now in Arizona), they were not reported on in 1849 because they were in the country of the fierce Navajo, where Mr. Calhoun dared not venture to make an examination.

The claim of the Moquis to their pueblo sites and the land adjacent, used for agriculture and grazing, of the same area granted to other pueblos, is a title originating under the Spanish and Mexican governments, preceding the United States in sovereignty, and it is the obligation under treaty of the United States to deal with such title or claims, or pueblo claims, precisely as Mexico would have done had the sovereignty not changed.

The statute of limitation has not as yet expired in the matter of the Moqui pueblos. There is no laches on their part. Open and notorious possession since 1539 surely should give the Moquis ownership.

The eighth and ninth articles of the treaty of Gaudalupe Hidalgo expressly stipulates for the security and protection of private property. The law on this point was settled by the Supreme Court of the United States (United States v. Percheman, 7 Peters' Reports) in the following language:

> The people change their allegiance, their relations to their sovereign is dissolved, but their relations to each other and their rights of property remain undisturbed.

The Supreme Court of the United States (United States v. Arredondo et al.) also declared that—

> Congress have adopted, as the basis of all their acts, the principle that the law of the province in which the land is situated is the law which gives efficacy to the grant, and by which it is to be tested whether it was property at the time the treaties took effect.

The private land titles, including pueblos in New Mexico, were derived from the authorities of Spain as well as of Mexico. Under this system there are many imperfect and mere inceptive titles. The Supreme Court of the United States has always decided such claims with liberal equity, and has always held that an inchoate title to land is property.

In the case of the United States, plaintiff in error, v. Antonio Joseph (Supreme Court), 4 Otto, 614–619, argued April 20, 1877, decided May 7, 1877; also United States Supreme Court Reports, 94–97, page 295, Mr. Justice Miller, in deciding that the Pueblos of New Mexico were not a tribe of Indians in the legal or governmental sense, and in considering the question of their citizenship, having in view, of course, the fact that the United States had appointed an agent for the Pueblos of New Mexico (as it has at times for the Moqui Pueblos of Arizona, formerly of New Mexico), and also the fact that acts by executive officers of the nation (such as the President creating a reservation for the Moquis), held that such acts do not alter or change the legal status of Indians; and the court further held that the Pueblos of New Mexico (and necessarily those in Arizona, once in New Mexico) were citizens of Mexico by reason of that government having given them all civil rights, including the right to vote, and that the United States was not a proper party to this action, having no legal control over them, and that the Taos Pueblos must bring their own action in the proper court of New Mexico.

Situated far from traveled routes, the Moquis have been visited by few white men.

WATER SUPPLY AND THE COUNTRY OF THE MOQUIS.—A casual view of the country of the Moquis from a mountain top shows probably the most uninviting landscape in the west; still, where water can be obtained to apply to seeds the most abundant yield follows. Small irrigated areas sustain large numbers of people.

What the Moqui ancestry did for flesh food or other food in variety (there is now no fish) prior to the arrival of the Spaniards, who brought horses, goats, sheep, and burros, and melons and peaches to the southwest, one can only conjecture. Jack rabbits and rabbits, deer and antelopes, or mountain sheep, and game in the distant mountains or on the far off plains must have been more plentiful than now. Corn, the common food of the North American Indian, which now makes 90 per cent of their food other than meat, must have been their staple, along with flesh obtained in the distant mountains.

Notwithstanding the desolation in and about the mesas on which the Moqui pueblos are situated, humming birds and mocking birds are found. The mocking birds are also found in great numbers in the pueblos of New Mexico. The Moquis, as do the Pueblos of New Mexico, cage the mocking bird, which thrives in captivity. Doves are found in great numbers anywhere on the American desert.

The Moquis are not reservation Indians in the general acceptation of the word. They were not wild Indians, roaming at will over the country, gathered up by the government and placed on a reservation to protect the whites from them. They have been town dwellers and cultivators of the soil since the Europeans first came to

the country. The definition of their reservation by the President December 16, 1882, was for the purpose of drawing the line over which the Navajos were not to cross. This was also done in the case of the Zuñis. Water was protected by this action, and the President increased the area of the reservation to save it.

The United States has never had a treaty with the Moquis. It has never assumed any direct control over them other than the naming of an agent for them and presenting them with a few useful articles from time to time. It has, however, agreed, through the agents, to keep the Navajos from murdering and robbing them. They can only live in community on the land they occupy. There is not water enough to irrigate a very large area. It would sink in the land before reaching any broad surface of ground. There are no streams, only springs and water holes.

CONCLUSIONS.—While the Moqui is stationary in many things he is progressive in adopting articles of comfort or utility. He was cunning enough to stop weaving cotton cloth when he found he could buy it of the traders cheaper than he could weave it. It is true that there is not much more evidence of progress toward a real Anglo-Saxon civilization among the Moquis in 1890 than there was in 1540. In 1540 they were of the stone age in utensils and tools, and never since, by their own exertions, have they advanced from this condition. They are, however, quick and ready imitators, and the evidences of European and American influences are now seen on every hand, in dress, implements, and furniture, but not in customs or ceremonies. According to the general belief of the Spaniards, at the time of their discovery in 1540, they had made progress from a wild condition, and were in a progressive state.

Some 20 years ago a distribution of various supplies was made by the United States to the Moquis. Among the articles distributed were some cultivators, but the Moquis having no harness for their horses (very indifferent ponies), these cultivators were useless, so they concluded to make charms of them, and many of these charms are now to be seen lying on the roofs of the Moqui dwellings, called "good medicine". At this distribution a number of grindstones were also issued. The Moquis had always used a short slab of stone or the surface of a large stone to sharpen knives or other like instruments upon, and the grindstones amused them for a time, but now several may be seen in the various pueblos as tops for the estufas.

The Spaniards quickly relinquished their hold upon the Moquis in 1540 and after, because in their country they found but little forage for their horses and poor food for their soldiers. (*a*)

The Moqui civic government is relatively the same as that of the New Mexico pueblos along the Rio Grande. Their religion of materialism has evidences of former phallic worship. Their isolation has preserved their forms and customs and their primitive virtue, and they live uncontaminated by the vices of civilization; they are still children of nature.

WHAT SHOULD BE DONE FOR THE MOQUIS.—The Moqui has but little property, estimating from an Anglo-Saxon standpoint; still, he has more than he requires, excepting watering places, which should be improved and developed. He could be taught more stringent laws of health and economy, and made to guard against disease and famine.

His condition in 1890 was good, and his wants, but few, were well supplied by himself. His great needs are water and timber. These people should have a competent irrigating engineer sent to them for a few months to show them how to construct reservoirs in which to preserve their water, how to run levels and grades for their ditches, and how to develop springs or water holes. They should have issued to them quick growing trees for timber and fuel; a few head of stock to improve their herds and flocks, and a small number of improved agricultural implements. Twenty thousand dollars is ample to do all this, and when done the Moquis should be let alone and given to understand that they must take care of themselves, as they have done for centuries.

An industrial school or a few day schools could be established among them, but its officers should see to the school only. A physician could be utilized as one of the teachers and be of much service to the Moquis. The civil policy, government, and daily lives of these people should be let alone. With their water supply properly developed, they are better located in the villages where they are on the mesas than they would be in the valleys. Considering their small holdings of land, no allotment of an equitable nature can be made. The water in the vicinity of the mesas is now the property of the Moquis and has been for centuries. Its ownership commands an enormous area of grazing lands in the vicinity, which whites are now anxious to utilize for their herds and flocks with the water of the Moquis. The Moquis leaving the mesas would terminate in their being driven from the

a The Moquis are Pueblo Indians to all intents and purposes, their language excepted, which has been classed with the Shoshoni or Numa group of American idioms. Nothing can be said about them as they appeared in the past centuries to the first European visitors that does not apply to the New Mexican Pueblos also. The differences are purely local, and can at once be explained by physical causes. Thus the Moquis raised cotton, whereas the Zuñis did not, and the reason for it is found in the southerly exposure of the lands which the Moquis cultivate. The blankets of rabbit hair, which Fray Marcos was informed were made and worn at Totonteac, were not exclusively Moqui, the Zuñis made them also. There is one point, however, that attracts our attention in regard to the Moquis, and that is the feeling of coldness, not to say hostility, which prevailed between them and their nearest neighbors, the Zuñi Indians. As early as the time of Coronado the 2 clusters were not on good terms. There was comparatively more intercourse between the Moqui and some of the Rio Grande pueblos than between the Moqui and Zuñi. Up to the present day this feeling, strengthened by events subsequent to the reconquest of 1694, is very marked. Another curious fact, which may be deduced from the report of Fray Marcos, and which is corroborated by Moqui and Zuñi tradition, is the existence of a cluster of 12 pueblos inhabited by people of Moqui stock, the ruins of which villages exist to-day, and which have given rise to the name of Totonteac. We are led to infer in this case, as well as in that of the ancient villages at the salt marshes near Zuñi, that the said cluster of 12 was abandoned but shortly before the sixteenth century. One of their number, Ahuatu, even remained occupied until the first half of the past century. These are among the few historical data that may be gathered from early Spanish records now at my disposal, and which relate to a period anterior to the coming of the white man.—A. F. BANDELIER, 1890.

PUEBLO OF WALPI LOOKING WEST, SHOWING SHIPAULAVI AND THE SECOND MESA, ARIZONA.

water and from the land. Allotment, the granting of small areas of land in fee, would place the springs in the hands of individual owners.

These people were town or pueblo Indians and citizens under the republic of Mexico, and by the treaty of Guadalupe Hidalgo of 1848 with Mexico, they, as well as the Pueblos of New Mexico, became citizens of the United States. They have had no friend at court, are remote from railroads or white settlements, in a barren country, holding the Navajo at bay and keeping him from making inroads upon the whites of the south. Precedent and usage and a long occupancy demand that their land holdings by metes and bounds be given them by patent and in community, as has been done in the case of other pueblo Indians in New Mexico. Their claims, embracing all the pueblos and springs, should be surveyed and a patent issued to them in fee; above all, let one of the 4 sections of Indians in the United States who now sustain themselves continue to do so.

STATISTICS OF THE MOQUIS, 1890.—The statistics of the population, wealth, and social condition of the Moqui Pueblos show that, although isolated from the Anglo-Saxon, the Moqui Pueblo is amply able to care for himself if aided merely by an issue of those things which will multiply in the future to his advantage.

The enumeration was made by Francis M. Zuck, under direction of E. S. Clark, supervisor of census for Arizona, as a special census, and the numbers are not included in the general census. The statistics of property and values were secured by Julian Scott, special agent, and the special agent in charge.

The population of the 7 Moqui pueblos in 1890 was 1,996; males, 999; females, 997; over 18 years of age, 1,118; under 6 years of age, 288; over 5 years of age and to 18, inclusive, 590; heads of families, 364; house owners, 364; farmers and weavers, 456; day laborers, 6; medicine men, 2; pottery makers, 366; governors, 7. One thousand seven hundred and forty-nine speak nothing but the Indian language; 6 speak Spanish, 51 speak English, 33 read it, and 25 write English. This does not include the 44 children at the United States Indian boarding school at Keams Canyon. The Indians noted as writing Indian are able to represent Indian words with the Roman letters.

POPULATION OF THE 7 MOQUI PUEBLOS.

PUEBLOS.	Total.	POPULATION.					Heads of families.	House owners (all women).	LANGUAGE USED.									At school.
		By sex.		By age periods.					Indian.			Spanish.			English.			
		Male.	Female.	Over 18 years.	Under 6 years.	Over 5 and to 18, inclusive.			Speak.	Read.	Write.	Speak.	Read.	Write.	Speak.	Read.	Write.	
Total	1,996	999	997	1,118	288	590	364	364	1,749	.....	6	6	.....	.....	51	33	25	93
Walpi	232	117	115	134	37	61	44	44	193	.....	1	.....	.....	.....	4	3	4	13
Sichumnavi	103	51	52	59	24	20	21	21	77	.....	.....	.....	.....	.....	6	6	6	7
Tewa	161	80	81	71	36	54	24	24	113	.....	1	1	.....	.....	13	12	12	18
Mishongnavi	244	126	118	123	36	85	42	42	213	.....	.....	.....	.....	.....	.....	.....	.....	.....
Shipaulavi	126	62	64	60	15	51	21	21	112	.....	2	.....	.....	.....	.....	.....	.....	6
Shimopavi	225	118	107	111	15	99	42	42	211	.....	2	.....	.....	.....	.....	.....	.....	5
Oraibi	905	445	460	560	125	220	170	170	830	.....	.....	5	.....	.....	28	12	3	44

OCCUPATIONS OF THE INDIANS OF THE 7 MOQUI PUEBLOS.

PUEBLOS.	Farmers and weavers.	Day laborers.	Medicine men.	Pottery makers.	Governors.
Total	456	6	2	366	7
Walpi	74	.....	.....	67	1
Sichumnavi	31	2	.....	30	1
Tewa	46	1	.....	37	1
Mishongnavi	73	.....	.....	66	1
Shipaulavi	32	.....	.....	33	1
Shimopavi	65	.....	.....	60	1
Oraibi	135	3	2	73	1

All the Indians wear Indian clothing. The oldest man is 96 years and the oldest woman is 94 years of age. By location the population is as follows:

First mesa:		
Pueblo of Tegua (Tewa)	161	
Pueblo of Sichumniva (Sichumnavi	103	
Pueblo of Walpi	232	
Total		496
Second mesa:		
Pueblo of Mishonginivi (Mishongnavi)	244	
Pueblo of Shepauliva (Shipaulavi)	126	
Pueblo of Shemopova (Shimopavi)	225	
Total		595
Third mesa, Oraibi (*a*)		905
Total for the 7 Moqui pueblos		1,996

a Partly estimated.

PERSONAL WEALTH AND LIVE STOCK.—The value of the Moqui property, in live stock is estimated at $84,900, as follows:

Total	$84,900
20,000 sheep, worth $2 each	40,000
5,000 goats, worth $1.50 each	7,500
1,100 horses or ponies, worth $10 each	11,000
800 cattle, worth $17 per head	13,600
3,200 burros or donkeys, at $4 each	12,800

The Moquis consume annually 2,500 of their own sheep and goats, beside what they procure from the Navajos. They sell 26,000 pounds of wool a year to the traders at from 8 to 9 cents a pound and utilize the remainder in making blankets or garments. They also sell each year many blankets and baskets and some pottery and ornaments and trinkets, in all about $1,000 a year. Money is not as essential to them as to white people, as they produce everything they eat, drink, or wear, except coffee, tea, sugar, and some spices. These they buy from the traders. They have considerable personal property in the way of silver, jewelry, turquoise, household furniture, and blankets. Silver is preferred to gold for jewelry or ornamentation.

The amount of cotton raised and made into cloth is not estimated, but the Moquis used to spin and weave enough cotton to make light summer clothing for their people. Of late years they wear but little clothing of their own manufacture, as they can buy cloth cheaper of the traders than they can raise the cotton.

THE ANNUAL FOOD SUPPLY OF THE MOQUI PUEBLOS.—The Moqui pueblos contain 1,996 people; to properly feed and clothe so many people requires thrift and labor, especially when the barren country in which they live is taken into consideration. In 1890 they planted for corn, as estimated, as follows: first mesa, 1,000 acres; second mesa, 1,000 acres; third mesa (Oraibi), 1,600 acres; total, 3,600 acres.

The yield per acre is about 12 bushels, and there are about 56 pounds to the bushel, so that in the 3,600 acres, there would be about 43,200 bushels, or 2,419,200 pounds.

Its disposition may be estimated as home consumption, 919,200 pounds; bartered to Navajos for sheep, goats, and other items, 650,000 pounds; sales to traders, 150,000 pounds; surplus stored, 700,000 pounds.

This estimate is made from information gathered at the trading posts and a general observation of the land under cultivation.

The peach orchards and vegetable gardens yield ample fruit and small vegetables and melons. The onion garden at Weepo, used in common, is of great service to these people. There are about 2,000 acres planted in vegetables between the 7 villages that are tilled by the Moquis collectively, distributed thus: first mesa, 500 acres; second mesa, 500 acres; third mesa (Oraibi), 1,000 acres.

There are fully 1,000 acres in peach trees, distributed as follows: first mesa, 300 acres; second mesa, 200 acres; third mesa (Oraibi), 500 acres.

The peach orchards are located among the sand hills at the foot of the mesas, with the exception of 2 on the first mesa, 1 on the second, and about 20 on the third. Oraibi is built on one of the lower "benches" of the third mesa. The sands have drifted over the bench toward the north and northwest, forming large hills, which have all been covered with peach trees. The peach, vegetable, and melon crops are worth at least $10,000 per year. The Indians eat great quantities of the peaches when ripe and dry the remainder for winter use.

VALUE OF THE MOQUI REALTY.—The total estimated value of the Moqui realty only includes the area they now use. There is water enough to irrigate 6,000 acres more of agricultural land, which would be worth $40 per acre, or $240,000. Besides, the grazing lands adjacent would be greatly benefited.

Julian Scott.

THE APPROACH TO THE VILLAGE OF ORAIBI, THIRD MESA, ARIZONA.

A STREET SCENE IN PUEBLO OF ORAIBI.

The Moquis farm 3,600 acres of corn land. They have water for this, and these lands are cheaply estimated as of the value of $30 per acre (the water being the real value), or $108,000.

They have 1,000 acres of peach orchards of a value of $20 per acre, or $20,000, and 2,000 acres of garden land, at $30 per acre, $60,000; but the water, making cultivation possible, is the real value; in all, $188,000.

This estimate of value of the lands is based upon the common and average value of lands of like character in New Mexico and Arizona adjacent to the Moquis, and in view of the fact that considerable outlays for ditches and irrigation will be necessary. Similar lands with water are held in New Mexico and Arizona at from $40 to $50 per acre, and more when buildings are included.

The value of the houses is nominal; still, they are homes. The springs about the Moqui pueblos constitute the value, as water commands the lands. About the first mesa, near Sichumnavi, Tewa, and Walpi, there are three springs, and 3 miles beyond to the north, at Conellabah and Weepo, 1 each, and a mile and a half northeast of Weepo, at Mishongnavi, 2; at Shipaulavi, 1; at Shimopavi, 3; at Oraibi, 5 small ones. There is a spring at Keams Canyon post office, 1 at the school, 3 miles northeast, and 1 near the ruins of Awatubi.

HOUSES AND POPULATION OF THE MOQUI PUEBLOS.—The total number of houses in the 7 pueblos is 347. It is difficult to count the houses in any of the 7 Moqui pueblos, there being three ways of counting them, all of which might be correct, yet varying greatly in numbers. For instance, there are 5 long rows of buildings at Oraibi, each row divided into from 28 to 41 sections, and nearly all 3 stories high, thus: first row, 32 sections; second row, 41; third row, 28; fourth row, 30; fifth row, 29; total, 160.

Some of these sections accommodate more than 1 family; then, if the 5 rows be regarded as so many tenement houses, each section could be counted as 2 or 3 houses, but they were estimated in sections and counted, as the houses in our large cities are numbered, thus:

PUEBLOS.	Houses.	Population.
Total	347	1,996
First mesa	81	496
Walpi	33	232
Sichumnavi	21	103
Tewa	27	161
Second mesa	106	595
Schimopavi	38	225
Shipaulavi	26	126
Mishongnavi	42	244
Third mesa (Oraibi)	160	905

The individual landholders number 285, the areas being from 1 to 16 acres, as follows:

AREAS OF INDIVIDUAL HOLDINGS OF LANDS FOR FARMING, 1890.

PUEBLOS.	AREA OF HOLDINGS (ACRES).														Total individual landholders.
	1	2	3	4	5	6	7	8	9	10	11	12	13	16	
Total	37	19	49	37	26	33	16	28	7	6	1	23	2	1	285
Tewa	.....	3	1	1	1	2	2	5	.....	.....	.....	6	.....	.....	21
Sichumnavi	1	4	5	2	1	2	.....	2	1	.....	.....	.....	.....	.....	18
Walpi	.....	1	8	3	1	6	2	3	1	1	1	1	.....	.....	28
Mishongnavi	.....	.....	8	9	4	6	2	5	.....	2	.....	4	.....	.....	40
Shipaulavi	.....	1	3	2	3	3	.....	3	1	.....	.....	2	1	.....	19
Shimopavi	.....	1	5	8	8	7	2	3	2	2	.....	2	.....	1	41
Oraibi	36	9	19	12	8	7	8	7	2	1	.....	8	1	.....	118

The men are the landholders of the mesas; the women are the house owners in the towns on the mesas.

REPORT ON THE MOQUI PUEBLOS OF ARIZONA.

BY JULIAN SCOTT, SPECIAL AGENT.

About the residence of Mr. Thomas V. Keam, known as the Tusayan trading post in Keams Canyon, daily collect groups of Indians from various tribes, trading posts, near and far, Navajo, Moqui, and the Oraibi generally. Cojonina, Zuñi, and Laguna occasionally, from the plateaus of the north, mesas of the west, and butte country in the south. They come afoot, horseback, on burros, and on mules, bringing with them hides, blankets, baskets, pottery, dried peaches, melons of all kinds, gourds, pumpkins, beans, and corn for barter and trade; others come for social purposes, gossip and news, to meet old friends, to engage in popular sports, horse and foot racing, and in games of chance, like monte and koon kan. Men, women, and even children engage in these pastimes, and, what is quite remarkable, I never saw any quarreling among them, and their tempers were often put to severe tests. The dissimilarity in costume of these various tribes is not easily noticeable till after long observation; while generally similar, they are quite unlike in detail; for instance, while all the men and boys wear red scarfs, 2 or 3 inches wide, around their heads, tied in a simple knot at the side, the Navajos gather all their hair at the back and tie it in a vertical bow of two loops, low at the neck; all the others gather only their back hair into a similar knot with the front parted or in bangs above the eyes, the side locks hanging loosely over the ears and cheeks down to the shoulders. The Navajos seldom wear head covering, except when necessary, and then the blanket is drawn over like a hood. The Indians of all these tribes, viz, Navajos, Moquis, and other Pueblos, wear variously colored, tightly fitting calico shirts, loose trousers of the same material or cotton, falling just below the knee, and slit on the outer sides from the bottom, about 6 inches upward, forming flaps, through the openings of which the knees are seen and leggings of buckskin, reaching up to just below the knee, overlapped and held in place by broad, gay colored, and fringed garters, woven by the Moquis and Navajos, tied above the calf in a bow or square knot, according to fancy, the lower part of the leggings falling loosely over the moccasins. The moccasins are of plain buck or cow skin, either of a natural color or dyed black or brick red; the vamp reaches to the ankle, the quarters or sides extend a little higher and pass across the front; the button fly folds over the outer quarter and fastens just above the heel. Added to this description of their attire, I must mention the blankets, which are of various designs and colors, of Navajo, Moqui, Anglo-American, and Mexican manufacture; they form not only an indispensable part of the Indians' wardrobe, but also serve as their bed covering at night or day, whatever time they take for sleep. The blanket is generally wrapped about one its full length, covering the head and falling below the knees, and is girdled about the waist by a cartridge belt, or by the more ornamental and expensive belt made by the Navajo silversmith. When not used for shoulder or head covering, the upper part is allowed to fall and form a double skirt, which falls gracefully about the legs. These Indians wear beads of every kind, homemade, and principally of shell, torquoise, and silver. The commercial value of the shell beads is gauged according to their thinness and to a special pink color or tint they possess. The value of the turquoise beads is gauged by the delicacy and purity of their blue shade, while that of the silver beads, including all other silver ornaments, is determined by weight. (*a*) The ornaments made of these beads, consist of necklaces, earrings, and bracelets. Other ornaments, beautifully engraved, such as buckles, belts, buttons, and also bracelets, are made of solid silver. They do not care for gold ornaments.

I visited the pueblos of the vicinity, going into many of the houses.

The Moqui houses generally can be termed "rough rubble" masonry, being of rough, uncut sandstone, laid in blue or dark mud, all from and about the mesas. The stones are usually about 10 inches square. The house roof is made of peeled pine poles from 6 to 8 inches in diameter, laid from wall to wall and about 15 inches apart. The rooms are from 8 to 10 feet square and the ceilings low, say 7 feet. The connecting doorways between the rooms are sometimes but holes, 4 feet high at most. Over the ceiling rafters or joists, which have a slight pitch or fall, are laid small cedar branches, side by side, like a thatch. Over these is the fiber of the yucca, which makes a matlike covering, and on this is laid the mud which makes the roof, say a foot deep. The walls of the houses project above the roof a foot or more, and sometimes outlet holes are in this parapet, through which the little water which comes from rain runs out. Some of the houses have long split logs inserted in these holes for drain pipes. When a Moqui wants to repair the roof of his house he simply shovels upon it a quantity of mud. The floors of the houses are rock for the first story and mud for the others, laid as in the roof. The joists in all the houses are similar. The fireplaces are in the corners of the rooms usually, with flues (this is modern, however), but some are still in the center, the smoke escaping through the square hole in the roof. In many of the houses old jars of pottery are used for chimneys, the bottoms being knocked out and the jars piled one on the other. Sometimes piles of stone or bowlders make the chimneys.

The houses of the 7 Moqui pueblos are similar to those of the pueblos of New Mexico in general features, except that the former are of stone, while most of the latter are of adobe. The interiors and sleeping arrangements are about the same, and the methods of making bread and cooking food of both the Moquis and Pueblos are the same. Some articles are found among the Moquis made by the Mexicans or Navajos or bought from the Mormons, who are their neighbors on the northwest. Some few Moquis have lamps and cooking stoves.

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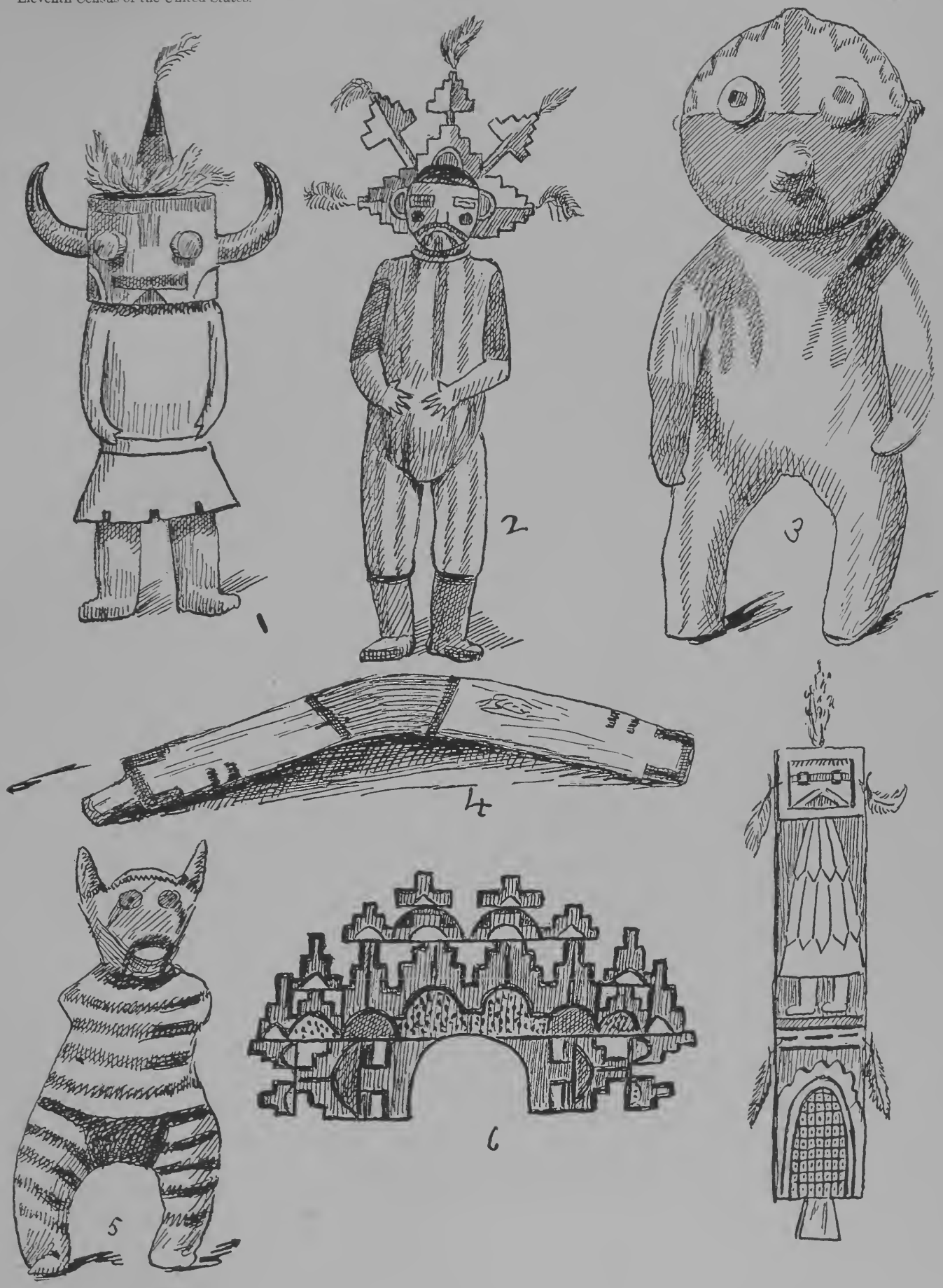
a The usual rule with the Indians of this section is to charge $2 for jewelry containing $1 of silver.



Drawn by Julian Scott, 1890.

MOQUI IDOLS.

1. A male cachina, 10 inches high. 2. A female cachina, 14 inches high. 3. Clay god, 4 inches high. 4. Moqui boomerang. 5. Clay god, 4½ inches high. 6. Headdress of a goddess, 9 inches high. 7. A board representing a female cachina, 30 inches high.

SHIPAULAVI second mesa, Arizona 1870

While age and neglect characterized their exteriors there was a neatness and cleanliness inside agreeably disappointing. The rooms, plastered with mud generally, were small and dimly lighted, making it difficult to notice details, though some had windows of gypsum for glass. From the ceilings were suspended poles, upon which hung dried meat and strings of peaches and dried pumpkins. Pieces of deer horns were driven in the walls and used as hat and coat racks. The fireplaces were small, generally built in a corner, and answered for both heating and cooking. Here and there in the walls were niches of different sizes, which served as storing places for crockery, trinkets, and clay gods. Some of the rooms had low stone seats running along one or two sides, which were covered with goat and sheep skins and blankets to make them more comfortable. These, rolled out on the floor, are usually the beds of the Moquis. Occasionally there would be an ordinary chair or two and a pine table. The floors were of clay or cement. The ceilings were low, not more than 7 to 8 feet, and the inside doors, or connecting ones, say 4 by 3 feet.

Every family possesses facilities for grinding corn, and in most of the houses we entered were found one or more of their young women kneeling behind low bins containing inclined stone slabs (metátes), on which they were grinding corn into meal of different grades of fineness. They bake a bread from this corn meal, called wyavi, or piki.

The houses being one above the other in terraces, the roof of the lower is frequently the front yard of the upper. They all extend back to the same rear wall. The caps and sills of some of them are made of sandstone. Ladders are used to reach the higher dwellings, and I am told that until recent years the lower houses were entered from the top; those having roofs to the sky have a square hole for light and air and exit. We found nearly all the terraces and upper roofs covered with ripened corn of every color; they also dry their peaches on these roofs. We were here shown more piki (bread) made of the colored corn, which they bake on flat, hot stones, the color of which the process of baking did not change.

On the outer walls of the houses, and over the windows and doors, hung in graceful festoons and small bunches ripening chili, in color from emerald green to brilliant scarlet. Old water jars, whose bottoms had been worn out, were worked into their chimneys with the other masonry, giving them quite a tasteful appearance.

In every household can be seen from one to a dozen wooden or clay idols or gods of the oddest and quaintest shapes, roughly made, and while resembling each other, they are different from any other Indian images. They are of all sizes, from 2 inches to over 4 feet high, painted in various colors; sometimes they are invested with beautiful ceremonial robes, woven expressly for them. These gods are not, properly speaking, gods at all, but represent different Cachinas (or Katcheenas), who are but semigods and intermediaries between the Moquis and their principal deity.

The gods made from trunks or limbs of small trees which by chance have grown to resemble in part a man are regarded with great favor, especially for gods for the estufa, it being believed that the spirit of a Cachina is in such wood. The material employed in making the Cachinas is usually cottonwood. Such as have ceremonial vestments are of wood, the clothes being of white cotton cloth, richly embroidered in colors; the cloth used is from the Moqui looms and is of a peculiar fabric; clothes, including headdress, are also made of feathers. The colors employed in painting these gods are used as each individual fancies. (*a*)

The Moquis have a great number of dogs. These dogs, like the children, climb the ladders and narrow stone steps from roof to roof with the greatest ease, likewise the cats, here in large numbers.

We came to a bevy of girls, collected upon one of the housetops, appearing in full dress toilet, the most noticeable feature of which was their tunics, each of some bright color, red, green, and yellow being the favorites, worn gracefully about the shoulders. The hair was arranged in the peculiar cart-wheel side puffs. Their simplest dress consisted of a small blanket brought close under the left arm with the two upper corners fastened over the right shoulder, the side edges being tied beneath, forming an arm hole, leaving the right and left arm, left shoulder, and part of the left breast bare. It is girdled at the waist by a belt of their own weaving, and closed down the side either with colored yarn or silver pins. Some of them wore leggings peculiar to the Moqui and Navajo women, each consisting of an entire deerskin, wrapped in spiral folds from over the moccasins upward to the knee and there fastened in some mysterious manner.

The estufa bears more relation to the life and customs of the Moquis than churches or clubhouses do to the Anglo-Saxon. The ordinary estufas are simply underground rooms. Some are sacred, some are for lounging, some for work. They are used by the males, and are usually from 12 to 16 feet square. Some, however, are parallelograms, and from 8 to 10 feet high. They are sometimes walled inside with stone, and have beams of cedar or cottonwood laid across them, with an opening 2 by 2 or 2 by 3 feet left in the ceiling or roof for a ladder. This is the only means of ventilation. The roof or ceiling beams are lagged in with other beams or thick brush, and dirt is thrown over all. The floor is sometimes laid with stone, sometimes with mud, and around the 4 sides of the room are stone benches. One of these benches is usually constructed so as to form a table for the ladder to rest on.

a About the heads of some are coronets of 5 or 6 small squares of wood. These coronets sometimes resemble a Maltese cross, with a near approach to a Grecian border on them, the lines being in green. The bodies of the wooden gods are usually painted white, and frequently a bit of the down of a feather is glued to the points of the coronet, which may be a symbol, copied from the halos around the heads of the images of saints in Catholic churches. The Spanish Catholic influence is quite apparent in many of the Moqui images, and also in some of their customs, on their pottery, and in figures on their blankets.

In the center of the room is a place for a fire of wood, with several stones 10 by 12 inches or larger lying about it, which are used for seats. The walls contain niches for idols, and on one side is a pole about 6 feet long, suspended 2 feet from the ceiling, hung with rawhide, to which the weavers attach their blankets when weaving. The estufas are sometimes decorated by the different orders, septs, gentes, or clans, but usually they are clay or stone lined, sometimes whitewashed. The ladders are made of wood, with loose rounds.

The estufas where the men hold religious ceremonies do not differ much from the ordinary estufas. They are also underground rooms, usually oblong in shape, 12 to 14 feet wide, 18 to 20 feet long, and 10 to 12 feet deep. They are reached by descending a ladder through a narrow opening or hatch. These places of worship are destitute of any kind of furniture. On 3 sides are usually built stone benches, where the men sit; the floor is covered with large flagstones, and a small pile of ashes, almost under the hatch, is generally to be seen, where the fire has been kindled when needed. There are niches in the walls, in which masks and wooden gods are stored when not in use. The only source of light to these sacred places is through the opening at the top, which is also the only means of ventilation.

Many picture writings were observed on the rocks about the mesa, and afterward many were observed at the second or western mesa and about Oraibi.

In some of the excursions I made into the desert and to the mesas I frequently came across large herds of Navajo sheep and goats, always attended by women and children acting as herders, together with a large number of dogs, far from their own reservation, monopolizing the feeding and watering places belonging to the Moquis. These Navajos, with their herds, roam up and down the canyons and over the plateaus to the Tusayan trading post, and spend days along the mesas skirting the canyons, occupying all the little side canyons that have water, and their hogans are found near all these points, which they appropriate. They overrun the Moqui lands at will.

I visited the Moqui school at Keams Canyon several times, examined all its buildings, and found them in excellent condition and kept in the most perfect order, everything appearing to be under good management and wholesome discipline.

The Moqui people are rich in legends and folklore. They have their stories of giants, giantesses, hobgoblins, fairies, and all kinds of spirits, which they believe once lived and inhabited the earth in time long since gone by. Every cliff and mesa, every mountain and canyon, has some story attached to it which the natives treasure with care. All these legends, traditions, and stories are transmitted, orally, from generation to generation, with minutest exactness of circumstances and detail. A child in telling these stories is attentively heard by its elders and quickly prompted if it makes a mistake in any particular; so we can feel assured in reading any of these legends received directly from these people that they accord with the true, literal Indian version. These people also have their superstitions and their belief in ghosts.

All the Moquis have peach orchards, which are situated at the foot of the mesas in protected spots; the young trees are surrounded by stone walls to keep them from the ravages of the sheep and goats. Some of the orchards are inclosed within high walls. One can hardly imagine the amount of labor which has been expended upon a peach tree which has attained its full growth. Apricots are also cultivated, and gourds, pumpkins, corn, beans, and a great variety of watermelons. Peaches are dried for winter use, and watermelons are kept, through the dryness of the atmosphere, as late as March. The crops are gathered and owned in common. Each family gets its portion and the rest is stored for the common use.

During the season of planting and growing many of the men and boys, in order to protect their crops from the wandering herds of the Navajos, crows, ravens, and cutworms, temporarily live in brush houses by their fields, some of which are far out in the desert, along the washes where the ground is sure of natural irrigation. After the planting these men spin yarn and weave blankets, sashes, and other articles of wearing apparel, a most unusual occupation for a male Indian and unknown in other tribes, except in few instances. The people of the first mesa are skilled in making pottery. Those of the second mesa and of the Oraibi are noted for their fine willow and large coiled basket work.

After their harvest their religious ceremonies begin, in which they thank the Great Spirit for blessings vouchsafed to them, and ask that the coming days be prosperous; that drought, famine, and pestilence be kept away, and that the supposed ancient prosperity and mighty condition of their race be ultimately restored. It is evident that they are hardworking people, for almost every moment of their time is spent in obtaining the necessaries of life, as they are poor and in a barren country. A day now and then is appointed for sports, which only the men attend, dancing (*a*) and horse racing, the latter being the principal outdoor sport. For the horse

a In 1889 Mr. C. R. Modet attended a tinimina, or social dance, given by the young men of Walpi. He thus describes it: "We made our way through the intricate windings of the narrow streets to nearly the opposite side of the village, where we found about 40 men assembled in a long, low, and narrow hall. As only one very poor dip was burning, and as the only opening through wall or roof was a very low and narrow door near one end, it is safe to say that the lighting and ventilating of their ball room was not first class. The dancers had removed all superfluous clothing, and it was extremely ludicrous to see an Indian come in and, after quietly greeting those present, with great dignity take off his shirt and hang it up, just as a white man under similar circumstances would remove his overcoat and hat. The musical instruments were a tom-tom, made of a section of a hollow cottonwood log, one end of which was covered with dried mule skin, a number of gourds filled with pebbles, and, wonderful innovation! a half string of sleigh bells. The pebble-filled gourds and the bells were rattled and the tom tom beaten with a heavy stick, came in from time to time like a bass drum, and the dancers, in a long single file, kept time. First but the right foot of each moved to the

NA-JI (Nah-hee) citizen of Mishongnavi, second mesa, Arizona, 1890.
LA-LO-LA-MY, chief of the Oraibi, Moqui Pueblo, Arizona.

racing they go into the desert and select grounds at a point where they can be seen from the mesas, and when the day arrives the men all come mounted on their best ponies, dressed in a variety of costumes, some in the cast-off clothing of the white man, some in only a "gee-string" (breechcloth), eagle feathers, a pair of moccasins, and an old hat, some tastefully and others most gorgeously arrayed in finery of their own invention and manufacture. When the races open the people form two lines, facing each other, the distance between them being about 30 feet. Usually but two race at a time. Those entering the contest ride away 300, 400, or 500 yards, to some point agreed upon; then, turning, they dash forward, riding to and between these lines to a lariat, which has been drawn across from one side to the other. All the spectators act as judges. There is never any dispute as to the result of a race, no matter how much has been staked upon it, one way or the other. The wildest demonstrations of delight are indulged in by the winners, and the losers join heartily in the general hilarity.

The Moquis bury their dead with much ceremony. They do not put them in boxes or coffins, but wrap them in blankets and lay them away in the rocks with bowls of sacred meal, meat, water, corn, and fruits. This is not done from any superstitious notion that these things are going to be of any use to the dead, but because they are symbols of certain ideas. The women are the chief mourners. The great altitude of the town with the consequently rare and pure air prevents odors.

Their form of courtship and marriage is very simple. In this part of their life neither priests nor civil officials have anything to do. When a young man seeks a wife he pays court to a maiden of his own choosing, and if he is favored she sends him a basket of variously colored piki, or peky, which signifies that she is willing to marry him. Then he, with all his people, visits her family and they have a little fête. This is returned, when the young man goes away with the girl, now his bride, and lives in her house. These people are very moral and hold in most sacred regard the family life. They do not marry sisters or cousins, and they invariably go out of their family or gens to select wives or husbands.

In visits paid to the different Moqui pueblos, or villages, I frequently met with Indians of other tribes who had come for trade, and who were objects of interest on account of their great dissimilarity in costume, manner of dressing the hair, and painting their faces. The Moquis as a rule do not paint their faces except for ceremonials. There were Apaches, Utes, Piutes, Navajos, and Cojoninas. The latter Indians deserve special mention. There are but few of them now, and their home is at the bottom of Cataract Creek canyon, one of the side canyons of the Great Colorado. They live in houses of stone and earth, which I am told are built like those of the Moquis. They make the beautiful willow baskets, which are deep, and so tightly woven that they hold water. They are like the Apache baskets, only the designs worked in them are of 1 color, black, while the Apache baskets are of 2 colors, black and red.

From Moqui, or Walpi, to Holbrook the road passes many old ruins, which came into view every little while high up on the mesas. These mounds, sometimes walls covering acres, were ruins when the Spaniards first came there. Ten miles or so to the south, and at our right, overlooking that part of the desert where the "Giant's Chair" is situated, is Awatubi (meaning high rock), probably the most picturesque of all these ruins. The Navajos call it Tal-li-hogan (singing house). It is supposed to be one of the 7 Moqui towns of the ancient province of Tusayan, which have been supposed by some to be the "7 cities of the kingdom of Cibola", and a part of the walls of a church built by the Franciscan monks and Indian slaves are still standing in a good state of preservation. Some of the walls of the houses, too, have outlived the storms, and could to-day, with a little repairing, be utilized for places of abode. I was told by the Indian Nah-ji that the people of Awatubi became very bad and put to death their chief and the members of his family; that 4 years from the time of this revolt the men of the other 6 pueblos entered the city while those of Awatubi were engaged in religious ceremonies in their estufas, and that at a given signal fired brush, which they had brought with them, was thrown into the estufas, together with chili (red pepper), which greatly aided in the suffocation of their victims. Those who attempted to escape were brained with stone axes. They then killed all the old women, sparing the young children, who were divided among the other pueblos. The town was completely destroyed and has not since been used as a human habitation, unless temporarily by some nomadic Navajos.

All evidences of the Spanish invasion and possession have passed away excepting a few remains of old buildings, probably churches, judging from their dimensions. One of these, under Shimopavi, just south, is a mission, or church, with walls from 4 to 6 feet thick; they now form a part of a large sheep corral. Other Spanish ruins lie among the ruins of Awatubi. All other evidences of this occupation have disappeared, except now and then small ancient silver crosses of strange shapes, which the Indians wear among their beads.

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music, then both feet, then both feet and one arm, then all the limbs, then the head, then the whole frame fairly writhed. The line slowly retreated to the back of the hall, but at once advanced with ever accelerating speed, ending in a terrific bound. All this in perfect unison, keeping time to the music, all the dancers chanting the story of their tribe. First, low and plaintive the song, telling the death of some renowned chief, or great misfortune of their people; then higher, telling of the capture of whole herds of deer, and antelope, and big horns, by their mighty hunters; then higher, ever higher, telling the adventures of their brave warriors on the fields of strife, and ending in a terrible yell, that marked the close of a wonderful exploit of some death-dealing chief. The wavering light, the shadowy corners, scarcely lighted at all; the rattling bells and gourds, and the mournful tom-tom; the long line of nearly nude Indians, their long hair streaming out behind, marching, bounding, writhing, and wildly tossing their arms; and the strange song, now soft and low, now loud and fierce, formed a scene oppressively weird, and never to be forgotten. The tinnina ended at about 10 o'clock."

Tewa, the present seventh town, was built after the expulsion of the Spaniards as a home for some hired fighting men, who went there and settled with their families. The Navajos, Utes, and Apaches had constantly menaced the Moquis, who were and still are a very peaceable people, as the name they call themselves implies, Ho-pi-tuh. It was for a better protection of life that they built their houses on the mesas. Their fields were always in danger of being despoiled by roaming bands of one or the other of these tribes, and their condition became distressing. Finally, in their extremity, they secured the aid of some Indians from Tehua, on the Rio Grande, who took possession of the new village and gave it the name Tewa, as it is now spelt, the "w" substituting the Spanish "hu". The village had been provided for them and was one of the inducements offered to get them. Besides their dwellings all the other necessaries of life were furnished, and the Tehuas were not obliged to perform any other duty than that of protecting the Moqui flocks, herds, fields, and orchards against the incursions of their enemies. The Tehuas were inured to war and proved a valuable auxiliary to their old kinsmen, with whom they were destined to become more closely united. It is nearly 200 years since they became a part of the Moqui establishment, marrying and intermarrying and speaking the Moqui tongue, yet in all this time they have preserved their own language in toto. The descendants of these Indian military families are farmers. They show a pronounced difference in their bearing from the pure Moqui, and as a general rule are taller and broader. They are foremost in all things that pertain to their future good, and were the first to leave the mesa and build new homes more convenient to wood and water and their fields. They have from the beginning encouraged the school that has been established for the Moquis at Keams Canyon. Polaki is their principal man, or chief, and in him is typified the force and energy of his race.

The Moquis have been led to believe that all who would leave the mesas, that is, their old homes in the 7 pueblos, and come down and build new houses in the valleys would be provided roofs for their houses by the government. This encouragement or statement has brought down more than was expected and more than roofs can be provided for. To get nearer water is one of the inducements, if not the principal one, for them to leave their old homes on the mesas, and they can not understand why they should have been asked to come down if they are not to be close to the water. They claim that by this allotment no benefits in that direction will be derived. They also desire to build and live in small communities, but some of the walls which they have put up to this end have been pushed over, and their wishes in this respect disregarded. The springs which they have always had continue to be their only supply.

The Moqui men say that they begin to think that the promises of the nation and white men to develop new water sources or improve the old ones are lies, and that after all, the so-called efforts to help them are only schemes for the ultimate dispossessing them of their old homes and lands, where for centuries they have lived, following the peaceful habits of agriculturists, never asking any other aid from the government excepting that of protection against the Navajos. There is grave danger here of a charge of bad faith. The United States can best aid these people by expending a few thousand dollars to develop their water supply and put them in the way of planting quick-growing trees for fuel and timber. In other matters, save schools, it is wise to let them alone. They now feed and care for themselves but the future water and wood supply should be undertaken by the nation. $15,000 expended judiciously now will settle these things.

There is evidence of an abundance of water about all the mesas, but the springs are not properly developed, and at present there is a great waste of water; there being no reservoirs to keep or store the water it easily percolates through the earth and sand to the lower rock benches beneath the drift, and so is lost.

At intervals along the foot of the first mesa there are 11 well-known springs; at the second, 18, of which 14 are about the spur upon which the village of Shimopavi rests.

Oraibi, on the third mesa, and the largest of all the pueblos, has comparatively the smallest water supply, there being at the present time but 5 springs to furnish its large number of inhabitants with this great necessity.

There is, however, a present greater necessity than lack of water confronting these peaceful and industrious people, that is fuel. The mesas for 7 to 12 miles around have been completely denuded of every vestige of wood or timber. They now have to go to remote canyons and distant mesa tops for their supply. The idea of planting trees, except those that bear fruit, has never occurred to them. The parts of the table-lands the Moquis cultivate, as viewed from the mesas, seem but little specks of green in the vast areas of sandy waste.

The agent of the Navajos is also the Moqui agent.

The country immediately about the Moqui towns suggested the name for this region. Leaving the table-lands and passing down to the lower levels the surface becomes more broken, with here and there lonesome looking buttes. The Navajos called all this section "Ta-sa-un", meaning "isolated buttes", and the Spaniards christened the country the "Tusayan" and called it the "Province of Tusayan".

The Moquis are an entirely peaceful and industrious people, self-sustaining, supporting themselves by agriculture, stock raising, and the manufacture and sale of pottery and basket work. The villages, or pueblos, are from 700 to 800 feet above the valleys, and wood has to be brought by men and donkeys, or burros, a distance of 6 to 8 miles, while water, obtained from springs at the bottom or base of the mesas, has to be brought by women

WOMAN OF TEWA, Arizona, first mesa. Arizona, 1890. Moqui.

in jars 1 to 2 miles, up well-worn paths along the sides of the mesas to the villages. Their supply of water depends entirely on the continuance of the wet or rainy season. Snows begin in and about the high mountains in December and continue until February. The rainy season commences about the middle of July and lasts until September. Sometimes, after a rain, a little dew is noticeable in the morning, but only for a few days or until the surface water disappears. It can not be said that the water supply increases or decreases. There are many springs adjoining the mesas, which, if properly developed, would more than treble the present water supply. Their corn and wheat fields are along the water washes and in the valleys. Both cereals are planted in hills, the corn irregularly, from 5 to 6 feet apart, the wheat about 18 inches apart. A primitive planting stick, say 2.5 feet in length and 1.5 inches in diameter, with a projection about 12 inches from the end and 4 inches long, on which they place their foot to force the stick in the ground, is mostly used in planting. In using it they dig down to where the sand or earth, as it may be, is moist; then the seed is deposited and covered up. Small brush houses are built near the grain fields, in which watchers remain during the growing season to keep off the ravens and other birds. A few of the Moquis use modern hoes, beyond which they possess no implements for farming. Melons of all kinds, squashes, pumpkins, cucumbers, beans, and chili (pepper, used in all their stewed dishes), are planted in groups, the seeds being dropped in the holes made by the stick beside the corn and wheat fields. Peach orchards are plentifully sprinkled among the rolling sand hills which bank up against the sides of the mesas. Some are planted on the top of the mesas, where there is sufficient earth and sand to hold moisture. At Shimopavi and Oraibi, particularly at the latter place, at the north and west of the town, there are a number of large and thriving peach orchards, which, until our last visit, had been usually considered the only Moqui peach orchards. On the first mesa, about 1 mile north of Tewa, are 2 large orchards covering from 3 to 5 acres, and 3 miles further north, on the west slope of the mesa, there are fully 20 acres of peach trees of great age and still yielding abundance of fruit; the trees are planted along lines on the walled terraces, which are daily watered through small ditches running along each terrace, ingeniously contrived to receive and distribute an abundant supply of water from a large spring up and under the first bends of the mesa. This spring is called "Co-nell-a-bah", sheep spring.

The Navajos have made frequent raids upon this place with their herds, so that there are now acres of peach orchards gone to waste through the destruction of portions of the terraces and trees. These terraces are all on the north side, from which direction the Navajos come.

A mile to the north of Tewa, around a spur of the mesa, are the terraced gardens of Weepo (onion springs), where the water supply is quite as great as that of Co-nell-a-bah. These gardens are used by all the Indians of the 7 pueblos or villages. There are hundreds of acres of these peach orchards, and they are found in the most out of the way places, wherever there is sand which will hold moisture. The sands have drifted over some of them so deeply that the tree trunks are lost to sight, the limbs emerging like the blades of the yucca plant from the drift about them. It is impossible to accurately state the aggregated acreage of these orchards, and equally difficult to estimate the actual acreage of their cornfields. It is believed that between the 7 pueblos or villages there are 3,000 to 3,600 acres of corn lands, and there are certainly 1,000 or more acres of peach trees. I should have said the peach orchards are set out very much as those in the east, and are grown from the pit. Great care is required in preserving the young trees from the goats and burros, or donkeys. Stone walls are built singly about each young tree, and brush is then piled over these; even after this provision much care is required, frequent watering being necessary if the season is a dry one. The stone inclosures and brush also serve to keep the sand from drifting over and burying the young trees. The Moquis have about 2,000 acres in vegetables.

All of the 7 pueblos or villages are under the chieftainship of one man, whose title is hereditary. He is assisted by subchiefs or principal men, one or more of whom live in each village. To the council of chiefs the medicine men, or priests, are always invited, and they have a voice in the discussion of all subjects that come before the council. The principal priests, that is, the heads of the different orders, such as the antelope, snake, bear, and beaver, elect their own successors, imparting to them during their last days the carefully hidden secrets so potent in their religious ceremonies. Their successors are usually chosen from their own family or gens, and they are instructed from their youth in the mysteries of the particular order into which they may be initiated up to a certain point, beyond which none of the final rites are revealed until their predecessors select them to take their exalted places.(*a*)

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a CLANS OR GENTES AMONG THE MOQUIS.—The great difficulty experienced by anyone on visiting the Moqui towns is to get some one to talk with him. Now and then a Moqui may speak a little English and some Navajo or Spanish. These people, while obliging and good natured, are not very communicative as to their inner life unless they see a chance for trade or to receive money for their conversation. Unless their antecedent history is known one might as well be in the midst of a desert. One might remain with them 10 years and find out but little unless he knew their language, or learned it, or fell in with those who knew it and could speak English. The Moquis are cunning and will fill the listening ear with wonders if the palm is crossed. They like silver, both the color and the coin. One can suggest a form, theory, clan, or gens, and the Moquis will supply what is wanting. How much of what is thus obtained from them is true is a query. In writing of gens, Lewis H. Morgan, in his "Ancient Society", 1878, says of the Moquis: "In some of the tribes, as the Moqui village Indians of New Mexico (Angoria), the members of the gens claimed their descent from the animal whose name they bore, their remote ancestors having been transformed by the Great Spirit from the animal into the human form". Captain J. G. Bourke, in "The Moquis of Arizona", says of the clans or gentes of the Moquis: "The clans or gentes of the Oraybi [Oraibi] Moquis are almost identical with those of Suchongnewy [Sichumnavi]. Nahivehma [Nahi] said that in Oraybi there is a crane gens, but the oak and road-runner gentes are both extinct". Bishop Hatch, of the Mormon church, insisted that while he was in Oraybi there was a sacred family among the Moquis: he said that there was a widow, whose infant son, not over 4 years old, was upon every feast day or occasion of ceremony loaded down with beads of seashell, chalchihuitl, abalone, and everything else precious in the eyes of the Moquis. Concerning the clans or gentes of the Moquis, Bishop Hatch says: "I give the following lists, obtained at different times, and varying slightly from the inability of different Moquis to give the correct Spanish for each clan name or my own inability to understand them. Surgeon

The Moquis are subject to all the diseases common to other people. Pestilence more frequently breaks out among them than among nomadic Indians, owing, no doubt, to the accumulated filth about their villages. While their houses are neat within, their streets are common cesspools. All corners and covered ways are the conveniences, the outhouses and water-closets of well regulated homes. Ollas of urine stand in front of every house (the urine is used for dyeing purposes), so it is easily imagined that the atmosphere they constantly breathe while within the walls of their town is poisonous and death dealing. They have doctors who are skillful in the treatment of simple ailments and some of the diseases. These doctors may come from among the medicine men, or priests, and they may belong to the council of chiefs.

Herbs constitute their only medicine beyond the sun bath and prayers. The women attend to all cases of childbirth.

The Moquis, as already stated, bury at the foot of the mesas in walled graves, where, wrapped in blankets, their dead are laid away, first covered by slabs of stone, over which earth or sand is thrown. Burial bowls containing corn and other eatables are buried with them, but not because of a belief that they will benefit the dead, but to symbolize some of their religious beliefs.

The Moquis, male and female, are, as a rule, small in stature; the average height of the men will not exceed 5 feet 6 inches, but there are some stalwarts among them. They are well proportioned, but their heads often appear overlarge, owing rather to the thick and vigorous growth of hair than to enlarged craniums. This growth of hair is undoubtedly due to their not wearing head covering constantly. While they generally possess finely-cut and regular features, many of them have heavy jaws and broad faces, though rarely large or coarse mouths. They resemble the Arapaho or Cheyenne more than the Kiowa or Comanche, and to the casual observer or stranger they all look alike, but close acquaintance with them shows that there is as great a dissimilarity in features among them as in other races. The women are, of course, smaller than the men, with broad, squat figures.

The custom the men have of banging their hair, with side locks parted from the top of the head and falling to the shoulders, their back hair gathered and tied in a knot low on the neck, contributes largely to the idea of similarity of features. The older men do not strictly follow this custom, but often neglect the banging and allow their hair to fall loosely about their shoulders and back, parting it in the middle on top. The hair of the male Moqui is exceedingly coarse, and only in rare instances is it any other color than a blue-black. The few albinos among them have flaxen hair, pink skin, and white eyes, which seem to move involuntarily; they are the most repulsive looking objects met with among the Indians. The women when young are lithe and rather pretty, but as they get older they become portly, though not clumsy. They have a peculiar gait, a waddle, inclining the body forward as though they were always about to step a little faster. This is attributed to the heavy burdens they carry on their heads, particularly water, which they bring from the distant springs lying at the base of the mesas, sometimes 3 miles away. For this purpose they use large, almost round jugs, which they make of clay and burn. When the jug is filled it is swung to the small of the back, and the strap fastened through the ears of the jug is brought over the forehead, and the long march homeward begins. Sometimes the jug is wrapped in a blanket and carried as with the strap, but this is done only when one or both of the ears of the jug may be broken.

Virginity is highly prized by the Moquis. The hair of the females, the decorations or marks on their pottery, and the method of their basket weaving indicate whether or not the Moqui women making the articles are childbearing. When a Moqui woman ceases to be childbearing it is said of her "the gate is closed". Their plaque baskets, used for holding and passing bread, are made of one continuous strand of colored braided straw,

Ten Broeck, United States army, in 1852, compiled the following list: 1, Deer; 2, Sand; 3, Water; 4, Bear; 5, Hare; 6, Prairie Wolf (coyote); 7, Rattlesnake; 8, Tobacco Plant; 9, Seed Grass. Tegua Tom, in October, 1881, gave me the following names: 1, Water; 2, Toad, or Frog; 3, Sun; 4, Snake; 5, Rabbit; 6, Butterfly; 7, Tobacco, 8, Badger; 9, Corn; 10, Cottonwood; 11, Clown, or Dead Man; 12, Bear; 13, Coyote; 14, Deer; 15, Lizard, and 16, Road-runner. The Tegua Indians living in the village of Hano, or Tegua, with the Moquis have: 1, Sun; 2, Corn; 3, Snake; 4, Tobacco; 5, Cottonwood; 6, Pine; 7, Cloud; 8, Bear; 9, Parrot. Tom himself was of the corn gens, his father of the frog, and his wife of the bear. Nahivehma, Tom said, was a road-runner. The clans or gentes of the Moquis, according to an old Moqui, who expressed himself with great intelligence, although he spoke but little Spanish, are as follows. My informant, I must take care to say, was old Tochi, or 'Moccasin', our host of last night. He said that he himself belonged to the boli, or butterfly, gens, that his wife and children were of the aguila, or eagle; his father was venado, or deer, and his son had married a quingoi, or oak, and his brother a lena, or ku-ga.

1. Boli	Mariposa	Butterfly.	
2. Kuapa	Aguila	Eagle.	
3. Ka-ah	Maiz	Corn.	
4. Chia	Víbora	Rattlesnake	
5. Sii	Conejos	Rabbit (1).	
6. Honan	Oso	Bear.	
7. Piba	Bunchi	Tobacco (native) (2).	
8. Honani	Tejon	Badger.	
9. Pa-jeh	Agua	Water	
10. Pa-kua	Sapo	Toad, or Frog (3)	
11. Tajua	Sol	Sun.	
12. A-to-co	Grulla	Crane (now extinct).	
13. Shu-hui-ma	Venado	Deer.	
14. Ku-ga	Lena	Firewood (almost extinct) (4)	
15. Sha-hue	Coyote	Coyote.	
16. Huspoa	Paisano	Road-runner (chapparal cock).	
17. Quingoi	Eucina	Oak.	
18. Oma-a	Nube	Cloud.	

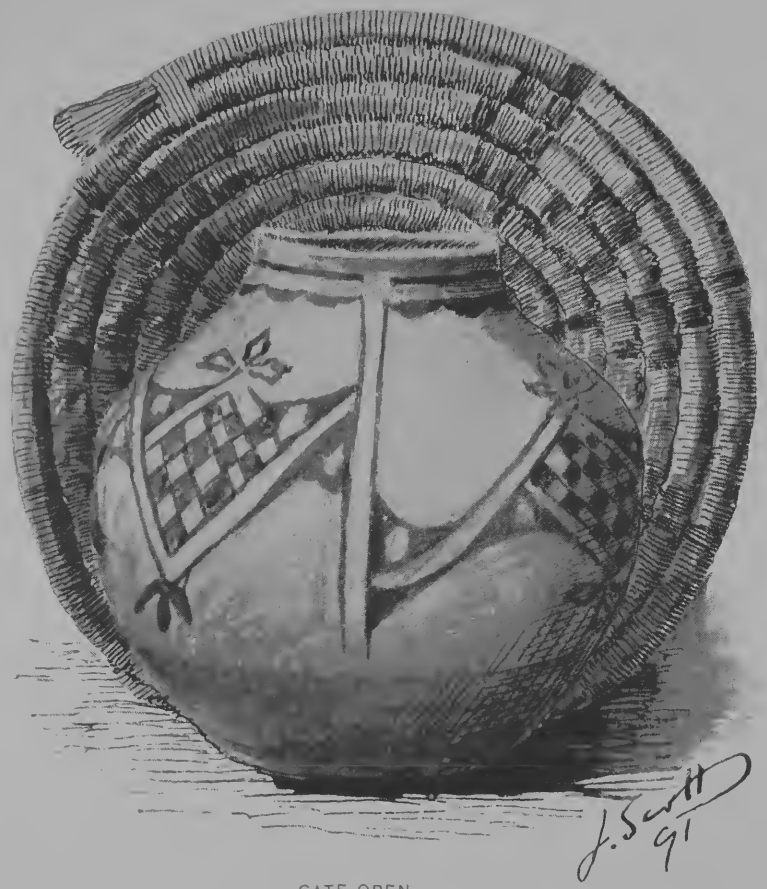
"(1) The Spanish word 'conejos' was given, but I am too well acquainted with the employment by the Indians of this word for 'liebre' (a hare or jack rabbit, and vice versa) not to feel it my duty to point out the uncertainty of the translation.

"(2) No. 7 is named from the 'bunchi' or native tobacco, cultivated by all the pueblos of New Mexico and Arizona.

"(3) In like manner, the Spanish 'sapo' (toad) is used so generally by the Indians instead of 'rana' (frog), and I am so well satisfied that 'pa-kua' in the Moqui language means 'frog' that I have felt constrained to give that as the name of the tenth gens.

"(4) The Indian could not explain what this meant; he repeated 'lena, lena' (firewood), but whether 'alamo' (cottonwood) or some other tree like the cedar or pine, I could not make out.

"POOBITCIE-MOQUI GIRL OF PUEBLO OF SICHUMNAVI, ARIZONA



GATE OPEN.

GATE CLOSED.

Baskets and ollas or water jars, made by Moqui women, "Gates Closed" meaning those made by nonchildbearing women. "Gates Open," those made by childbearing women.

and when the end of the outer coil is left unfinished and scraggy it signifies that the woman making it is still able to bear children: in other words "the gate is open". When the end is finished and rounded she is unable to bear children, and "the gate is closed".

The Oraibis do not pay so much attention to this distinction in the decoration of their willow baskets. The large coil baskets or plaques are made on the second mesa, pottery principally on the first mesa, and the small willow baskets on the third mesa. The three great pottery pueblos are Sichumnavi, Tewa, and Walpi. The method of making is by hand.

Unmarried women, maidens, wear their hair in the "cart wheel" "sideboard" style, denoting virginity, that is, they have "half a blanket to let", and are ready to wed. The married women braid their hair in two braids, parting it in the middle from the forehead to the back of the neck. Sometimes it is all brought forward and tied in a knot at the top of the forehead; some of them bang the hair and wear it cut short. Very young girls also wear the peculiar large "wheel" puff. The Moqui females spend much time in doing up their hair. They are particular to keep the scalp clean, and almost daily wash the hair with soapweed (amolí), which gives it a beautiful satin gloss. They frequently neglect the face while washing the hair. In washing the face or wetting the hair they fill the mouth with water and spurt it out (after the manner of Chinamen sprinkling clothes), a little at a time, in the hands, which are held together, forming a bowl, and then apply it to the face. They do not use towels; the air is so dry and moisture evaporates so quickly that there is no need of a towel.

The Moquis are very fond of tobacco and are habitual smokers, with a decided preference for the little yellow cigarette, which they make themselves. Its use among them is not confined to the men; women and children are also sharers in the smoking habit, and they all seem to enjoy it as much as they do their melons and peaches. They do not raise the tobacco usually smoked by them, but buy it from the traders. Small presents of it form a most excellent means of making friends with them.

Sometimes they blow the smoke slowly through the hand and waft it heavenward. When they can not get paper to make cigarettes the cottonwood leaves, which are tough and well adapted for the purpose, are used. It is amusing to see a small, nude child, not more than 5 years old, make a cigarette and smoke it with the air of a veteran. The Moquis have native tobacco, which they use in ceremonies. They do not use commercial tobacco in their ceremonies.

The domestic life, food, and cooking of the Moquis are generally similar to the Pueblos of New Mexico. They have in their domestic life all the charms of peace. Their bread (piki) consists of corn meal and water made into a thin batter, which is spread in handfuls over a large flat stone sufficiently hot to quickly bake it. When a number of these sheets or wafers have been cooked, they are rolled up together and laid away. (*a*) The women grind the corn for the bread on the metáte (or stone) with stones. Their cooking is done in rude fireplaces, generally in the corner of their rooms, but some of them now have modern stoves. Their cooking utensils are iron pots, kettles, and tomato cans, or anything that will hold water. Coffee pots, cups and saucers, and knives and forks are used, but not generally. Their rooms are furnished with blankets, sheepskins, pottery, sometimes a loom, and large stones for seats, but lately boxes and even chairs have made their appearance. Soups and stews are made from mutton or beef, with various small vegetables, including the onion. Cow's milk and butter are not used, goat's milk supplying the place of the former. Watermelons and peaches are their fruits. Sugar they buy when they can. They are very fond of all sweets.

The cattle, horses, burros, sheep, and goats are not owned in community but by individuals. The fields are owned by families or gentes, and worked by them together, the products being divided equally. The herds of each pueblo are cared for by herders assigned each day by the governor. The crier in the early morning passes through the streets arousing the herders, when the herds are driven out and brought back at night and placed in the stone pens about the mesas. The Oraibis own the most of the cattle of the Moquis. The herds are the property of individuals, but are herded as a whole.

The Moquis clip their sheep once or twice a year. The wool was formerly cut off with a knife, and recently a Moqui was seen using a piece of tin from a tomato can for sheep shearing; but shears are now generally used.

The Moquis, it is said, believe in a great spirit, who lives in the sun and who gives them light and heat. With the Moquis there is male and female in the idea of deity; the earth is the female, and all living things are the issue. (*b*)

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a John W. Powell, in 1875, thus wrote of the Moqui method of baking piki, or bread: "They take great pains to raise corn of different colors, and have the corn of each color stored in a separate room. This is ground by hand to a fine flour in stone mills, then made into a paste like a rather thick gruel. In every house there is a little oven, made of a flat stone, 18 or 20 inches square, raised 4 or 5 inches from the floor, and beneath this a little fire is built. When the oven is hot and the dough mixed in a little vessel of pottery the good woman plunges her hand in the mixture and rapidly smears the broad surface of the furnace rock with a thin coating of the paste. In a few moments the film of batter is baked; when taken up it looks like a sheet of paper. This she folds and places on a tray. Having made 7 sheets of this paper bread from the batter of one color and placed them on the tray she takes batter of another color and in this way makes 7 sheets of each of the several colors of corn batter."

b The Moquis know one all-wise and good spirit, Cotukinuniwa, "The Heart of the Stars". They have also Balilokon, the Great Water Snake, the spirit of the element of water, and they see him in the rains and snows, the rivers and springs, the sap in the trees, and the blood in the body. The whole Moqui heavens are filled, too, with Katcina, angels, or, literally, "those who have listened to the gods". All of the great dead men of the Moqui nation at some time before they died saw Katcina [Cachina or Katcheena] and received messages from them, and some of the chiefs now living have seen them, too. As is so often found in the

Scrofula is prevalent to some extent among them; no cases of syphilis, however, are known to exist at the present time. The Moquis are a pure, an unmixed people. The bite of the rattlesnake has no terror to the Moquis, as their doctors cure it without fail, even after swelling has begun. The remedy applied is jealously guarded, and like other secrets is transmitted through the chief priests of the snake order.

Many of the Moquis possess firearms, repeating rifles, revolvers, and ammunition, for hunting (*a*), which they buy of the small traders that lurk about the outskirts of the reservation, many of whom, south of here, on the Little Colorado, are also selling whisky. Dancing is a social as well as a devotional matter with the Moquis. Their dances are very frequent.

As the women do most of the house building, such as laying the stones, plastering, and roofing, for this reason, perhaps, the dwellings belong to them. The Moqui women, it is said, own all the household goods as well as the houses. The descent of this property is in the female line and through the mother. The men do all the weaving of blankets, dresses, and sashes. The Moqui sacred blanket of white, with colored borders, is held in great esteem by all Indians. (*b*) The men are domestic and kind, the women are loving and virtuous, the children are obedient and return the affection bestowed upon them by their parents. The men own the small tracts of land which they cultivate.

The Moquis tan hides after the fashion of other Indians by scraping and rubbing with the brains of the animal and then stretching the hide until dry. Rawhide is generally used for the soles of their moccasins and for the covering of their saddles. Their boxes and sacks for the storing and transporting of provisions were formerly made of rawhide, but now they use commercial bags and boxes, which they procure from the traders. They are quick to receive and apply the ingenious articles used by white people.

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religion of a people who are low in mental development, and in whose pitiful lives the hours of trial and privation and sorrow are much more numerous than the happy ones, that the spirit of good, though all-wise, is not all-powerful, so it is found here. Cotukinuniwa loves his children and would send to them nothing but good· but that he can not always do, for Balilokon is sometimes stronger than he, and wills evil. Yet it would not be right to call Balilokon the spirit of evil, for he is by no means always so. When he is pleased the mists and rains fall gently and the sap runs lustily through plants and trees, giving them vigorous growth; the springs and rivers are full, but clear, giving abundance of good water to the people and their flocks, and the blood flowing in the veins of the children of the tribe is the blood of health; but Balilokon is sometimes angered and the rains come not at all, or come in deluges that destroy; the rivers are dry or are raging floods: the sap is withdrawn from the plants and trees and they die, and the blood of the people flows through their veins but to poison. There have been times when the anger of Balilokon it seemed no ceremony or prayer could appease, then hundreds of the people went down to death, and one time, away in the dim past, so many moons ago that their wisest one can not tell how many, he sent a great flood that covered nearly all the earth, and but very few of the people and not many of the beasts were saved. Balilokon, having it in his power to do so much of evil, is the god most prayed to, and in his name almost all of the ceremonies are held. At the foot of the cliff at the southern point of the mesa is a large rock [Moqui luck shrine] with a nearly flat top, about 8 by 10 feet in size, and a few yards to one side of it is a well-worn trail. On the top of the rock are thousands of pebbles, seemingly every one that could possibly be lodged there, and around the base are other thousands that have fallen. It is the great luck stone, and from time immemorial have the children of the villages gone there to get forecasts of their lives. Each little devotee of the blind goddess selects 3 pebbles, and while walking down the trail throws them, one by one, upon the rock. If but 1 pebble lodges the thrower will know much of sorrow and disappointment, yet his efforts will sometimes bear good fruits. If 2 pebbles stay he will find more than the average of success, and if all 3 lodge upon the top he may march onward boldly, for what can withstand him! Should all the little stones fall off, what then? Well the child can ask himself but one question, "Why was I born"?—CHARLES R. MOFFET, 1889.

In the "neck" or "saddle" which connects the first of the Moqui "islands" of rock [the first or eastern mesa, on which is Walpi] with the main table-land is a shrine of great importance. It is a little inclosure of slabs of slate surrounding a large stone fetich, which has been carved into a conventional representation of the sacred snake. In 2 small natural cavities of the dance rock are also kept other large fetiches.—Charles F. Lummis, in "Some Strange Corners of Our Country", 1892.

At points about the Moqui villages are altars and shrines, on or in which are idols made of wood or pottery, and at which the Moquis individually worship. Near Oraibi is a noted phallic shrine. The Moqui worship or devotional acts are largely private. Their communal and public worship is generally by dancing or in games. Some of these shrines may be the remains of the old Catholic worship.

a The Moquis still use bows and arrows for killing small game, and have a curious "boomerang" of wood, about 18 inches long, flat, say 1.5 inches wide and looped in the center, with which they kill rabbits. Whether they can throw this so deftly as to have it return to the thrower with the aid of the velocity which sends it away I can not verify. The boys are very adept in the use of the bow and arrow and the boomerang. The boomerang is the favorite weapon in the Moqui rabbit hunt [the Moquis use rabbit skins for robes and the flesh for food], besides it saves powder and shot or cartridges. As we were returning, about dark, from our last call we found most of the inhabitants of the village [Walpi] congregated in an open space, while from a housetop a chief was delivering a harangue. "The chief of the hunt proclaims a rabbit hunt for to-morrow", explained the doctor, "and all the able-bodied men and boys above a certain age must go". In those hunts the Moquis usually drive to some part of the plain to the south and east of the villages, where the little "cottontails" are very plentiful, and where they also find a good many of the large jack rabbits. Leaving all their firearms at home (powder and lead are too scarce and valuable to be used on rabbits), they go forth armed, some with bows and blunt arrows, but most of them only with pieces of wood shaped quite like a Turkish scimiter, the blade about 20 inches long, 2 inches wide, and one-quarter of an inch thick. From 50 to 100 Indians surround a large tract, gradually converge, driving the game before them. When near the center the rabbits attempt to escape through the lines, and they are knocked over by arrows or the crooked sticks, thrown by the hunters with wonderful skill. The hunts sometimes yield a marvelous number of cottontails, if the hunters can be believed.—C. R. MOFFET, 1889.

b Blankets are no more made by the Pueblos (of New Mexico), and they of Moqui alone continue to weave the women's dresses, with which they supply all the other (including New Mexico) pueblos, as they do with baskets.—CHARLES F. LUMMIS, 1892.

In 1875 John W. Powell wrote: "The greater part of their [the Moquis'] clothing is made of wool, though all of their priestly habiliments, their wedding and burying garments are still made of cotton".

The Moqui men weave a white blanket of wool of from 2 to 3 feet in width and 5 to 8 feet in length. These blankets, which have margins or borders worked in red and black of curious patterns, are both useful and artistic. They are costly, and are known as Moqui sacred blankets. The Moqui industries are few, blankets, fur clothing, baskets, and pottery being the staples. The Moqui blankets are eagerly purchased by other Indians. They keep out water and are of bright colors. Indians, the civilized as well as the wild, love bright colors. The blue or gray blankets issued by the United States the Indians soon drop or exchange for highly colored ones, and even in Minnesota one can at times see the Moqui, Navajo, and Mexican blankets on the stalwart Chippewas.

Photograph by B. Wittick.

SNAKE DANCE OF THE MOQUIS, WALPI, ARIZONA.

Photograph by B. Wittick.

SNAKE DANCE OF THE MOQUIS, WALPI—BEGINNING THE DANCE.

TOM POLAKI, Walpi, Arizona, 1890.
PE-TSCI, native of Sichumnavi, first mesa, Arizona, 1890.

SNAKE DANCE OF THE MOQUI PUEBLO INDIANS. (a)

The most famous dance of the American Indians is the snake dance of the Moquis. The details of the Moqui snake dance vary from year to year, because, while it is transmitted orally from tradition, much depends upon the imagination of the priests in charge. The old men with the Indians are the keepers of the mysteries and directors of ceremonies, and so, while certain essentials are never departed from, such as the fasting by the dancers, the race from the spring, the preparation of the antidote or decoction for snake bites, and the snakes, the dance itself is conducted according to the whims of the veteran leader. The snake estufa at Walpi is hewn out of the solid sandstone of the mesa and covered with logs, brush, and dirt. There is a ladder in it, but there are no benches around it.

SPECIAL AGENT SCOTT'S REPORT ON THE MOQUI SNAKE DANCE.—Irrigation or rain is what the Moqui country most needs. There is water, but it is so scarce and so difficult to obtain that the Moquis are obliged to go long distances for it, and so it becomes almost a luxury.

The snake dance of the Moqui Indians is to propitiate the water god or snake deity, whose name is Ba-ho-la-con-gua, and to invoke his aid in securing more water, that their fields may be made productive. It is an exhibition of religious zeal and remarkable for its quick changes. Its chorus chants are weird incantations, thrilling and exciting both spectators and celebrants.

The religious ceremonies prior to the public exhibitions of the dance occupy 8 days; they are held in the snake keva, or estufa, and are of a secret nature, although a few white men have been permitted to witness them. The dance is the closing scene of these long secret invocations, and its performance occupies but a short time, not more than 35 or 40 minutes.

The day preceding the snake dance the antelope order holds a dance, in which the snake order participates (the snakes are left out). The antelope order, which ranks next to that of the snake order, assists in the snake dance. The day before these singular final ceremonies the men of the antelope order prepare many little prayer sticks called ba-hoos (the ba-hoo is a small stick, to which, at one end, are attached one or more small, light feathers, and symbolizes a prayer), which they give to the men of the snake order, who, on the morning of their dance, go out from the pueblo and distribute them at all the springs. When these prayer sticks have been placed at the different springs or water holes the men race back to the keva at Walpi, on the mesa where the snake dance is to be held. The principal race is from Weepo (onion springs), at the north of Walpi, some 4 miles, down through the desert to the south end of the mesa, then up the difficult trails into the pueblo. In this running great endurance is exhibited, for the men have fasted for 4 days previous, partaking of nothing but a decoction prepared by the chief priest or priestess of the order as an antidote for the rattlesnake bite in case any may be bitten during the ceremonies. This antidote is known only to the chief priest and the priestess, and the secret is only imparted to their successors when they are obliged by age and infirmity to relinquish the functions of their office. The snake dance, which is the conclusion of the 8 days' ceremony before mentioned, takes place at Walpi every 2 years, in the middle of August, late in the afternoon. The day is appointed by the chief priest. This year (1891) the dance occurred on August 21, about 5 o'clock p. m., and lasted only 35 minutes. The men of the snake order, of course, were in the estufa in training for the 4 days before the dance.

For the ceremonies of the snake dance the pueblo is thoroughly cleaned, and quantities of melons, peaches, and other eatables are placed about in ollas and dishes. Piki, or corn bread, of many colors, is plentiful, and the evidences of a feast are on every hand. These people, although poor, remain hospitable; all visitors are welcome to eat. The number of visitors increases yearly, however.

On the afternoon of the dance, and long before the appearance of the actors, the Indians gathered on the housetops of the pueblo of Walpi, which overlook the court and sacred rock, all gaily dressed in bright colored blankets, ribbons, and feathers. Some young Indians climbed to the top of the sacred rock with the aid of a lariat, from which a better view could be had. Cowboys, with strong Saxon faces, and other visitors from the settlements were there in small numbers. The Indians gather from all the other pueblos of the Moqui group and a few from Acoma, Laguna, and Zuñi. Altogether there must have been 500 people present, including the Navajos and whites, and General A. McD. McCook, commanding the district of Arizona, and staff; also Dr. Washington Matthews, the eminent ethnologist, and Special Agent John Donaldson.

There was a murmur of expectancy, when all looked toward the southern part of the inclosure and saw emerging through the narrow street the men of the antelope order dressed in short white cotton kilts, or skirts, with flowing sashes of the same material, all embroidered with curious designs in red, yellow, and green, the hair, worn loose, flowing down the back, with tufts of feathers, selected from the eagle's breast, tied at the top of their heads, from which tufts, falling down over their raven hair, were two tail feathers of the eagle; earrings, bracelets, and strings of beads, worn according to fancy, and heavily fringed moccasins and anklets completed the

a Peter Moran, in company with Captain John G. Bourke, saw the snake dance at Walpi in August, 1883, and his notes differ materially from the account given by Special Agent Scott of the more recent dance. The accounts of the dance of 1883 by Mr. Moran and Captain Bourke (see "Moqui Snake Dance", by John G. Bourke) agree.

costume, while their faces were grotesquely painted in white, yellow, green, and black, resembling much their wooden gods in the disposition of the colors. The general arrangement was picturesque.

There were 17 men of the antelope order who assisted those of the snake order in their dance. The snake order numbered 37, a majority of whom were young men, a few were quite old, and 3 were boys recently initiated, the youngest not more than 5 years of age. The antelope order was headed by an important looking personage dressed different from the rest. He was the principal priest of his order, and in addition to the white cotton ceremonial kilt and girdle, feathers, fringed moccasins, and beads, he wore a coil of blue yarn over the right shoulder down to the left hip, a garland of cottonwood branches in leaf around his head and a similar one about the loins, and anklets and armlets of the same. He carried a bowl of sacred water in his left hand; in his right hand he held three eagle feathers, which he used in sprinkling the water over the space about the sacred rock where the dancers were to hold their unusual ceremony; he paid particular attention to the bosky (bosque) where the snakes had been placed. A man of the antelope order brought the snakes from the snake estufa in a gunny sack and placed them in the bosky about 15 minutes before the dance began; they were sprinkled with sacred meal by the priest before leaving the estufa. The snakes had been in the estufa for 3 or 4 days. The Indians catch the snakes by going into the desert, beginning about a week before the dance, in parties of two, who carry a bag of leather or cloth; one of the men carries a bag of sacred meal and one of them a ba-hoo. The rattlesnake and other snakes crawl into the "chill-dill-ghizze" bush, known as the "hiding bush" by the Navajos.

One man sprinkled meal on the snake, the other attracted its attention by tickling it with the ba-hoo, while the first grabbed it by the neck and dropped it into the bag. The men sometimes catch the snakes while moving, but they believe that they must first sprinkle the snakes with meal. The catching party on its return to the pueblo puts the snakes in the estufa to wait for the day of the dance.

Some 20 or 30 feet from the sacred rock, north, and a little in front of the houses, the snake bosky is built. It is a low, stone inclosure, covered with long cottonwood boughs, standing upright, shaped like a Sibley tent, say 8 feet, and fastened together where the branches begin, leaving the branches free, with a cotton cloth about it. The antelope men came in single file, passing along the edge of the mesa, turning to the left and back in front of the snake bosky, then around the sacred rock, continuing to follow the ellipse they had described until they had passed the bosky several times, moving in a quickstep. They halted in front of the bosky and faced toward it; their priest advanced, made an invocation, and threw sacred meal in over the bag containing the snakes. He had the meal on a large black plaque of straw. It was a "gate open" plaque. The men then sang a low chant that was like the moaning of the wind before a storm; all the time an accompaniment of rattles, with which the men were provided, was kept up, producing a pattering sound like that of falling rain. This peculiar muffled sound was obtained by using the rattles, which are made of cottonwood, round and flat, instead of the gourd, which is pear-shaped.

At the conclusion of the chant the snake order made its appearance from the estufa, like their brothers of the antelope order, in single file, preceded by a stalwart leader, who carried a bow and a quiver filled with arrows. His hair and that of his followers fell loosely down the back, the front being banged just above the eyes. This leader also carried a buzz, or stick, attached to a string, which he would twirl through the air, making a noise like distant thunder. On the tops of their heads the men wore tufts of brown feathers. Their kilts were buckskin, dyed a brownish color, streaked with designs in black and white, and resembling a snake. Their moccasins were brown, and the general tone of their entire decorations was brown, which made all the more distinct the zigzag lines of white on their arms and bodies, which represented lightning. The forehead and lower legs were painted a pinkish color, their chins white, their upper lips and faces from the bottom of the nose to the ears black, and each wore a bandolier, or leather strap, over the right shoulder and down over the left hip. Attached at intervals to the lower part of this armament were numerous brown clay balls, tied to a band just above the calf of the leg; each one wore a rattle made of a turtle shell and sheep toes. As they came upon the scene, beyond the sacred rock, the antelope order faced about. The snake order made the circuit of the open space between the houses and the east side of the mesa three times before halting, then faced toward the snake bosky, in front of which is a deep hole, said to lead down to the "under world"; it is covered with a very thick plank, upon which each of the performers stamped with great force as they filed over it. A belief exists among them that whoever breaks this cover by so stamping upon it during a ceremony will succeed to a grand fortune of some kind.

After the three circuits had been made they took position in line facing the snake bosky, on the two flanks of which stood their brothers of the antelope order, who joined them in a weird song, the time being kept by the snake men taking a half step backward with the right foot, bringing the heel down with a quick movement, which caused the turtle shells and sheep toes to give, in their combined rattle, a noise not unlike the warning of the rattlesnake. This movement is measured and effective. As soon as the song was through the snake men again made the circuit of the small space between the houses and the east edge of the mesa, going around the sacred rock from left to right, near which stood a number of maidens arrayed in ceremonial dresses, who carried bowls of sacred water, with which they sprinkled the dancers as they passed, using the eagle feathers in the manner of the priests of the antelopes.

Now the thrilling part of the performance or ceremony begun. As the men returned by the same circuitous line and reached the space in front of the snake bosky, the bag having been opened and the snakes bountifully sprinkled with sacred meal by the priest, each dancer, as he came up, was handed a snake by the priest; the dancer then, after placing in his mouth a quantity of blue clay, which he carried in his left hand for the purpose, as a bed for the snake, placed the snake between his teeth, the head always toward the right shoulder and about 4 inches from the corner of his mouth.

There were 100 snakes in all, many of them rattlesnakes, but there were bull snakes, racers, and others (*a*), in size from 6 inches to 4 feet long, and they squirmed actively, doing their best to get away. As soon as the snakes were in the dancer's mouth he would be joined by an attendant from the antelope order, who placed himself upon the right of his brother, the right arm of the latter and the left arm of the former about each other's backs. The antelope attendants carried in their right hands large ba-hoos (prayer sticks), with which, the feathers waving backward and forward, they kept the snakes busy and, watching their movements, prevented them from striking. In the above manner, by twos, they continued the strange march, going round and round the sacred rock, from left to right, receiving baptisms of sacred water and meal from the maidens as they passed them. This they did six or seven times. The snake dancers threw their heads back and kept them as high as they could.

Now and then a snake got loose and fell upon the ground and began to glide away or coil to strike, but the attendant was ever watchful and never failed to so attract the snake's attention with the ba-hoos as to enable the dancer to pick it up and replace it in his mouth. The dancer was always careful to seize the snake just back of the head.

Each dancer kept the first snake handed to him. If it was a small one, the next time around he would obtain another small one, and thus have 2 in his mouth, and one man I saw with 3 long, slender snakes. Another man had but 1 small snake, which was entirely in the mouth except the head, neck, and just enough of the body to resemble a twisted cigar. Sometimes a dancer carried 1 or 2 snakes in his hands while he danced.

The incessant shaking of the rattles in the hands of the men was done apparently to attract the attention of the snakes and confuse them.

Near the conclusion of the ceremony one of the priests made a large circle on the ground in the plaza, or square, and when completed the dancers, as they passed it, deposited the snakes within its borders, where they were permitted to remain for a short time. It can be easily imagined that the mass of writhing snakes thus suddenly released and piled together made rather a hideous and forbidding spectacle, but not more so than when they were making vain endeavors to release themselves from the dancers' jaws; still, all this is not more repulsive than the performances given by so-called snake charmers, women particularly, who travel with shows and exhibit in museums in civilized life.

At a signal a rush was made, and the actors in this strange drama, men of the snake order, grabbed the snakes with quick and dexterous movements, some with 2 and 3 in each hand, holding them aloft, and in the "twinkling of an eye" they disappeared from the mesa, going north, south, east, and west; once in the desert their strange companions were freed.

From the time of departure with the snakes to the desert and return of the men the space seemed incredibly short. Some of the spectators attempted to follow them, but were obliged to desist owing to the precipitous descent and danger attending it. I followed out to the south end of the mesa only to find that the snake men had already reached the desert; some of them were on their return. As they came up over the top and were entering the pueblo I took several kodak shots at them as they passed me. When they had all gotten back they quickly removed their dancing costumes and donned the modern trousers, waistcoats, and hats. From fierce-looking savages they were transformed into meek and gentle-looking Moquis, and among them I recognized my old friend Adam, who had been interpreter at the school in Keams Canyon, whose kindly disposition is well known. A laughable scene followed the dance. As is their custom, all of the snake order, who had fasted for 4 days, partaking of nothing but a liquid prepared for them by the snake priest, to whom and the snake priestess only the decoction is known, assembled at a point just beyond the snake keva, where each drank of a liquid which produced violent vomiting. This final act closed the ceremonies.

They handled the snakes with great care so as not to hurt them and religiously returned them to their natural haunts when the dance was over, refusing many offers of money for some of the specimens; offers which would have tempted some so-called civilized people.

During the entire time, from the moment the snakes were taken out of the bosky until they were thrown into the mass or pile on the ground within the ring of meal made by the priest, all was intense action. The participants and the attendants never for one moment let the interest relax, but drove everything on with force. The celerity of the proceedings evidently kept the snakes muddled. The snakes were not, to my knowledge, doctored for the occasion.

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a In 1883 there were believed to be 14 kinds of snakes used in the dance Captain Bourke gives the chief ones: 1, chú-a (rattler); 2, le-lu-can-ga (this has yellow and black spots, and may be the bull snake); 3, tá-ho (runs very fast: may be the racer); 4, pa-chu-a (a water snake); 5, tegua-chi-gui Of all these the rattler would be the most numerous.

During the dance 2 of the snake order were struck by rattlesnakes, one in the nose, the other in the upper portion of the arm. They drew back for a moment but continued the dance, and no ill effects were afterward noticed from the bites. The man struck in the nose had some difficulty in getting the snake off, and only did so with his attendant's assistance.

The snake order is spreading among the Moquis. Their chief religious ceremonies have been confined to Walpi for untold time. Now branches of the order have been established at Oraibi, Shimopavi, and, I believe, in Shipaulavi. The ceremonies occur here every 2 years. Next year it will take place at Oraibi, 2 years from now again at Walpi and Shimopavi. The day for its celebration is selected by the chief priest, and the date of its occurrence is approximately established by watching the sun's declination toward the south. They note the shadows that fall in the crevice of a rock, and in the same way reckon the day for their Christmas dance, the occasion for a dance to their sun god, which is about December 22.

The Moquis have been told that the government intends to stop the snake dance, and they say that it will be a great wrong, since it is a part of their religion, and they feel that their rights will thus be taken from them by denying them the privilege of worshiping after the manner of their fathers, which is not denied the white people of the country. This snake dance is a religious ceremony and most solemnly conducted.

ANTIDOTE FOR SNAKE BITES.—The liquid which the members of the snake order drink during the 4 final days of the ceremony is an antidote to the poisonous effect of the rattlesnake bite, and I have been assured that it never fails. I saw a Moqui who had been bitten while in the fields who did not get the aid of the snake priest for an hour later, but who recovered, although his arm was greatly swollen before he received the antidote. He was unable to do much for several days.

Mr. Scott wrote further as to the kind of snakes which bit the men at the dance:

> There was no apparent swelling of the nose or of the arm of the 2 men bitten at the snake dance. I saw them after the dance, during the vomiting act, which was laughable, and I could not observe any effects therefrom, except the small incisions made by the snakes' fangs. I know of no dogs having been bitten at the dance of August 21, 1891, by one of the snakes, but I have heard of a dog that was stuck by a rattler at one of the dances, and that the dog died. This is hearsay, but I believe the story.

Special Agent Peter Moran, who witnessed a snake dance at Walpi in August, 1883, wrote of the snakes used in the dance and the antidote for their bites, as follows:

> During the dance, between 4 and 5 p. m., a rattlesnake struck one of the dancers on the right ear and held on. The antelope man became frightened and ran away. The dancer, becoming angry, grabbed the snake, which was a large one, tore it from his ear, and threw it on the ground, but the bitten ear did not swell. The snake, thus released, coiled and struck at a Navajo, who was standing near the edge of the mesa, which so frightened the man that he drew back and ran off, and the snake bounded back of the sacred rock and got among some Indian women, who were mortally afraid and ran away in fright, then he escaped. If the snake had been doctored, and was not venomous, they would not have been afraid of it.
>
> We went again, the day of the dance, in the afternoon from 1 to 4, to the estufa where the snakes were kept. * * * We found that the altar had been destroyed and in its place, on the spot, was a bowl containing a medicine or decoction which Bourke uncovered and tasted. This was the snake antidote. Of this Captain Bourke writes: "I lifted the cloth and found the basin or platter to be one of the ordinary red ware. It was filled with water. * * * The water had a slightly saline taste and evidently contained medicine".

Captain Bourke, in 1883, wrote of the antidote and the estufa ceremony with the snakes prior to the dance as follows:

> The head medicine men alone know the secrets of this ceremony, the means to be taken to keep the reptiles from biting, and the remedies to be applied in case bites should be received.

The decoction, or antidote, is kept on hand at all times by the snake priest, and is not only administered to the dancers at the snake dance, but to all requiring it.

Mr. Moran wrote of the snakes used in the dance of 1883 that he was "convinced that the snakes were not doctored, neither was their poison exhausted by letting them strike a board or other object".

Captain Bourke, August 12, 1883, wrote:

> Our mules (the day of the snake dance) were brought up from the plains very soon after daybreak. Nobody in the pueblos could be hired for love or money to take care of them during the dance, and, as a measure of prudence, they should not be exposed to the risk of bites from the venomous reptiles which the Moquis might release after the ceremony and allow to wander unchecked over the country. The chances were largely in favor of their being bitten, and I was not willing to incur any such responsibility.

CAPTAIN JOHN.

HOOPA VALLEY INDIAN.—CALIFORNIA, 1891.

ARKANSAS.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

Total	250
Indians in prisons, not otherwise enumerated	32
Self-supporting Indians, taxed (counted in general census)	218

The civilized (self-supporting) Indians of Arkansas number 218, 146 males and 72 females, and are distributed as follows: Pulaski county, 47; Sebastian county, 47; other counties with 11 or less in each, 124.

The Indians in Arkansas are mostly in a county bordering on the Indian territory, and in the county containing the state capital. There are not enough to form a distinctive class.

CALIFORNIA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	16,624
Reservation Indians, not taxed (not counted in the general census)	5,064
Indians in prisons, not otherwise enumerated	43
Indians off reservations, self-supporting and taxed (counted in the general census)	11,517

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	5,268
Reservation Indians, not taxed	5,064
Indians in prisons, not otherwise enumerated	43
Other persons with Indians, not otherwise enumerated	161

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		5,064	2,589	2,475	175
Mission-Tule Consolidated agency		4,483	2,295	2,188	28
Round Valley agency		581	294	287	147
Mission-Tule Consolidated agency		4,483	2,295	2,188	28
Hoopa Valley reservation	Hoopa	468	209	259	.....
Mission reservations (19 in number)		*a*2,645	1,346	1,299	28
Tule River reservation	Tule	162	81	81	.....
Yuma reservation	Yuma	*b*1,208	659	549	.....
Round Valley agency:					
Round Valley reservation	Various small tribes	581	294	287	147

a Includes Cabezone's band of Mission (Desert) Indians, numbering 167.

b Enumerated in February, 1891; estimated in November, 1890, at 997, 501 males and 496 females.

The civilized (self-supporting) Indians of California, counted in the general census, number 11,517, 5,902 males and 5,615 females, and are distributed as follows:

Alpine county, 224; Amador county, 58; Butte county, 319; Calaveras county, 77; Colusa county, 277; Del Norte county, 376; Eldorado county, 136; Fresno county, 347; Humboldt county, 1,379; Inyo county, 850; Kern

county, 337; Lake county, 556; Lassen county, 335; Los Angeles county, 144; Marin county, 31; Mariposa county, 152; Mendocino county, 581; Merced county, 30; Modoc county, 499; Mono county, 368; Monterey county, 58; Nevada county, 159; Placer county, 73; Plumas county, 374; Sacramento county, 40; San Benito county, 41; San Bernardino county, 399; San Diego county, 478; San Francisco county, 31; San Luis Obispo county, 47; Santa Barbara county, 73; Shasta county, 693; Siskiyou county, 710; Sonoma county, 297; Tehama county, 101; Trinity county, 193; Tulare county, 178; Tuolumne county, 218; Ventura county, 91; Yolo county, 41; other counties, with 27 or less in each, 146.

Their condition will be indicated in the general notes upon the Indians of California.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN CALIFORNIA

TRIBES.	Stock.	Reservation.	Agency.
Clear Lake	Yukian	Round Valley	Round Valley.
Coahuila	Shoshonean	Mission	Mission-Tule Consolidated.
Diegueno	Yuman	Mission	Mission-Tule Consolidated.
Healdsburg	Yukian		
Hunsatung	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Hupa	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Kawia (Cahuilla)	Shoshonean	Tule River	Mission-Tule Consolidated.
Kings River	Mariposan	Tule River	Mission-Tule Consolidated.
Klamath	Lutnamian	Klamath River	Mission-Tule Consolidated.
Klamath	Lutnamian	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Klamath	Lutnamian		
Konkau	Pujunan	Round Valley	Round Valley.
Little Lake	Yukian	Round Valley	Round Valley.
Miskut	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Mission:			
Coahuila	Shoshonean	Mission	Mission-Tule Consolidated.
Diegueno	Yuman	Mission	Mission-Tule Consolidated.
Owongo (Owens River)			
San Luis Rey	Shoshonean	Mission	Mission-Tule Consolidated.
Serrano	Shoshonean	Mission	Mission-Tule Consolidated.
Monache	Shoshonean	Tule River	Mission-Tule Consolidated.
Pitt River	Palaihnihan		
Pitt River	Palaihnihan	Round Valley	Round Valley.
Potter Valley	Kulanapan		
Potter Valley	Kulanapan	Round Valley	Round Valley.
Redwood	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Redwood	Athapascan	Round Valley	Round Valley.
Saiaz	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
San Luis Rey	Shoshonean	Mission	Mission-Tule Consolidated.
Sermalton	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley
Serrano	Shoshonean	Mission	Mission Tule Consolidated
Smith River	Athapascan		
Tejon	Mariposan	Tule River	Mission-Tule Consolidated.
Temekula	Shoshonean	Mission	Mission-Tule Consolidated.
Tishanatan	Athapascan	Hupa (Hoopa) Valley	Hupa (Hoopa) Valley.
Tule and Tejon	Mariposan	Tule River	Mission Tule Consolidated
Ukian	Yukian		
Wailakki	Athapascan	Round Valley	Round Valley.
Wichumne	Mariposan	Tule River	Mission-Tule Consolidated.
Yuki	Yukian	Round Valley	Round Valley.
Yuma	Yuman	Yuma	Mission-Tule Consolidated.

ROUND VALLEY AGENCY.

The Concow, Little Lake, Pitt River, Potter Valley, Redwood, Ukie, Wylackie, and Nome Lackie bands have been on the Round Valley reservation since 1860.

The Concows came from Butte county, Sierra Nevada mountains. The Little Lakes, Potter Valleys, Redwoods, Ukies, and Wylackies are natives of this county. The Pitt Rivers came from Lassen, Modoc, and Shasta counties. The Nome Lackie Indians came from Tehama county. These were the locations of these Indians when discovered by Europeans.—T. F. WILLSEY, United States Indian agent.

MISSION-TULE CONSOLIDATED AGENCY.

HOOPA VALLEY RESERVATION.—The Hoopas are the only Indians on this reservation except 3 or 4 women of the Klamaths who have married natives here. They have no tradition that they have ever lived elsewhere. Some of them even now locate the place where the first man lived, who came from the moon and established the Hoopas in this valley. Some years ago a small band of Hoopas who had lived some 15 miles from the agency were

(Cantwell, photographer, San Francisco.)

1890.

HOOPA VALLEY AGENCY, CALIFORNIA.

HOOPA VALLEY INDIAN HOUSE (SQUAW IN FRONT).

(Cantwell, photographer, San Francisco.)

1890.

HOOPA VALLEY AGENCY, CALIFORNIA.

HOOPA VALLEY INDIAN CHILDREN.

sent to the Round Valley reservation, but all of them have returned. Some of them are on this reservation now and some live outside of it.—ISAAC A. BEERS, United States Indian agent.

MISSION INDIANS AND YUMA AND TULE RIVER RESERVATIONS.—For convenience, the Mission-Tule Consolidated Indian agency is located at Colton, at the junction of the Atchison, Topeka and Santa Fe and the Southern Pacific railroads. The reservations under this agency are widely scattered. The Hoopa Valley reservation is in the northern portion of the state. The Yuma reservation is along the Colorado river, 200 miles southeast of Colton. The Yumas are of Yuman stock and are the aborigines of that region. They are the most primitive in manners and customs of all the California Indians.

The Tule River Indians are on a reservation 200 miles north, and are a remnant of the Tejon tribe of Mission Indians who were removed to that point by United States troops some 40 years ago from the western end of the Mohave desert, near the Tejon pass. All the other Indians belonging to the agency, including the Mission Indians on the 19 reservations, are of the original Coast Indians of California, and as their ancestors came under the influence of the teachings of the Roman Catholic church at an early day, they are properly designated as Mission Indians. Their reservations are from 30 to 150 miles from the agency. The small tribes are so intermingled that it is almost impossible to remember more than a few of the original names, as, for instance, the Coahuilas, Dieguenos, Serranos, and San Luisenos. These are the only original tribal names. All except the Yumas and Tule River Indians are in San Bernardino and San Diego counties, and have always been there. There is scarcely a pure blood of any tribe left.—HORATIO N. RUST, United States Indian agent.

ENROLLMENT OF THE MISSION INDIANS.—At the census of 1890 an attempt was made to enumerate the Mission Indians by villages or tribes, and to note the number of the 4 principal bands. It was found to be impossible for any one to enumerate the different tribes or families of Mission Indians, for the reason that they had intermarried for so many years and had kept no records. Those enumerated as Cabezone's band were called so because he had control over the Mission Indians living on the desert, and he refused to have them counted. The count was made, however, by an enumerator, who used a handful of shot for the purpose, transferring the shot from one pocket to the other as the Indians were assembled for a feast.

Except the Yumas, all of the Indians in the southern counties of California are called "Mission Indians".

The Tule River (Mission Indians) reservation is in Tulare county. The Morengo, or Portero, near Banning, is in San Bernardino county. The Yuma reservation (Apache) is in San Diego county, as are all the rest of the 19 Mission reservations.

It was found impossible to give the population of each reserve, for the reason that it was necessary to enroll the Indians wherever they could be found, and they are migratory. At times there are 150 Mission Indians at Riverside, and they may belong to 5 or 6 reservations. A man may belong at Coahuila and his wife at Sabola, and so on.

MISSION INDIANS AND THE 19 MISSION INDIAN RESERVATIONS.—Mission Indians is the name of those Indians in California who lived under the charge of the Francisan fathers at or near missions from and after 1769, the date of the founding of the mission of San Diego de Alcala at San Diego by Father Junipero. The term includes not only those who were under the care of the mission fathers, but is the name used to this day to designate the descendants of such Indians. The United States authorities, however, use it for or apply it to such Indians descended as above and living in the 3 southernmost counties of the state of California. They are grouped in 4 bands: the Coahuilas, Dieguenos, San Luisenos, and Serranos. Their residence about or attachment to a mission sometimes gave them a name: San Luisenos from San Luis Rey mission, and Dieguenos from San Diego mission.

Two recent censuses of these 4 bands are given as follows:

BANDS.	1880	1885
Total	2,907	3,096
Coahuilas	675	667
Dieguenos	731	855
San Luisenos	1,120	1,093
Serranos	381	481

These Indians are now on 19 reservations in California, set apart by the United States for their use, the smallest containing 80 acres, the largest 88,475 acres; in all a total of 182,315 acres. Only about 5,000 acres are tillable. These reservations and the Mission Indians are in charge of the United States Indian agent at Colton, California. Rations were issued to but 28 Mission Indians in 1890. They are self-supporting.

POPULATION OF CALIFORNIA MISSIONS.—At several periods the population of the California Indian missions is variously stated. In 1842 De Mofras, gave the population of the missions at 4,450. This was after the secularization of the missions in 1833-1834.

In 1888 Hon. John D. C. Atkins, Commissioner of Indian Affairs, reported on the Mission Indians as follows:

They are divided among the several reservations (as near as can be ascertained from the census reports) as follows:

MISSION INDIANS.	Acres.	Number.	Band.
Agua Caliente, or Warner's Ranch		179	San Luis Rey.
Agua Caliente	60,870.85	38	Coahuila.
Cabezone	622.22	186	Coahuila.
Capitan Grande	17,340.51	57	Dieguenos.
Coahuila	16,660.52	236	Coahuila.
Cosmit	80.00	.....	
Inaja	160.00	59	Dieguenos.
Maronge, or San Gorgonio	88,475.32	.....	
Mesa Grande	120.00	111	Dieguenos.
Mission	1,920.00	.....	
Pala	160.00	66	San Luis Rey.
Portrero	12,164.36	102	Serranos.
San Jacinto	3,176.06	176	Serranos.
San Luis Rey	2,072.81	45	San Luis Rey.
Santa Ysabel	14,705.53	144	Dieguenos.
Sycuan	640.00	51	Dieguenos.
Temecula	3,200.00	157	San Luis Rey.
Torras	639.00	.....	
Village	640.00	.....	
Village	642.40	.....	

Where the band is left blank in the above table (6 reservations) it has been impossible, from the data at hand, to identify the band or tribe occupying the reservation.

The census reports for 1886 show the following villages of Indians not included within reservations, so far as appears from the records:

INDIAN VILLAGES.	Number.	Tribe.
La Jolla	136	San Luis Rey
Rincon	164	San Luis Rey.
San Ysadro	60	San Luis Rey.
La Puerta	87	San Luis Rey.
Pauma	75	San Luis Rey.
El Monte	60	Coahuila.
San Dieguito	21	Dieguenos.
San Felipe	73	Dieguenos.
La Peacha	42	San Luis Rey.
Mesa	23	Dieguenos.
Coyote	87	San Luis Rey.
Ahnanga	18	San Luis Rey.
La Puerta de la Cruz	26	San Luis Rey.
San Marguerita	10	San Luis Rey.
San José	27	Dieguenos.
San Pasqual	48	Dieguenos.
Matajuay	35	Dieguenos.
Los Cornejos	80	Dieguenos.
Indians living at or near Pomona	29	Dieguenos.
Riverside	88	Coahuila.
San Diego	99	Dieguenos.
San Bernardino	203	Serranos.

The census of 1890 shows a total Mission Indian population of 2,645, including 167 of Cabezone's band of wandering Mission Indians. The Mission Indian population on reservations in California in 1890 was 2,478. The map of these mission reservations gives the details.

INDIANS IN CALIFORNIA, 1846–1890.

When the United States authorities took charge of California in 1846 the military officers were especially interested in the Indians and protected them where possible. The Spanish mission authorities lived at peace with them, forcing them to labor, and their land holdings, when given, were held sacred.

The policy of the Mexican government in not recognizing the Indians' right of occupancy to the lands seems to have been followed by the United States civil authorities, as no compensation has ever been made the California Indians for their lands except in the establishing and maintaining of certain reservations and agencies. The Indians, reservation or otherwise, in other states and territories have been paid for the occupancy title to lands

(Cantwell, photographer, San Francisco.)

1890.

HOOPA VALLEY AGENCY, CALIFORNIA.

HOOPA VALLEY INDIAN FAMILY (PAPOOSE IN BASKET ON SQUAW'S BACK).

(Cantwell, photographer, San Francisco.)

1890.

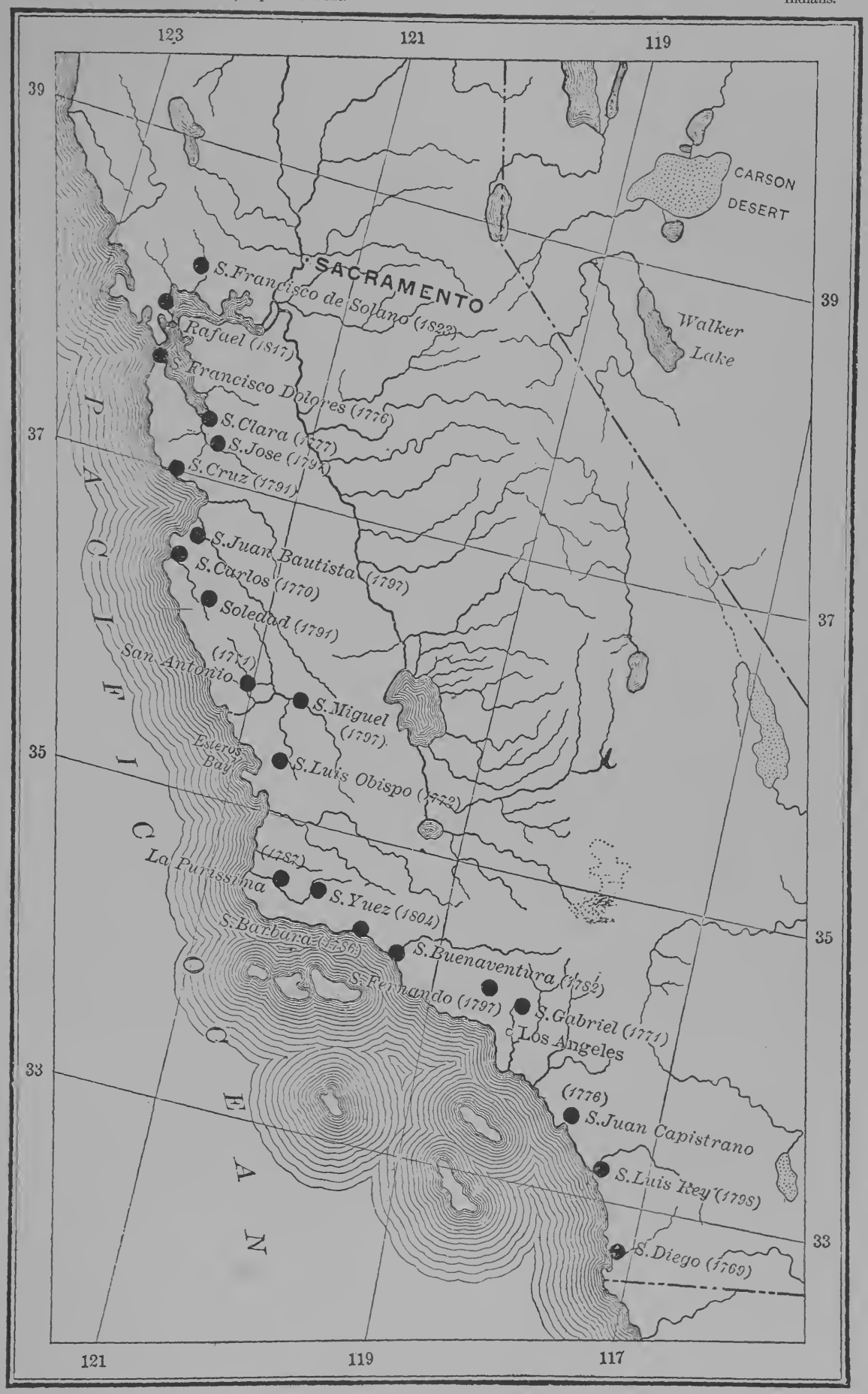
HOOPA VALLEY AGENCY, CALIFORNIA.

COLLECTION OF BASKETS, HOOPA VALLEY INDIANS.

Robert P. Porter, Superintendent.

(From volume I, "Native Races of the Pacific States," by Hubert Howe Bancroft.)

NATIVE RACES
of the
PACIFIC STATES
CALIFORNIAN GROUP
Scale
1
7 300 000
115 Statute miles to an inch
OREGON
IDAHO
WYOMING
NEVADA
UTAH
COLORADO
NEW MEXICO
ARIZONA
CALIFORNIA
SOUTHERN CALIFORNIA
Great Salt Lake
Winnas
Bannacks
Warareekas
Shirrikikas
Tosawees
Gosh Utes
Weber Utes
Humboldt L.
Temoksees
Toy Utes
Carson L.
Walker Lake
Cozaby Pah Utes
Pah Vants
Sheberetches
Pah Utes
Sampitches
Pi Edes
Ely L.
Wimmenuches
Tash Utes
Capote Utes
Elk Mountain Utes
YAMPAIS
MOQUIS
NAVAJOS
HUALAPAIS
COSNINOS
ZUNI
SOONES
Pinaleños
Coyoteros
Apache Mojaves
Cilenos
TONTOS
MARICOPAS
PIMAS
PAPAGOS
YUMAS
COCOPAS
Coppermine Apaches
Chiricaquis
MOUNES
CAHUILLOS
Tejons
Santa Barbara Indians
Santa Clara R.
Buena Vista L.
Tulare Lake
Yocuts
Kern R.
Paloyamas
Ceoya R.
Pitches
Tolamnes
Chumemnes
Kahweahs
Owen R.
Waches
Wanokes
Amoaches
Pitlaches
Potonaches
Pitanches
Cosowes
Yosemites
Tomoyches
Chowchillas
Chowchas
Mutsunes
Costrowers
Tallusches
Tolchas
Tolcomnes
Sakonas
Escelens
Thamiens
Romanesos
Furlonies
Ahwahnies
Socoyskies
Ohlones
Ahahmos
Ahwashies
Olumpes
Tomales
Tulares
Yachichumnes
Matalanes
Salsos
Ourbites
Ululatas
Sonomas
Wapas
Gosoles
Suisunes
Kainameros
Toholoyanos
Wapos
Chowchamenes
Fallmoneros
Lamas
Comachos
Tatchones
Mutsuns
Guenoqs
Chowchaneju
Lassics
KINKLAS
Shashellayas
Chowchakes
Tolenkooks
Eslendalanes
Pomos
Tahtoos
Lopillamilos
Tolos
Kaysomas
Cahuces
Cushnas
Tubas
Tousselemnes
Neshanamies
Nenkonos
Kortlons
Wallahlahmnes
Mokelumnes
Stanislaus R.
Tuolumne R.
Merced R.
Cocoyoos
Yosemites
Tomoyches
Chowchillas
Fresnos
Chowchas
Pitcatches
Pitlaches
Potonaches
Amoaches
Wanokes
Cosowes
Kahweahs
Owen R.
Waches
Pitanches
Tolchas
Tulare Lake
Paloyamas
Ceoya R.
Yocuts
Kern R.
Pitches
Tolamnes
Chumemnes
Kahweahs
Tejons
Santa Barbara Indians
Santa Clara R.
Buena Vista L.
Mojave R.
Chemehuevis
Los Angeles R.
Serranos
Pimas
San Juan Capistrano
San Luis Rey
Diegenos
Pitanches
Tolchas
Tulare Lake
Paloyamas
Ceoya R.
Yocuts
Kern R.
Pitches
Tolamnes
Chumemnes
Kahweahs
Owen R.
Waches
Wanokes
Amoaches
Pitlaches
Potonaches



CALIFORNIA MISSIONS, WITH DATE OF FOUNDING.

(Pala, founded in 1816, not shown.)

they have claimed. In 1849 the department authorized an agent to report upon the Indian tribes in California. In this report the agent states:

> They have an indefinite idea of their right to the soil, and they complain that the pale faces are overrunning their country and destroying their means of subsistence. The immigrants are trampling down and feeding their grass, and the miners are destroying their fish dams. For this they claim some remuneration, not in money, for they know nothing of its value, but in the shape of clothing and food.

Congress provided, on September 28, 1850, 3 agents for the Indian tribes within the state of California. After these agents were appointed it was found that no appropriation had been made for their salaries and the necessary expenses of their agencies. Their functions as agents were therefore suspended; but, as there was an appropriation for negotiating treaties with the Indians in that state, they were constituted commissioners for that purpose. They were instructed, as commissioners, to concilate the Indians and induce them to make and enter into written treaties with the government.

When the commissioners arrived in California the Indians, owing to the encroachments of miners and other settlers, as they reported, had fled to the mountains, leaving behind them their principal stores of subsistence, intending to return for them as necessity required. The white people in pursuing the Indians burned and destroyed all that fell in their way; consequently, at the time the different treaties were entered into the Indians of this region were without anything to subsist upon, even if left to range at liberty over their native hills. Under each treaty they were required to come from the mountains to their reservations on the plains at the base of the hills, and a superintendent of Indian affairs was appointed. Treaties were entered into with 80 or 90 bands of Indians, none of which were ever ratified, and a large number of reservations were established in different parts of the state under acts of Congress approved July 31, 1854, and March 3, 1855. The reservations were to contain not less than 5,000 nor more than 10,000 acres each. These were found too small, and an army of officers was required at great expense. In 1857 the reservations in California were reduced to 5, namely, Fresno Farm, Klamath, Mendocino, Nome Lackie, and Sebastian or Tejon. Under various pretenses the Indian lands were absorbed by the white people, and in some cases even the "reservation teams and farming implements seized".

In 1862 an agent from one reservation wrote to the Commissioner of Indian Affairs as follows:

> The settlers have succeeded in destroying a large portion of the small grain, and the corn crop entirely. The corners of the fence had been raised, and chunks of wood put in, so that the largest hogs could walk in. When they had destroyed the crops the Indians were told that there was nothing for them to eat and that they would have to starve or steal, and if they did not leave they (the settlers) would kill them.

It was stated officially that "the sentiment of the great mass of the people of California, embracing every class in life, was all that the friends of the Indian could desire"; nevertheless serious disturbances occurred in various parts of the state consequent upon the unsettled status of Indian lands, and the white man usually prevailed. Finally Congress passed an act to provide for the better organization of Indian affairs in California on April 8, 1864 (13 United States Statutes, page 39). Within 7 years after the passage of this law many of the reservations existing at the present time were established. The Indians of Fresno Farm and the Sebastian military reservation in Tejon valley were taken to the Tule River reservation. Many, however, quit reservation life and cared for themselves. Those at Nome Lackie and Mendocino went to Round valley. Hoopa valley received many of the fighting Indians of northern California during the wars which followed the outbreak of the Indians of southern Oregon. There are now 23 reservations in the state, including the 19 Mission Indian reservations in southern California. The majority of the California Indians are practically self-sustaining, and rations were issued to only 175 poor and old Indians on reservations in 1890.

INDIANS IN CALIFORNIA IN 1890.

California came into the possession of the United States by capture in 1846 and cession from Mexico under the treaty of Guadalupe Hidalgo of February 2, 1848. The provisions of that treaty extended over the Indians therein. The Spanish first occupied the lower part of California. The coast of California and the foothills, from Klamath river on the north to Santa Barbara on the south and from the coast range of mountains to the coast, at the time of the Spanish occupancy was thickly peopled with many tribes, small or otherwise, along streams or on hunting grounds, which had no linguistic affinities. (*a*) Many, if not most of them, have long since disappeared, while some are on reservations and tribal names are merged into general names. These Indians were generally fishers and hunters, while many were root diggers and nut gatherers. About the mountains of San Bernardino and to the extreme south the Digger or Mission Indians were found. These were usually in bands of from 200 to 300, each having its own dialect. The Spanish fathers forced the Indians to learn Spanish, being unable themselves to master the Indian dialects. These Digger or Mission Indians were divided into two great tribes, the northern called the Coahuilas, the other the Southern Dieguenos. The Indians of California to the north of the Mission country during the early mining days of California were sometimes most brutally treated by the white people, and there were frequent murders without cause or provocation. They retaliated in kind, and

a See The Native Races volume i, by Hubert Howe Bancroft, for data and description of these tribes.

many bloody and cruel affrays took place between them and the white people. These wars are still well remembered. (a)

The Mission Indians at their best period were estimated at 30,000. It is not probable that the entire area of the present state of California contained at the date of its discovery by Europeans over 50,000 Indians. The California Indian was usually called the lowest mentally of all American Indians, and thought to be hopeless in the matter of attempted civilization; but in 1890, while there are 5,064 Indians on reservations in California, only 175 of them receive rations from the United States; and scattered throughout the state, living by their own efforts, and in nowise connected with or under charge of the nation, are 11,517 of these same former much despised Digger and other Indians.

MISSION-TULE CONSOLIDATED AGENCY.

HOOPA VALLEY RESERVATION.

Report of Special Agent I. P. FELL on the Indians of Hoopa Valley reservation, Mission-Tule Consolidated agency, Humboldt county, California, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (b) Hunsatung, Hupâ, Klamath River, Miskut, Redwood, Saiaz, Sermalton, and Tishtanatan.

The unallotted area of this reservation is 89,572 acres, or 140 square miles. The outboundaries have been surveyed. It was established, altered, or changed by act of Congress approved April 8, 1864 (13 U. S. Stats., p. 39); executive order, June 23, 1876.

Indian population June 1, 1890: 468.

Situated in the extreme northwestern portion of the state of California and watered by the Trinity river, Hoopa valley, some 6 or 7 miles long and from one-half to a mile wide, is one of the oases in the wilderness of forest-covered mountains. The spot is very fertile, the soil in the valley being rich, black earth. Being surrounded by mountains from 2,500 to 3,000 feet high, it has a fine climate for a place situated so far north. The agency is at Colton, California.

Fort Gaston, a United States post with a garrison, occupies a tract a mile square in the very center of the valley. Its reservation, however, covers the poorest portion of the valley. In both directions from the fort up and down the valley to either end of the reservation Indians are comfortably housed in little wooden shanties or houses that have been built for them, yet some of them prefer to live in rough huts made by themselves, whose only entrance is a round hole to crawl through.

The Indians on this reservation, made up of the remnants of the tribes given above, number 468. They at one time were numerous and were the cause of constant war with the whites until gathered up in 1855 and placed on this reservation. In appearance they are not so dark as the Indians further south. They are generally healthy and well cared for, the younger ones particularly being vigorous and strong. Almost all of them speak English, but this seems to be the most marked change from their old Indian life, for, aside from the fact that they all dress as white people do and use both cooking utensils and furniture made by white people, they have not changed much in their Indian ideas, habits, notions, and superstitions. However, they now appear perfectly contented. Situated as they are, with upward of 2,000 acres of fine arable land and some one to supervise and make them work a little, they can almost, if not quite, support themselves from the products of their sawmill and gristmill, and can provide most of the necessaries of life from the products of their lands. They raise wheat, some oats and barley, and plenty of vegetables, and manufacture and sell baskets and other woven ware. They receive no rations from the United States government. The valley is isolated and inaccessible and has been protected by the military from the encroachment of the whites.

The school building on the reservation is clean and homelike. The great trouble is to obtain anything like a fair attendance of the pupils. Out of about 40 children of school age, it is seldom they have as many as 25 to 30. It is also very hard to keep the children in school at all regularly; they attend for a day or two and then stay away several days. They will not continue their school attendance much beyond the age of 14 years. Some of them have shown a desire to acquire more than can be obtained at the school here, and such have been sent to training schools. It has been very apparent in all the Indian schools I have visited that the children learn very little arithmetic. They do not seem to grasp figures at all, and most of them soon forget what they learn.

There is no religious teaching on the reservation and there has been none, practically, for years; but this does not seem to affect their industry or thrift. These Indians still retain their old beliefs and superstitions. They think that one of their number can bewitch them, make them suffer sickness or losses, and cause accidents, and if allowed to follow their bent in this direction would kill or torture their supposed tormentor. It is another phase of witchcraft or hoodooism.

The Indians of this reservation preserve some of their peculiar dances, most of them coming about harvest time. The most prominent of them is the white deerskin dance. In this dance the leaders appear almost naked, holding in one hand a pole on which is suspended deerskins, among them 1 or 2 almost white (a most unusual

a See Senate Executive Document No. 122, Fifty-first Congress, first session, May 9, 1890, as to these wars and their cost.

b The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1891, pages 434–445. The population is the result of the census.

(Cantwell, photographer, San Francisco.) 1890.

HOOPA VALLEY AGENCY, CALIFORNIA.

LEADER OF WHITE DEERSKIN DANCE, WITH CROWN OF HORNS AND MEDICINE STONE.

(Cantwell, photographer, San Francisco.)

1890.

HOOPA VALLEY AGENCY, CALIFORNIA.

WOODPECKER DANCE (INDIANS WEARING WOODPECKER FEATHERS).
HOOPA VALLEY INDIANS PLOWING.

(Cantwell, photographer, San Francisco.)

HOOPA VALLEY AGENCY, CALIFORNIA.
WHITE DEERSKIN DANCE, HOOPA VALLEY INDIANS.

1890.

kind), which are held in great veneration, some having been preserved for many generations, are of great value, and are claimed to possess many virtues. The woodpecker dance is another. In this the headgear of the dancers is made from the breast feathers of the woodpecker. In both this and the white deerskin dance they display no movement that would indicate a dance to white people: neither can a white observer see much amusement in it. Those who take part in this dance, all males, arrange themselves in 2 lines fronting each other and each with a leader. The leaders, a little more fantastically dressed, squat at either end of the line and accompany by shouts and grunts those in the line, who raise one foot and bring it down hard on the ground, and constantly repeat this action. As the excitement increases the action becomes more animated, and finally the 2 leaders leap from one end of the line to the other, their followers shouting. The woodpecker dance is in the nature of a harvest home, the crops having been gathered and the nut crop safe. They have another dance, not now followed as closely as at one time, called the flower, or puberty, dance, which is held in celebration of the fact that a young girl has reached the age of womanhood. They use what is called the "flower stick". The stick is about 2 feet long and about 1.5 inches in diameter. It is split about two-thirds of its length into innumerable splints, which are dyed in many colors, and besides are decorated with ribbon. There is still another stick used in the ceremony in some mysterious manner. This dance is done by both men and women, the men dancing and the women singing. It is a 10 days' event, during which the girl eats no meat. On the tenth day the ceremony ends and she is ready to be married. There is also the "dance of friendship", for old friends, and the "medicine dance", when a new medicine man learns the art of the "shaman". The continuance and features of these dances seem to depend to a great extent on the leading chief. If he has considerable control over the Indians, and is a man who wants to rule them through the observance of their obscure and mystic rites, he develops their mysteries to the fullest extent possible.

The girls develop very early in life, some of them bearing children when only 12 years of age. The fact that a girl has had commerce with men does not appear to be taken into consideration when an Indian takes one for his wife. The wives are now and then traded off or sold like any other chattel, and a squaw will assist at the trade if it happens when she desires to come into or go out of the family. She aids this by paying part purchase money. There can be little if any morality under such conditions. The Indian characteristics prevail on all sides, and those children who have shown the most progress in their studies when they leave school drop back into the old customs and manners.

A decrease in number has been going on during the past 25 or 30 years. They still have confidence in their medicine man, or shaman. This accounts for the high death rate, although the physician at the fort is at their service.

Beyond the level valley lands there is no soil that will ever furnish good grazing lands, except one hillside, at the lower end of the valley, called Bald mountain.

In considering the question as to what should be done with the Indian, I have been convinced from all that I could see and learn that there are practically just two methods to pursue with them: either let them live in community or allot them. One method would be the best in some cases; the other method in different cases. In illustration of community, I take the case of the Indians on the Hoopa Valley reservation. It has been their home from the time before it was set aside as a reservation, and they are apparently content and satisfied. The best results can be obtained by continuing the present policy of working all the available land as a community, under the charge of an agent, either of the government, or employed by themselves, to see that their business matters are properly conducted, and that all of them do their respective share of work. Systematically carried out, this reservation should be self-sustaining and form a perfect community of satisfied people.

The Hoopa Indians make some very fine baskets and cages out of grasses, ferns, and roots, showing many geometrical figures. Some of the cages, which are almost perfect half globes, are quite beautiful specimens, almost as fine as if made of thread. A coarser specimen of the same shape is used by them at table for containing acorn soup and mush, becoming water-tight soon after being wet. The baskets woven for their papooses are not so fine. They make many such articles as are mentioned, and obtain a large revenue from their sale.

HOOPA VALLEY INDIANS.

Report of Captain FRANK EDMUNDS, United States army, former agent of the Hoopa Valley reservation, Humboldt county, California, on the Hoopa Indians, January 1, 1891.

Hoopa valley, in which the Hoopa Indians are located, is in Humboldt county, California, and extends along Trinity river for about 8 miles, with a varying width of a few yards to one-half or three-fourths of a mile. It is shut in completely by mountains on both sides, the only communication being a very rough and narrow pack mule trail to Arcata, about 40 miles distant. The whole valley is a rich gold placer, which, with the abundance of water and timber, could be very profitably worked at a small expense. On this account it would soon be seized by the whites and the Indians dispossessed but for the small garrison at Fort Gaston, consisting of a company of troops of the regular army, which has been kept here since 1868.

Until about 1862 the Hoopa Indians roamed the country between the Sacramento and Klamath rivers. About that time they had become quite troublesome, committing depredations and murdering whites. Troops were sent

against them, and in the course of 2 years they were collected on their present reservation, which in the meantime had been bought from the settlers by the government.

The land is fertile and well suited to the purposes of the Indians, grazing and agriculture. In addition to the Hoopa language, spoken by the older ones, these Indians all speak English, many of them very well, and among them are found individuals fairly skilled as artisans. The great majority are competent farm laborers, and with proper means and the necessary supervision are entirely capable of sustaining themselves.

Although these people, in acquired intelligence and in the education that comes with experience in the struggle for existence, are far in advance of the wild tribes of the plains, yet many dark superstitions and the atrocious practices of the most benighted aborigines prevail and are deeply rooted among them. Polygamy does not exist, but the sale and abandonment of the women are still common practices, and a belief in witchcraft is often the cause of violence and retaliation.

The arable land on the reservation is just about sufficient for the people now here. Allotments of land consequently to the young generation have been made temporarily, until a careful survey can be completed and permanent allotments made. It is very necessary that the tenure of their holdings should be secured to them, and that they should be protected in the possession of their property; for this the protection of the courts is necessary. They have entirely discarded their savage costume and invariably appear in the same dress as the whites.

The annual census for several years shows a slight increase of births over the deaths. In 1886 the number of Indians on the reservation was 442; to-day they number 468. They have entirely abandoned their Indian names and very few even remember them.

KLAMATH RIVER RESERVATION—HOOPA VALLEY SUBAGENCY.

Report of Special Agent I. P. FELL on the Indians of Klamath River reservation, Hoopa Valley subagency, Humboldt county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Klamath River [or properly Cuthacs and Eurocs].

The unallotted area of this reservation is 25,600 acres, or 40 square miles. This reservation has been surveyed. It was established by executive order of November 16, 1855.

Klamath River reservation, Humboldt county, California, created by executive order November 16, 1855, is carried on the books of the Indian Office. The public land laws of the United States do not apply to public lands until extended over them by specific act of Congress. No agent or United States authority resides on this reservation. It is tributary, however, to the Hoopa Valley subagency.

The Klamath reservation Indians now number 80 or 90 and live on the reservation along the Klamath river, from its mouth, where it empties into the Pacific ocean. As I understand it, the reservation lands are 1 mile wide on each side of the river and running back and up 20 miles. There is but little arable land in its whole extent. Patches are now and then found of from half an acre to 3 or 4 acres each.

The Indians residing on or about the reservation are personally within the laws and system of the state of California. They are more than usually intelligent and capable. One or two live on the Hoopa Valley reservation, and some have homes near Eureka and Arcata. They work small pieces of land for themselves and do more or less work for the white people. Those living on the reservation also do some work for the white folks, either on farms, ranches, or at placer mining. They live in a comfortable manner in rough wooden huts, which they build for themselves.

From the best information obtainable from several sources it would appear that these Indians desire to live with the settlers, also want more white people to come in and develop the resources of the country adjacent, and in this way furnish more work for them.

These Indians do the finest kind of basket weaving, similar in many respects to the Hoopas, only much finer and more delicate. They are reservation Indians only in the matter of residence. They are entirely self-supporting.

KLAMATH INDIANS OFF RESERVATIONS.

Report of Captain WILLIAM DOUGHERTY, First United States infantry, on the Klamath Indians of California.

There are Klamath Indians living along the river of that name all the way from the lake down to the sea, nearly or quite 200 miles, and on both sides of the river, in Oregon and California, from Orleans bar to the mouth of the Klamath river, about 70 miles. There are about 1,400 Indians called Klamath. They were formerly known as Cuthacs and Eurocs, and are known as Klamaths only because they live on the Klamath river. They were taken in 1890 by the regular enumerator, seventh district, and reported as 835. They live without assistance from the government, and are peaceable, friendly to the government and the whites, and industrious, though without a reservation or any agricultural land. They all speak English, and many can read and write, though there never has been a school among them. Their staple food is fish and acorns. Many of the young men work in the mines and sawmills, and they constitute the only farm laborers for the whites wherever any farming can be done.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1891, pages 444-445. The population is the result of the census.

CALIFORNIA.

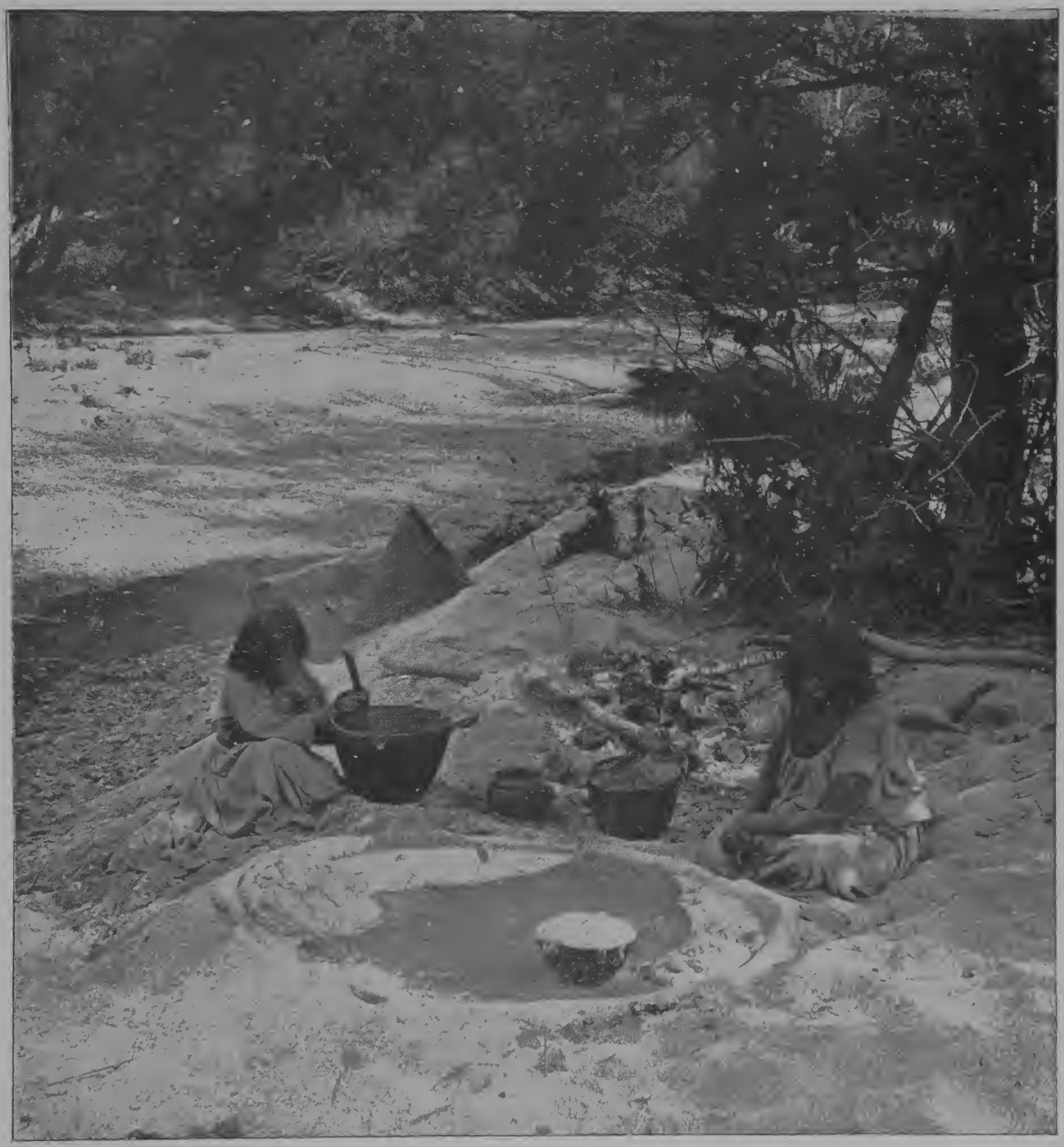
KLAMATH INDIAN SHAMAN (MEDICINE MAN), CRESCENT CITY.

(Cantwell, photographer, San Francisco.)

1890.

CALIFORNIA.

HOOPA VALLEY RESERVATION FROM BALD HILL.



(Muybridge, photographer.)

CALIFORNIA

TULE SQUAWS MAKING BREAD FROM ACORNS.

The patriarchal system does not exist among them, and they have not had a tribal organization for some generations. They have a common law of their own by which their issues and controversies are settled, the enforcement being left always to the aggrieved party and his following. Perpetual bloodshed and enmity between them is the consequence. They mingle freely with the whites, and, the population of this region being sparse, the white race is being absorbed by the Indian. A few of them, about 100, live on the Klamath reservation. The Klamaths proper live about the Klamath lakes, in Oregon.

TULE RIVER RESERVATION.

Report of Special Agent I. P. FELL on the Indians of Tule River reservation, Mission-Tule Consolidated agency, Tulare county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Kawai, Kings River, Monache, Tehon, Tule, and Wichumni.

The unallotted area of this reservation is given at 48,551 acres, or 76 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders January 9, October 3, 1873, and August 3, 1878.

Indian population in 1890: 162.

The Tule River reservation is situated about 20 miles southeast from the town of Porterville, in Tulare county, California, and is reached by private conveyance from that point. For fully 15 miles of the way the road winds around the foothills and mountains, and in the winter is in very bad condition. The tract of land included in the reservation is exceedingly rough, with occasional small patches of ground in the mountain gorges or valleys suitable for cultivation. There is one tract containing some 30 or 40 acres, but most of them run from 1 to 10 acres. In all about 200 acres are fit for farming. On these tracts, stretching along the south branches of the Tule river, which is but a mountain stream, the Indians have very comfortable frame houses, with summer sheds adjoining or attached, together with more or less accommodations for horses and mules. Seventeen of the 25 houses on the reservation were found to be in good condition. Some families have small vineyards and fruit orchards, and all of them raise more or less wheat and other grains. These little arable patches of land situated in the valleys are very productive, and are better protected from frosts than the land in the level valley country.

The Tule river Indians have a language of their own, but most of them talk English very well, and all appeared in good condition and health. They number 162 (increasing during the past three years), as reported to me by the subagent. The men work for the farmers in harvest time, prune vines, and are expert sheep shearers. All dress like white men, have good clothes, and their general appearance is that of thrifty Mexicans. At present they have no school, as the schoolhouse burned some months ago. They are somewhat superstitious, and are very suspicious of white men. About once a year a priest visits and preaches to them. They have no occupations outside of those indicated, and spend considerable time visiting each other, riding over the hills on their horses. They are looked upon by the whites as very reliable workers, and are peaceable, except when they obtain whisky.

These Indians are practically self-sustaining and live well. Their location will not afford very much arable land to each, but there seems to be considerable very good timber and pasture lands, particularly for sheep raising, which industry, however, they do not follow to any extent, having but few sheep. They have a few swine, some horses, and raise some excellent mules, which they sell. The timber lands belonging to these people are valuable.

These Indians have been removed twice from good lands prior to coming to this reservation in 1873–1874. This is their third reservation.

The presence of the subagent of the Mission-Tule Consolidated agency at Colton, 200 miles south, is of service to the Indians in protecting them.

MISSION INDIANS.

Report of Special Agent Miss KATE FOOTE on the Indians of the 19 Mission Indian reservations in the counties of San Diego and Los Angeles, California, 1890–1891.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Coahuila, Diegenes, San Luis Rey, Serranos, and Temecula.

The unallotted area of these reservations is 182,315 acres, or 285 square miles. They have been partly surveyed.

These reservations were established, altered, or changed by executive orders December 27, 1875; May 15, 1876; May 3, August 25, September 29, 1877; January 17, 1880; March 2, March 9, 1881; June 27, July 24, 1882; February 5, June 19, 1883; January 25, March 22, 1886; January 29, March 14, 1887; and May 6, 1889.

Indian population 1890: 2,645.

EARLY HISTORY AND CHARACTER.—The Digger or Mission Indian planted nothing, and lived on roots, seeds, and maggots.

TRIBES.—The Digger Indians were originally divided into many small scattered bands, each numbering about 300 and each having its own dialect, a fact which at first dismayed the Spanish priests in their efforts toward conversion. Some compromised by learning seven, but it was finally determined that all the Indians must learn the Spanish language, which was accordingly done, and they fell into two great tribes, namely, the Coahuilas, living

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

about the mountains of San Bernardino and San Jacinto, and the Dieguenos, in the extreme southern part of California. Still the early territorial lines are not wholly obliterated, as seen by the variety of customs in different localities.

LABOR.—The Digger Indian is naturally clever with his hands, converting all natural productions to his uses. His house, according to Spanish manuscripts, "was round in form, thatched with tules" (reeds). He made baskets, mats, and nets long before Spanish civilization touched him. Baskets were woven from grass or willow shoots of various sizes and forms, supplying the need of many household utensils. Granary baskets for seeds and grain held many bushels, and, when filled, were placed upon rude, elevated platforms to preserve them from marauders. Baskets had a prominent place in their festivals, and a grass basket hung to a pole marked a woman's grave. Nets of vegetable fiber were used for holding their water jars, for aprons in some of their observances, and for catching fish, using for sinkers round flat stones with a hole through the center, carefully and toilfully drilled. On the coast rafts of reeds were made, rendered water-tight by asphaltum, which the Indians had found oozing from the rocks in various places. An early chronicler says that the coast people had boats of pine boards tied together with cords and covered with asphalt, and as they got further up the coast the population was dense and was found eating fish. This was south of San Luis Obispo. Their stone mortars for grinding grain were but flat stones about 2 feet square tilted up at one end, with sometimes basket-woven funnels firmly fixed by asphaltum. The pestles were also of stone, and called metátes.

Their pottery usually took the form of water coolers of various sizes. The largest, for family use, were sometimes hung in a net or placed upon a three-pronged crotch cut from a tree for the purpose. They made knives, beads, and other articles from hard wood, stone, and bone with no mean skill.

FOOD.—The Digger Indian did not prepare soil, plant seeds, or raise vegetables, still he possessed sufficient forethought to conduct water about the roots he required for food in order to insure a good harvest. Deer, quail, and rabbits were easily trapped, and an old chronicler mentions that "the natives were found firing the grass in order to catch rabbits". Fish must have been eaten by the coast tribes. Their principal food was the flour of the mesquite bean; the baked root of the mescal: acorns from the oaks, dried, pounded, leached through sand until the tannin had disappeared, then dried again, and at last cooked in a porridge like New England hasty pudding. They had the pears of the giant cactus, two varieties, white and purple; the fruit of the yucca baccate; the seeds of another variety of cactus; also of a plant which has a mucilaginous property. They boil it with other things until they have something like an okra stew, seasoning it with wild mustard pods and water cress. They eat a maggot from the inside bark of one of their trees. A friend who had for a servant one of the girls of the Mission Indians found her one day eating something rather odd looking and said, "What is it"? The girl looked a little shy, and then said, "You think this bad, but be very good; better than oyster", and showed to her mistress the animal, cooked, and opened its whole length with a sharp knife. "It looked like the yellow part of an egg", said the lady, "or like the sea urchin that you see for sale along the Mergellina in Naples, and really if I had seen it without knowing what it was I could truly have said that it looked good enough to eat".

WAR, WEAPONS, AND MISSIONS.—Of their weapons, besides the bow and arrow, Father Junipero speaks of sabers of hard wood with edges that cut almost as well as steel. They also had flint knives. But the Digger did not go to war with the vigor and success of the Indian of the plains or of New England. He was more peaceable by nature than any of the other types. At San Diego, a year or two after the first mission was established there, in 1769, and before they had any converts, he made an attack upon the mission. One father was killed and another man died from wounds, and the buildings were burned. We have the record of one or two fights after that, one as late as 1851, but there was little bloodshed.

RITES AND CEREMONIES.—The Mission, or Digger, Indians believed in the supernatural endowments of their shaman. They had annual festivities and dances handed down from their forefathers. The shaman still has a certain number of followers, who believe more in his power than in the white man's doctor.

THE SHAMAN.—"Will you come and see it"? said the young lady teacher at one of the reservations, as we were sitting in her schoolroom surrounded with the books and desks and other appliances of an ordinary school of the present day. She led us along past an adobe house and one or two tule-thatched huts to a bower, roofed with bushes, but without sides, where lay a sick child that the agency doctor had been up to see the day before, but who had not spoken or moved for 24 hours, and with only the slightest motion of breathing to show that she was not dead. A shawl was thrown over her lower limbs, and by her side, crouched on the ground, was an elderly woman with good features and expression, who kept the flies off the child with a fairly clean handkerchief. Another woman crouched near, and one or two men sat about on stools; one of them, a rather handsome, smooth-faced man, the father of the child; but all attention was centered upon an Indian in the dress of a white man, though soiled and frowsy, even to the battered old hat on his head. He had no robes or appliances for effect. In his ordinary clothes he was kneeling on the ground by the child, leaning over her, with his hands to his mouth and going through an extraordinary series of chokings, coughings, and occasional hawking and spitting, with writhings and contortions of his body as if he was having some violent internal commotion. This went on for

some moments, until presently he spat into his hand something which might have been a seed or an acorn, which he looked at and then put in the earth under the bed on which the child lay. Then pushing the clothes down from the child he pressed on her chest until the poor thing moved and cast a look of anguish at him from her fading eyes. Then he bent lower, and, putting his mouth to the breastbone, sucked hard, drawing in his breath, and, with noisy puffs, emitting it again. Then they lifted the child into a sitting position, the father helping and doing it all very gently, while the shaman put his mouth down and sucked between the shoulder blades in the same way he had upon her breast, and putting his hands to his mouth went through more coughings and gaspings and produced another something in his hand and put that under the mattress. Finally he got up and went to the edge of the awning and sat down without speaking. None of the Indians spoke through it all, whether from respect or from natural taciturnity I do not know. We looked on, sickening at the sight. One of our party was clever enough to get possession of the thing slipped under the mattress, a seed shaped something like an acorn, with a transverse stripe across it. The superstition was that the illness was caused by a worm in the chest, and the shaman was able to draw it out and spit it up from his mouth; but the child died the next day in spite of his offices.

THE FEAST OF THE BURNING OF THE EAGLES, 1890.—The celebration of "the burning of the eagles" is an annual festival. Near the reservation is a canyon where eagles build their nests every year. In 1890 it was the 5th of July when they deemed the eagles of the right size, ready for flight in a few days. At their village the men formed in procession, mounted on their ponies, bearing ropes strong and long, and went forth to the canyon singing and joyous. Two men were selected and lowered to different nests. Each captured an eaglet. With songs and rejoicing the eaglets are usually carried through the village and carefully placed in two brush huts which have been built for them, and there they are kept for two weeks. During this time they are well fed, and the people go to them, different ones alone, to tell the eagles of their grief at losing their friends. Those who still mourn recent losses and those who have not forgotten their sorrow go to the eagles and send messages to their dead friends. Meantime they build a bower of tree branches large enough to hold all the people of the village, with a place for a fire in the center, and on an appointed evening ceremonies begin. Four men are the leaders, and sit together at one side of the fire.

The village is divided into two sets during this festival, the guests and the hosts, and while the ceremonies are going on it is strictly remembered which is guest and which is host. At sunset two of the leaders of the dancing, which begins at once, wear short aprons of net, fringed around the bottom with a row of eagle feathers hanging by the stem, over their customary clothes; and to mark the step and keep time one of them carries a flat blade a foot long and 2 inches wide at the widest part, made of wood or stone. In this case the broad end was wound with a decoration something like wampum, consisting of a string of flat beads. Thus they danced around the fire to their peculiar aboriginal music, having no air, and only the measured beats to keep the time and the step of the dancers. At intervals strips of calico, torn off and rolled into a cylinder, were thrown on the fire, and if they did not fall so as to burn they were picked up and given to one of two or three women who sat near the fire, apparently for that purpose. Baskets were also thrown in, and if unburned they were also put into the laps of women and afterward given to poor and deserving people among the guests. At intervals during the night the young eagles were brought in and carried around in the hands of the leaders, and the people uttered invocations like prayers and gave messages to them to take to their dead friends. This went on until just before sunrise. The eagles were again brought in, held by the leaders, with one hand around the feet and the other around the throat, and thus slowly choked to death. Then the men placed them on strips of calico, which they rolled tightly around them, and during the process occasionally sprinkled them with water in a devout way. More prayers were uttered, and then the eagles were laid on the fire, which had meantime been built up to a splendid brilliancy, and amid song and dance the eagles were burned. This closed the ceremony. The wing feathers of the birds are always taken out and make fringe for the net aprons. Besides the knife blade carried in the dance, there was a bunch of owl feathers carefully and strongly tied to a handsome, slender handle, made so that they would shake, and in with these, to make a noise, were two or three rattles of the rattlesnake.

On one of the expeditions we made to a family of 2 Indians, at the extreme end of the Santa Rosa canyon, within a few miles of the desert, we saw not far off our trail a pile of stones. We had a native Indian with us, a woman who spoke English very well, and she told us it was customary for the people passing to add a stone to it, and that the doing so was a sort of prayer. Whether it was to some special spirit could not be ascertained. The cairn was simply a rounded pile of the sort of stone found in its neighborhood, piled as it would be when the stones are merely laid on by the passer-by. The difficulty of finding out the meaning of a custom from an Indian is always great. Among the whites they are reticent of their peculiarities, and even where one feels on friendly terms with them there is always a doubt of their language conveying their full meaning.

CELEBRATION OF THE AGE OF PUBERTY.—At the age of 12 girls are considered old enough to marry. Within this year at some of the villages the old ceremonies connected with their arrival at the age of puberty have been performed. A pit is dug in the earth large enough to hold all the girls who are considered to be of

the right age and a fire is kindled and kept up in it for several hours, long enough to warm the ground. Then it is cleared out and a covering of rushes laid down. Then the girls, entirely naked, get in and lie down and are covered up with blankets, even their heads being covered, and the older women dance about the edge of the pit, singing. This is kept up for several days. The girls have food given them during the time. At the end of 2 or 3 days the girls are required to climb out from the pit and run as fast as they can to certain rocks at a greater or less distance from them, and there each one makes a mark which designates herself and shows that she is old enough to be married.

CREMATION.—At the death of a Digger Indian the body is burned, also the house in which he died, and the ashes of both the burned body and the house are then covered with earth and smoothed over. There have been several instances of this practice within the present year among the scattered members who live near the deserts away from white habitations. The Yuma Indians, belonging to the same great family as the Mission Indians, but who have not been under Catholic or any foreign influence, still cling to this custom. In some cases the Mission Indian has compromised with his superstition; he leaves the house in which there has been a death for a year and then returns.

RELIGION.—These Indians have no religion according to modern ideas, and it is difficult to penetrate the reticence and secrecy of Indian nature and know what they think of death. What little has been learned is uncertain and vague. The older writers speak of finding idols among some of the tribe, but it is uncertain whether they were for the purpose of worship or whether they were the image of the clan or gentes to whom the tribe belonged.

SUPERSTITION AS TO FISH AS FOOD.—The Spanish fathers speak of the natives bringing them fish during the first journey that Father Junipero and Father Crespi made inland up the coast looking for Monterey, so that the natives knew how to catch them and also used them for food. There are traces at the present day of a superstition among them that fish poison those who eat them. Whether it is a superstition of late growth has not been determined.

MARRIAGE CUSTOMS.—Marriage ceremonies differed a little in the several tribes. With none of them was the ceremony either civil or religious, but simply an agreement between the families resulting from a liking between 2 young people. It commenced with an interchange of presents between the men of the 2 families, and between the women also. When matters had come to an agreement, the men of the groom's family gave presents of shell money to the women of the bride's family and the women gave baskets of meal in return. The bride, decked in her bravest attire, was carried on the appointed day in the arms of a member of her family toward the hut where her future husband awaited his bride. She was attended by a company of her friends, some of whom scattered seeds and berries along the pathway, which were eagerly scrambled for by the others. Half way between the houses this procession was met by a party of the groom's friends, and one of them took the girl in his arms and carried her to the door of the hut, where she was placed by her lover's side. After more scattering of seeds and berries they were left alone until the wedding feast was held, during which the young men of the tribe acted the parts of hunters and warriors and the old women carried off game and dispatched the wounded enemy.

Marriage customs vary somewhat in the different tribes, also the custom respecting the number of wives a man may have, but in all of them the chief could have more than one if he chose. Husband and wife separated when they were tired of each other. They punished adultery of the woman severely.

GAMES.—There are several games in use among the Mission Indians. One used in gambling is described as follows: a long bone, polished and slender, has attached to it by a string 5 or 6 rings made of the cup of the acorn, measuring an inch in diameter. The game is, with the turn of the wrist, to throw these rings in a line and catch as many of them as possible upon the point of the bone.

"Pione" is the Spanish name for a game of chance, and it is considered native in its origin. Six or 8 can play the game, seated opposite each other on blankets laid on the ground. The blankets are placed in front of them in such position that the player, holding the edge in his mouth, is hidden from his adversary in front of him. Each player has 2 slender bones, 3 or 4 inches long, one white and the other black, with a rawhide loop attached to them, which he slips over his hand down to his wrist. An umpire or referee is seated near the end of the lines of players, and in front of him are laid 30 sticks or wands, each a foot and a half long, ornamented sometimes with painted bands. If the playing is at night a fire is lighted and made to burn brightly, so that the players can easily see each other. When all is ready, the one who is to play first pulls up the blanket, holding it in his teeth so as to hide his whole figure from the waist up. Slipping the leather strings attached to the bones over his wrist, he folds his arms across his breast and conceals the bones, one on each side, under his clothes. When he thinks them thoroughly hidden, he drops the blanket, and his adversary, throwing out his hands before him, indicates on which side he thinks one of the bones is concealed, naming its color. If his guess is correct, the bone is given him and the referee also hands him one of the sticks. One will frequently guess away all the bones down a line of 6 Indians, and the stakes are sometimes so high on the game that $100 will change hands in one evening.

Throwing bones or reeds through a rolling hoop is another of their games, and is played among the Yuma Indians.

MONEY.—Their money was small round pieces of white shell, worked down with infinite pains and perforated with a hole so as to be strung on a string. Their value increased or lessened with the length of the strings. A yard of this money was considered equal to about 12 of our cents.

CLOTHING.—When the Catholic fathers first came among them clothing was limited. The men wore a short cloak of rabbit skin or nothing. The women and children wore a petticoat of bark fringe, and sometimes added to that a cape for protection from cold. Father Crespi in one of his journals describes one of these capes as made of the skins of rabbits and hares stiched together. The dress of different tribes of Indians varied considerably. The territorial lines between the tribes seemed to have been very carefully kept, and the customs differed sometimes with crossing the lines. The Indians about Santa Barbara wore rings of bone or shell in the nose; those around Los Angeles did not. The women had earrings of bone cylinder attached to the ears by a shell ring, and bracelets and necklace of fine bone ground and worked until it was smooth, also shells and pebbles perforated with holes so that they could be strung.

DISEASES.—The advent of the whites no doubt introduced new diseases among the Indians, such as measles and smallpox, but there are no records to indicate the death rate among them during the days of the missions.

MEDICAL PRACTICE.—Their own medical practices were rude. They had sweat houses for paralysis, and one authority said they whipped the spot with nettles. They knew how to raise a blister with a paste made from dried and pounded nettle stalks, and practiced cautery with live coals. They allowed a fever patient to drink cold water, even after taking an emetic. When they were discouraged with the failure of their simple methods, they called upon the shaman.

NAMES AND DATES OF ESTABLISHMENT OF MISSIONS IN CALIFORNIA.—The following is a list of all the missions established by the padres in California, with the dates of their founding. The population is as given by Humboldt in 1803:

MISSIONS.	Founded.	Population, 1803.
San Diego de Alcala	July 16, 1769	1,559
San Luis Rey de Francia	June 18, 1798	532
San Juan Capistrano	November 1, 1776	1,013
San Gabriel Arcangel	September 8, 1771	1,047
San Fernando Rey de Espagna	September 8, 1797	614
San Buenaventura	March 31, 1782	938
Santa Barbara Virgin y Martyr	December 4, 1786	1,093
Santa Inez Virgin y Martyr	September 1, 1804	
La Purisima Concepcion Nueva	December 8, 1787 (a)	1,028
San Luis Obispo de Tolosa	September 1, 1772	699
Nuestra Senora de la Soledad	October 9, 1721	563
San Miguel Arcangel	July 25, 1797	614
San Antonio de Padua	July 18, 1771	1,052
San Juan Bautista	June 24, 1797	958
San Carlos Borromeo de Monterey or Carmel	June 3, 1770	688
Santa Cruz	September 25, 1791	437
Santa Clara	January 12, 1777	
San José	June 11, 1797	622
San Francisco de Dolores	October 9, 1776	814
San Francisco de Solano	July 4, 1823	
San Antonio de Pala, a branch of Mission San Luis Rey, and 25 miles to the east of it.	1816	

a Removed April 23, 1813.

ARCHITECTURE OF THE MISSIONS.—The church of San Fernando is entirely in ruins, as are also those of San Diego, San Antonio, and San Juan Bautista; the latter not so much of a ruin as those first mentioned, and still with a nuns' school for children within its borders. The style of architecture in all of these missions was the same. It is a following of the half Spanish, half Moorish forms, simplified by the material they had to work with, and for the sake of the workers. They have no great beauty of carved stone, like cathedrals of the gothic epoch; they are very simple in their style and owe their interest largely to the melancholy history and the decay which have befallen so many of them. The mind of the beholder is struck with a sense of the loss and ruin, of the scattered, decimated Indians, of the fathers wandering forth never to return, and regards them with a heightened interest which their architecture would not call forth. To follow the example of De Mofras as he regrets the loss and despoliation, even when, in 1842, it was much less than it is now, is the disposition of every one who sees San Luis Rey or San Antonio de Pala, where the bells still hang in the low campanile standing on a base of masonry at the side of the church, but where the buildings are in decay. They were not built with square and compass, with the accuracy of an accomplished civil engineer. There would be a difference of 6 inches sometimes in the width of the two ends of a room. In the ceiling of the rooms of San Juan Capistrano one end was almost invariably found to be higher than the other when tested by the appliances of the modern builder in the repairs which were made a part of it.

FOLIAGE ABOUT THE MISSIONS.—At San Fernando there are still many of the olive trees which were planted by the padres, bearing bushels of fruit. Two or three stately, graceful date palms still stand, with their slender trunks 60 or 70 feet high. At Pala a long stretch of the old cactus hedge still survives, their leaves high enough for a man to stand under easily. At San Gabriel there is also a huge cluster of the cactuses that were once a hedge around the land of the mission standing near the yellow ruins of churches and cloisters and quadrangles of shops that were once so full of quiet, pleasant pastoral life.

THE MISSION INDIANS.

The characteristics of these Indians are peculiar to the race and still cling to them. They are more improvident than the white race around them, which is saying much. They have fewer wants and take life more easily than the Anglo-Saxon. Born in a cold climate, with which he has to wrestle to gain a living, the Anglo-American can not see or meet the care free, easy life of the Mission Indian without astonishment and a large amount of mingled pity, indignation, and contempt. The pity is chiefly extended because of his not having so many wants as the white man, and the indignation has led to driving him from the lands that the white man covets, and the contempt shows itself in killing him when he becomes too troublesome and resists robbery of his lands, and in giving him opprobrious epithets whenever mentioned. The Indians in 1851 made a slight attempt at an insurrection and filled the white inhabitants with fear. By virtue of the treaty of Guadalupe Hidalgo, in 1848, the Indians became subject to the jurisdiction of the United States.

LEGAL STATUS.—The United States court of the territory of New Mexico, which is another part of the same cession as California to the United States, decided that by virtue of the provision of the eighth article of the treaty of Guadalupe Hidalgo the Indians within its territory were citizens of the United States, and that they could not therefore be treated as the government had been used to treating the wild tribes. Their position was different from the wild tribes; therefore the government did not make any treaty with them, and it was not necessary to buy their lands of them. The result in California was that the Indian was left a prey to any white settler who came along. In that state the whites decided that Indians were not citizens and had no right to public lands, and that they had a perfect right to file on any land, no matter whether Indians were upon it or not.

The Indians in the valley of Temecula were in 1873 driven out one day by a sheriff followed by a posse of armed men. They had obtained, unknown to the Indians, a decree from the courts of San Francisco permitting the proceeding. The sheriff and his men took the little belongings and furniture out of the adobe houses of the Indians and tore the houses down. They and their forefathers had lived in the valley for 100 years, peaceable, quiet people, with their orchards and gardens and some additional tillage sufficient to give them ease and comfort. Every vestige of their village is now gone. The only reminder is a little half-neglected graveyard at the lower end of the valley. The Indians, a melancholy, broken-hearted little procession, took what they could carry of their goods and went away. Of their cattle the whites retained enough to pay the fees of the sheriff who had to do the work of forcing the Indians away from their homes.

The story of San Pasqual is similar. It was a regularly organized Indian village. The records of its founding in 1834 are preserved in the Mexican archives at San Francisco. The valley was at one time set off by an executive order, but the influence of white men brought about a revocation of the order. These white men pre-empted the lands of the very village in which the Indians were living, on the theory that the Indian has no right to public lands. The best of the Indians now live in the little canyons among the hills, emerging from them to work for the whites who now possess their old homes. The worst of them hang around the outskirts of the towns and live a vagabond life.

THE PACHANGA INDIANS.—The Pachanga Indians who went out from Temecula have had a hard time on the barren hillsides to which they were relegated. Part of the little valley is under cultivation, but it suffers for want of irrigation. They have a well, but it dries up often, and then the nearest water for stock, for domestic use, for the gardens, is 1.5 miles away. The tract was set off in 1882 by executive order for the Indians, and such as it is they are secure upon it, but the need of water makes it a barren heritage. The men have to go off the reserve to work in order to earn enough to support their families. By the kindness of the agency physician they have been allowed to get water at the nearest point, 1.5 miles away, at a spring upon land secured from the land office, so that no settler can intrude to drive them off. They have a good schoolhouse.

The Pachanga Indians are within 2 or 3 miles of Temecula, with its saloons and temptations, so that a temperance society is needed as much as a knowledge of the alphabet, and a good teacher knows this. A liquor license law would aid much.

AGUA CALIENTE INDIAN VILLAGE.—There is a neat little village of adobe houses at Agua Caliente, where there are hot sulphur springs. The village is upon a ranch called Warner's ranch, which was granted in 2 patents in 1880. The first was for 26,000 or 27,000 acres. The whole is now owned by ex-Governor Downey, of Los Angeles. It is well watered and wooded, and is very valuable as a sheep and stock ranch. There are 4 other villages within its boundaries, Puerta de la Cruz, Puerta de San José, San José, and Matagnay. Agua Caliente is the largest.

VICTORIANA OLD CHIEF OF THE SABOLA INDIANS

WIFE OF VICTORIANA

CALIFORNIA.

It was formerly set apart as a reservation, but the executive order was canceled immediately after the patent had been granted to San José del Valle ranch, the second of the 2 grants, although whether the boundaries of the village were included within the grant is doubtful; the first 3 surveys of the ranch do not take the village in.

The Indians rent their little adobe houses to white people who wish to come there for the benefit of the water of the springs, and thus are able to save a little money. They themselves move into brush huts in a little canyon 2 miles away, where they cultivate some of the land. The uncertainty of their title acts as a drawback to their industry. They have a good government school.

COAHUILA VALLEY MISSION INDIANS.—The Coahuila valley is high among the San Jacinto mountains, and is rather barren and inaccessible. The land is better fitted for grazing than tilling. The houses are adobe, thatched, and are tolerably neat. The people are intelligent and more independent than the others. Their name signifies "masters", and they are said to have taken the lead among the tribes in former days. They raise stock, and a great many of the Indians go every year to shear the sheep upon the ranches in the counties of San Diego and San Bernardino. They have the outdoor granaries, huge baskets made of willow twigs and set up on a platform. Although this is a government reservation, there are doubts about the correctness of the lines, and there have been some encroachments of the whites upon it. They have had a good government school for some years.

SABOLA MISSION INDIANS.—Saboia is a reservation on which the Indians have lived for 100 years. They have comfortable adobe houses, and the men go off the reservation in troops as sheep shearers and to gather the grapes in the time of the vintage. The village is within the boundaries of a Mexican grant patented to the heirs of Juan Estudillo January 17, 1880. The greater part of the grant has been sold to a company which, in dividing up its lands, allotted the tract where the Sabola village lies to a person who proposed to eject the Indians unless the government would buy the whole 700 acres of which the Indians occupy 200 acres of the best part. The case was brought before the courts, and as no one appeared for the Indians it went against them by default. The Indian Rights Association of Philadelphia then pledged themselves to pay the necessary fees, and had the case put again upon the calendar. It was tried once more, and the reservation was secured to them by possessory right, under the Guadalupe Hidalgo treaty.

SAN GORGONIO MISSION INDIANS.—The San Gorgonio reservation, or, as it is more commonly called, the Potrero, is the second in value, that of Mesa Grande being first. The title to this reservation is in litigation. It is a large tract in a valley open to the desert winds, and hot in summer, but with a great deal of good land within its lines. The Southern Pacific railroad passes through it, and claims the odd sections on the ground that they were theirs before the reservation was set off. The town of Banning is also in this district. There are two or three valuable springs, and near one of them, an everflowing brook, is a little Indian village called The Potrero. Here, and scattered about for a distance of 3 miles, live 119 Indians. The question of the allotment of lands on this reservation will be an especially troublesome one, because of the conflicting claims; the reservation has the even sections, the railway claims the odd ones, and the Banning Water Company claims the right to all the springs but the one near the Indian village. The town of Banning also has a claim. The Indians raise only such crops as are for the season, fearing that they may be dispossessed in another year.

PALA, PAUMA, APECHE, LA JOLLA, AND RINCON MISSION INDIANS.—At Pala, in the valley of the San Luis Rey river, are 5 Indian settlements, Pala, Pauma, Apeche, La Jolla, and Rincon. At Pala, La Jolla, and Rincon are reservations. From the Pala reservation tracts of land have been taken and given to the whites, until the Indians have the same feeling of restlessness and disturbance that is to be found on so many others. The Rincon reservation has the best land. It is at the head of the valley directly on the river, with a range of high hills on the south. The village contains nearly 200 Indians, who live in neat adobe houses and are more thrifty and provident than on many of the other reservations. They have an excellent government school. The schoolhouse is a little wooden shell, unpainted, but the pupils have bright faces and pleasant manners, and a devoted teacher gives them without stint the best sort of training, which includes more than a mere acquaintance with readers and geographies.

The title of the Indians to La Jolla is in dispute. The Indian villages may or may not be outside the reservation. It lies high on the mountain, and had nothing but a trail leading to it until within a few years ago. It is well wooded and watered, and the soil is good.

The Indian village had some neat adobe houses, and the Indians, notwithstanding their poverty and lack of tools, are struggling to do a little farming. They have a good school. The schoolhouse is like the one at Rincon, a mere shell, and situated as it is, on the windy side of a hill, fairly creaks and groans if there is a heavy wind.

CAPITAN GRANDE MISSION INDIANS.—Capitan Grande is a reservation 15 miles long in a canyon through which the San Diego river flows. It is very well wooded, and has along the sides of the river wide intervals and meadows. There is a small band of Indians here, with less enterprise than the inhabitants of other reservations have. They are poor and shiftless. A water company has run a line of pipe along one side of the wall of mountain that bounds the canyon, but it is high enough to be out of the way. Through the foresight of their agent the privilege was granted with a clause which permitted the Indians to tap the pipe at certain intervals along

the line, and thus bring the water down into their lands; but they seem to have made no use of this privilege. In one place only they had brought down a short line, but it was a very little distance, and the water seemed to be running to waste.

Mesa Grande is a high table land of good quality, and with water. It is high enough to have good grass, good farming lands, and the fruits of the temperate zone. There have been many disputes about the lines, and it has had the usual encroachments by the whites.

The village is neat, with adobe houses, a good school, with the schoolhouse pleasantly situated and neatly painted.

MISSION INDIANS OFF RESERVATIONS.—There are groups and clusters of Indians living off the reservations worthy of notice in order to give a complete history of the Mission Indians as they are in the year 1890. Sometimes it is only 2 families, as at Mr. Bergman's ranch, 18 miles from Temecula. Here they have lived, and Mr. Bergman owned the land around them. He was not only ready to admit their possessory right, but he used his influence with them to file their lands and have a clear title given them from the land office. The Indians did so, and have a little cottage or two by the side of some running water, with fig trees and land enough to raise all they need to live on.

The Pauma ranch, belonging to Bishop Mora, has upon it a village of Indians called Pauma. They are thrifty, with comfortable houses and a neat little church. They should have possessory rights there by a clause in the original grant of the ranch, but this has never been granted them. They have no school. Bishop Mora offered to sell the ranch for $31,000 to the United States, and kept open the offer for a year, but nothing was done about it by Congress. They are a self-sustaining, worthy little cluster of people.

In the San Ysidro canyon is another village not on a reservation. It is high on the mountain side, and the next hills rim the Yuma desert. There has been no road to it until within a year. There are only 26 Indians here, and it is a miracle how they wring an existence from the barren hillsides and the mere pocket of a valley below them.

On the ranch Santa Ysabel are several Indian villages. It is in a rough part of the country among the mountains, but has much good land. There is in the original grant of this ranch a clause saying, "The grantees will leave undisturbed the agricultural lands which the Indians of San Diego are occupying".

In the village of Matagnay the Indians are poor and rather lazy, but contented, and if they had the incentive to work which owning their lands would give might become ambitious and industrious.

The Desert Indians are still another band, who have a reservation of 60,000 acres upon which they can not live. They are largely wanderers, going into the surrounding country for work. They are under the control of a chief called Cabezone, and are very poor. Their settlements are in a barren spot, depressed below the sea level, but dry and hot for want of water and shade. They are more nearly heathen than any but the Yuma Indians, and have declined to allow themselves to be enumerated in the United States census, from the superstition, common among aboriginal tribes, that it will give a power over them. They have been counted and number 167.

It will be seen that the reservations are widely scattered. The situation of the agent is very different from that of the ordinary Indian agent. Other agents have one reservation and can stay on it quietly, having their work immediately around them. Here the settlements are 30 to 40 miles apart, and to make the rounds requires a journey of many hundreds of miles over rough mountain roads. The Indians need protection and oversight constantly, from the feeling of the white settlers toward them, and the agent, besides the regular rounds, has to make many trips, requiring him to be away from his office for 2 days at a time. This is also true of the physician, who has the duties of a clerk added to those of a physician. His quarterly returns must be made out and sent in at the proper time, whether the Indians are ill or well.

The term Mission Indians was given from the work of the Franciscan fathers among them, and they are divided into 4 bands, viz: Coahnilas, Dieguenos, San Luisenos, and Serranos. They are subdivided again by their places of residence, and it is under this subdivision that they are spoken of here in order to be as definite as possible. Very little was done for them by the general government until within the last few years, but now there are a number of good government schools established, with 257 children enrolled as pupils. There is also a Catholic industrial school at Banning, built as a gift by Miss Drexel, which has 100 boarding pupils. The government has also negotiated for the land necessary to establish another industrial school, which is to be built at Perris, San Diego county.

CONDITION.—The condition of the Mission Indians in the year 1890 is a fitting subject for the last of this report. Their reservations and villages are in the counties of San Diego and San Bernardino, in the southern part of California. Their villages, as stated on a previous page, are often not on a reservation, and sometimes there are 2 or 3 families, not enough to be called a village, hidden away in a canyon, as in the Santa Rosa canyon, where there are 3 families only, living on government land.

The Mission Indians all dress like white people. They are short; a man 6 feet high is a very uncommon sight; are dark skinned, but not black, with features that vary in respect to the nose and mouth; they always have the rather high cheek bones typical of the plains Indians. The women show this as well as the men. They have good

teeth, well-developed chests and shoulders, but the arms and legs in the young are without taper. In middle life they often acquire flesh, and then the limbs become more shapely.

For 20 years the number of these Indians has remained practically the same; their families are never large, 4 or 5 children at the most: twins are found as often as among the whites. The girls marry very young, often at 14 and 16 years. Occasionally cousins may marry, otherwise the ties of consanguinity are regarded. The women sometimes marry white men or the so-called Spaniards, Indians in whom there is some Spanish blood. The priest often performs these ceremonies, but there are many connections unblessed by the church.

The mixture of white blood among them is large, and the degree of virtue and vice among both men and women differs as greatly as among whites. They have no form of disease peculiar to themselves or hitherto unknown to white men. Several new diseases were introduced among them by white people. The measles, smallpox, and probably syphilis and scrofula were unknown before the foreigner came. Among themselves they are quarrelsome, and occasionally they carry it to the extreme of bloody fighting. They are apt to deal more severely with their shaman than with any one else. If they think a shaman has caused the death of one of their number their anger is great and they will kill him if they can. They are honest in their own way and will carry out a contract, not within the time specified always, because they are never punctual, but they are not addicted to thieving. In their houses, made of adobe or of brush, sufficiently wattled at the sides to be secure, they are tolerably neat. They cook with an open fire in many of the families. In the better villages, though, cooking stoves, with the usual paraphernalia of kettles and saucepans, are in use.

Their only manufactures are baskets and a coarse, red pottery, which they bake themselves, making ollas and jars. These are their only home sources of earning money. The men hire themselves for a part of every year either as sheep shearers or as workers among the vineyards and orange groves of their white neighbors. Occasionally the women become house servants, though this is rare.

The men who live outside of the towns own ponies, in greater or less number, and a few cattle. Hens and chickens may be seen around their houses, but very rarely a cow or any other sort of live stock, except dogs, a numerous mongrel, half-fed crowd, not kindly treated as pets, but given a grudging existence. The poverty of an Indian may often be very great, yet he always has a serene, contented air, if he only has bread enough for the day. To teach him care is one of the lessons the whites have striven to instill without much success. Both men and women receive white people with ease and dignity in their little huts. Their care of the old people of their race seems like an indifference, and yet they were never treated with actual cruelty. The old women sat about in the sun, often very dirty. They seemed dull and torpid and probably were indifferent to the comfort of cleanliness. Indians permit individual freedom in each other to a greater degree than is found among white people. Where the old people still took an active interest in life they were well dressed and bright looking. They sometimes live to be very old, but there are not enough such instances to warrant one in speaking of them as a long-lived race. Their traditions have come to us as from word of mouth, as from father to son, or through the writings of the padres and the first voyagers and travelers, Grijalva and Viscaino and Venegas. They have been broken up and intermingled, first by the Spaniards among them, and later by people from the United States, until they have lost their distinctions as tribes. They are divided into Coahuilas, Dieguenos, San Luisenos, and Serranos, as already mentioned, but these are names given from the missions near which the Indians are or have lived, and mark no tribal difference handed down from their ancestors. They are nearly self-sustaining, but the agent is allowed to give them a few rations where they have to come long distances to consult him on some vexed question, but the whole amount thus given is small. The government has made a feeble attempt within a few years to distribute a few wagons, plows, and other implements among them, and that is all the help they have had. At Riverside there are in the course of the season many hundred workers in the orange groves. At San Bernardino there are many more, quiet, self-respecting men, who earn their own living as much as if they were white men. They know there is an agent appointed by the government, and often in their disputes go to him. Sometimes the matter is sufficiently serious to have what is really a trial of the question. Such trials are well conducted. Each side has an interpreter who understands both Indian and Spanish; each side presents its case in turn, and finally the agent weighs the evidence and makes his decision. There is no objection made by the defeated party as to the result. They are not given to hunting or fishing, the latter perhaps because the rivers of southern California have few fish, and on the seacoast there are no Indians. A few of the younger men trap the rabbit and in the autumn hunt quail, but that is all. These Indians retain but one form akin to tribal government. Each community or reservation has a headman or captain, and a second man, an alcalde. These men are elected, and serve as long as they are popular. Their office is to keep the peace and decide the neighborhood differences that come up in small communities. When their decisions are doubted they appeal to the agent. They have never voted, neither do they act as citizens, though that privilege was granted them by the treaty of Guadalupe Hidalgo. They have always been treated as aliens and as people who had no rights on their own soil. They have ceased to burn their dead in any but some of the most remote districts, and in several of their graveyards each little mound is marked with a wooden cross. They are desolate looking places, because grass does not grow as in the east, and these homes of the dead have a bare, unblanketed look, without the friendly green turf to cover their repose. At Pala

there was a graveyard behind the campanile of the church. At Temecula was an old burying ground with its adobe wall somewhat broken down. At Pauma was another, a recent one, and there were others at various places.

The passage of the Mission Indian bill, which was signed by the President on January 20, 1891, is the greatest act of justice the government has done for these Indians.

The bill requires that 3 commissioners appointed by the Secretary of the Interior shall examine and pass upon the vexed questions of the lines of the reservations and have them clearly defined by a correct survey, and it also provides for allotment of lands to the Indians with 25 years holding before the right of alienation in fee lies in the allottee. The allotment provision is as follows:

SECTION 4. That whenever any of the Indians residing upon any reservation patented under the provisions of this act shall, in the opinion of the Secretary of the Interior, be so advanced in civilization as to be capable of owning and managing land in severalty, the Secretary of the Interior may cause allotments to be made to such Indians, out of the land of such reservation, in quantity as follows: To each head of a family not more than six hundred and forty acres nor less than one hundred and sixty acres of pasture or grazing land, and in addition thereto not exceeding twenty acres, as he shall deem for the best interest of the allottee, of arable land in some suitable locality; to each single person over twenty-one years of age not less than eighty nor more than six hundred and forty acres of pasture or grazing land and not exceeding ten acres of such arable land.

YUMA RESERVATION.

Report of Special Agent C. W. WOOD on the Indians of Yuma reservation, Mission-Tule Consolidated agency, San Diego county, California, January, 1891.

Name of Indian tribe occupying said reservation (*a*): Yuma.

The unalloted area of this reservation is 45,889 acres, or 72 square miles. This reservation has been surveyed and subdivided. It was established by executive order January 9, 1884.

Indian population June 1, 1890: 1,208.

The Yuma Indian reservation lies along the Colorado river, and embraces 45,889 acres, of which 4,000 acres are tillable. The tract actually cultivated by the Indians is the narrow belt lying near the Colorado river, called the "overflow lands".

The tribe numbers, by the count for the Eleventh Census, 1,208: males, 659; females, 549.

The Yuma Indians mostly live upon their reservation, although about 300, having become dissatisfied with Chief Magill, settled on the Arizona side of the Colorado, in and near the city of Yuma.

These Indians are much more fortunate respecting their reservation than most of the seminomadic tribes. Abundance of water can always be obtained from the river or by digging shallow wells from 6 to 20 feet in depth in the adjoining low grounds. The river abounds in fish, the principal kinds being carp, a kind of whitefish resembling mackerel, and salmon trout. These are obtainable the year round and form so large a proportion of their food that the Yumas are very commonly called "fish Indians". They also sell many fish to the whites. Large game is almost extinct. A few deer are killed annually, and cottontails and jack rabbits are quite numerous. Quail are abundant, and also wild ducks. These the Yumas kill with bow and arrow, as they have few guns.

Very little stock is possessed by this tribe. The destructive practice of cremation is an obstacle to an increase. They have a few horses, cattle, mules, and bullocks, the latter being used in freighting to the mines. They raise some poultry, but, as they provide no protection for it, the coyotes and other animals get the benefit of it. They receive 50 cents per dozen for whatever eggs they gather. They cultivate but little ground, raising barely enough wheat, barley, corn, and vegetables for their own use. They always plant after an overflow of the river, without disturbing the soil otherwise than by making holes in which to place the grain and seeds. They raise 2 kinds of brown beans, also very large and sweet squashes, which they can easily sell at 50 cents each, whenever they can be persuaded to part with them. Large watermelons and muskmelons grow in great profusion, which in their season are almost the exclusive article of food. Mesquite beans, growing wild on the reservation and affording a very palatable food, form a large part of their provisions at all times and become their main reliance for breadstuff when the Colorado fails to overflow. The vicinity of a city, although a small one, affords the Yumas many resources by which they might secure a comfortable living if they were inclined to industry. Hay and wood are always in demand. These commodities have to be "packed" over the river on the heads or backs of the Indians, and most of this work is done by the women, whose loads are double the size of the few carried by the men. The men find a good demand for their labor in mines, on ranches, in work about the city, as deck hands on the 2 river steamers, and in miscellaneous jobs. The women are sought to render services in the city houses in addition to the "packing" referred to. The Yumas are content with little, and that little is easily obtained. They loiter and spend much time in and about the city, where one may frequently see a hundred or more at one time. Those who have given them employment say that they are very intelligent and learn new work and the use of new tools very readily. There is abundance of work, good pay, fair abilities, but little disposition. Within a year they filled a contract for 800 cords of mesquite wood at $3 per cord, but declined another contract for 1,000 cords at the same price. Thousands of cords can be cut on the reservation within easy hauling distance of the railroad switch on the California side of the river, but the Indians do not begin to meet the demand for wood for household use in the city. The climate of Yuma is conducive to the Indian's indolence. The summers are very hot. The

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

1890.

YUMA RESERVATION, MISSION-TULE CONSOLIDATED AGENCY, CALIFORNIA.

YUMA INDIANS.
YUMA INDIANS AND HUT, SHOWING HOME LIFE.

highest temperature reached in 1890 was 115° in the shade, on July 22. The minimum for the week ending July 28 was 81°, and the mean heat for the same week was 83°. The lowest temperature of the winter of 1890–1891 was 27°, on January 10, when a shell of ice formed on standing water, but no injury was done to orange, lemon, pomegranate, and other trees of semitropical character, and most of the Indians were barefoot during that week.

The Yumas now dress generally in the costume of the whites, though somewhat scantily. They usually go barefoot and barehead the year round, though in warm weather they put "turbans" of river mud upon their heads in order to keep them cool.

In regard to clothing, within 3 or 4 years the men wore only the "gee-string" and the women aprons made of tassels of soft bark. The change is owing mainly to the action of the superintendent of the government school on the reservation, in forbidding adults to come to the school for any purpose unless properly clothed. When going to the city with their burdens the women often wear sandals of sole leather rudely shaped to the feet and tied on with sinews.

The Yumas are considered untruthful and notoriously unchaste. The girls are debauched early by the young Indians and the low whites. The fact of prevalent immorality is evidenced by the syphilitic taint in the blood of the children. They are subject to various forms of lung complaints. Many of them are pitted with smallpox. They are slow to apply to the physician at the fort, and refuse to take any unpalatable medicine. There is very little intemperance among them, since intoxication is promptly followed by 20 lashes, according to their own law. They are a filthy people covered with vermin. Mothers eat vermin taken from the heads of the children, saying that it would not do to kill them, as they are a part of the person.

The Yumas are inveterate gamblers, even the schoolboys providing themselves with packs of cards. The superintendent and teachers of the school take away all the cards they see in the hands of the boys, but teachers are helpless when the children are allowed to play freely out of school. The adults bet on foot races, cards, and many other games.

The Yumas are physically a well-developed race; the men are generally tall and somewhat slender. Both men and women paint their faces. The women are bent and prematurely aged by hard labor and family cares.

From a careful observation of the children in the different class rooms, and counting the unmistakable full bloods and mixed bloods, it is safe to say that at least 20 per cent of the children are half-breeds. One hundred and forty-two names are enrolled on the school record; average attendance, 118. The children exhibit the average intelligence, docility, and good temper of the children in other tribes. The discipline in the class rooms is of a superior character.

The religious ideas of the Yumas can be stated in a few words. They do not believe in either good or bad spirits, but fear the dead and believe in witchcraft. They burn the property of the dead. They never rebuild on the spot where a house has been burned because of a death in it. Such sites are frequently to be found on very desirable locations, and in one instance a cook stove was found in fair condition in spite of its fiery ordeal; but nothing could induce a Yuma to appropriate it, even to sell it for old iron. After several deaths have occurred in a rancheria, or village, the Indians burn the remainder of the houses and build in a new location. This tribe can not properly be called even nominally Catholic, although the only instruction they have received has been in the ceremonies and doctrines of that religion. This instruction has been mostly confined to the children. They believe in good as well as bad witches, and if a good witch says of any person "that is a bad witch", it is his or her death warrant.

The Yumas, in accordance with the custom of all the so-called "River Indians", cremate their dead. The bodies, if buried, would be exposed by the overflows of the rivers and devoured by wild beasts.

On the morning of December 9, 1890, the enumerator witnessed the cremation of the body of a man who had died just before daylight. The bodies are burned as soon as arrangements can be made. As he approached the place of cremation the wails of the mourners could be heard for nearly a mile. The funeral pyre was about 4 feet wide, 6 feet high, and 8 or 9 feet long, consisting of logs of wood which had been built up around the corpse, and the clothing and bed clothing of the deceased had been piled upon the body before the logs were placed over it. The top was piled with bead necklaces and collars and other valuables in great profusion, and on the ground in a circle about the fire were scattered corn and beans, not placed upon the pyre for fear of smothering the fire. Great piles of ashes of burned clothing were also visible on and around the blazing pile. All these things were offerings by mourning friends. A squaw stood at the foot of the pyre, as near as the heat would allow, overhauling a box of provisions which had been the property of the deceased, the contents of which were cast into the fire one after another, and finally the box itself. Then the squaw stripped herself of all but a scanty skirt and threw her garments upon the fire, then joined the chorus of mourners. Another squaw stepped into the circle, having a bag of corn, probably her entire stock for the winter, and staggered part way around the circle, scattering the corn as she went. Having completed her corn offering, she grabbed a younger squaw by the arm with both hands, and, bracing herself, stuck her chin up in the air and began her contribution of subdued howl and wail, the sound of which is like the moaning and wailing of children when crying for something they can not get. It seems entirely mechanical, as the mourners often stop and chat with one another and then make a fresh start. The squaw who had scattered the corn, after wailing a few minutes, stripped off her clothing and cast it into the blaze. A

fine-looking, well-dressed Indian standing near her took off everything but drawers and undershirt and consigned them also to the flames. It was early in the morning and quite cold, yet 15 or 20 men and women were squatted around the pyre in a nearly nude condition. The burning of clothing is obligatory upon the relatives of the deceased, and friends show their regard for the dead by the voluntary offerings they make. Finally the dead man's home was burned with everything in it and upon it, for on the roof were great baskets of mesquite beans and corn. Every scrap of property that could be destroyed or damaged by fire was burned, even the money he possessed being thrown into the furnace of destruction.

This man left a wife and 2 children, who were not only bereaved of their natural protector, but were also left homeless, naked, and destitute of food. This cremation of property is as inexorable as a vow to perpetual poverty, and a serious obstacle to all advancement of the tribe.

Once every year a mourning feast is held to which other tribes are invited, and great stores of provisions and fancy and valuable articles are collected. After the feast is over everything remaining is burned, and this general conflagration, following all the destruction incident to private mourning, is also a great factor in promoting poverty and degradation. It may be thought that the children will be educated to look upon such a destruction of property as a wicked waste, but, on the contrary, it is a great treat for them to learn of a cremation, and they desert the school en masse to attend it unless locked in the schoolrooms. The teaching and example of their parents prove more powerful than the instruction they receive in school. This burning of property explains why the Yumas have so few animals, since they must all be killed at the death of the owners. It is also evident that sick visitors are not desirable among them, as the house in which a death occurs must be burned.

Review of the facts concerning the Yumas.—A review of the facts ascertained about the Yumas does not, on the whole, reveal a very hopeful outlook for the civilization of this tribe. Mentally they are up to the Indian average, but morally they are of the lowest grade of barbarians. What can be done for them? If left to themselves the tribe would be depleted by the diseases consequent upon promiscuous sexual relations. While they are singularly temperate in drinking, owing to the severity of their own laws in regard to intoxication, no advancement is possible for them, even as Indians, without a radical change in some of their institutions and habits. In addition to the difficulties in the way of civilization incident to mere barbarism in general, the Yumas have peculiar customs which can not be mollified but must be abolished. For instance, as Indians, they can not accumulate property beyond one life interest because of their method of cremation. The destruction of the property of the dead is far worse than the practice in some tribes of killing one or more horses and the offering of food, clothing, and weapons. All the personal property of the dead must be utterly consumed by fire, or if there is anything noncombustible it must at least pass through the "baptism by fire" and be damaged as much as possible. House, food, clothing, money, weapons, and animals, all must go. The site on which the house stood must never be used for another building or be cultivated, so that so much real estate is alienated from use forever. If the government should build a good farmhouse for each Yuma the erection of a small hut for use in case of serious illness and destruction in case of death would not, as has been suggested, meet the difficulties in the case. This remedy would not avail because superstition forbids the use of any property that has belonged to the dead. However successful, then, any individual Yuma might be in any line of business or employment his family would profit thereby during his lifetime only. What can be done to break up such a practice, founded, as it has been, upon superstition? The question is a serious one, as other tribes along the Colorado river, called River or Fish Indians, like the Yumas, observe this same custom.

Their belief in witchcraft is a worse superstition than the other, since it involves the destruction of life. Some believe that for every death from natural causes a murder is committed and that the charge is made secretly to the chief who orders a "committee" to kill the accused. It is supposed that they choose their own time and method of destruction, and that no one is aware of the accusation or of the appointment of the executioners, because publicity would defeat their object. All of the Indians are believed to know that some one is liable to be singled out as a victim, yet no one but the members of this aboriginal "star chamber" knows who has been selected, and all ties are ignored in both accusation and execution. It is reported that a young squaw lost her baby, and, without any regard to her bereavement as a mother, she was accused of having bewitched her infant to death, and that two young Indians, one of them her own brother, were appointed to kill her. The supposed murderers were arrested, and, although the brother committed suicide in prison, legal evidence could not be secured to convict the survivor, and he was discharged. Witnesses, if there are any, dare not give their evidence lest they should be killed. The speediest way to end this reported practice will be to abolish the chieftainship. With no chief to order the assassinations they would cease, as no one would then take the responsibility of such deeds. The chief has absolute authority over his people, and he maintains it by threatening all kinds of bewitchments if they do not obey him in every respect. No one can tell how many of these murders take place in remote parts of the reservation. Groups of houses (rancherias) are scattered over a territory from 2 to 4 miles wide and 60 in length, and lying along the Colorado river. Frequent rumors of men or women being killed on the reservation are circulated, but the facts can not be ascertained, as the Indians give such evasive replies to all questions on the subject. Deaths and cremations take place near the city, and are not known to the whites in time to witness the cremation of the bodies. The Indians do not like to have white spectators.

Another fatal accusation is said to take place among them which does not involve a related death by disease. If a reputed "good witch" declares any man or woman to be a "bad witch", an exterminating committee is believed to be appointed which performs its duty promptly and effectively. A company of soldiers stationed on the California side of the river, with a line of sentinels to prevent the free passage of young Indian girls into the city, might preserve them from the dangers of the city, which they now freely court.

The education of the Yuma boys and girls in the government schools on the reservation has proved successful, demonstrating that Indian children can be taught all the branches of a common-school course. One full-blooded Yuma girl about 17 years of age speaks, reads, and writes both English and German, and paints with the average talent of white girls of her own age. She is a teacher in a seminary for white children, and in dress, manners, and refinement would hold a good position among the young lady graduates of any white institution. Suppose Yuma girls have passed through the school with credit to their teachers and themselves intellectually, and have learned the various arts of housekeeping, ordinary sewing, and knitting, and attained considerable skill in fancy work and embroidery; then add to these attainments a practical knowledge of christianity. These girls must usually return to their tribe, to degrading influences. Their school is no longer a home or protection to them. Such is the post-graduate "course" awaiting the 75 or 80 Yuma girls who are now being educated in the government school on the Yuma reservation. On leaving school they will be nothing but Indian girls. The direful possibilities before them are illustrated in the case of a girl, before her ruin the most beautiful girl in the tribe, but at the age of 15 dying under the most loathsome circumstances. She was not a graduate from the school, but even if she had been her fate would not necessarily have been different. The windows of the dormitories of both sexes in this school are fitted with iron rods to prevent egress or ingress by the pupils, a feature found in the construction of other Indian school buildings.

Indian schools return their graduates to the same tribal environments from which they were taken. The schools are not responsible for this. The statement has lately been made public that young Indian mechanics have no tools with which to work at their trades. This may lead to benevolent provisions to supply the necessary conveniences. There is, however, a worse lack than that of tools, namely, employment. Among the Yumas the greatest skill, accompanied by a complete outfit of tools, could not create work. No mechanical trade has any place whatever in the economy of one of their villages. The knowledge of the English language is of no practical use where it is not spoken, nor of arithmetic where it is not needed, nor of geography where the village and its surrounding territory are their world.

So far, then, in the working of the educational part of the Indian problem, the effect has been, practically, to sandwich some degree of education between layers of barbarism. The children for a few years under existing conditions move in surroundings which are an abrupt and unrelated transition from their past, but without much promise or vital connection with their future.

YUMA INDIANS.

Report of Special Agent W. E. FERREBEE, M. D., on the Indians of Yuma reservation, Mission-Tule Consolidated agency, San Diego county, California, November and December, 1890.

Many difficulties attend a search after reliable information concerning the early history of the Yumas, for when a member of the tribe is found willing to talk about the history of his race no reliance can be given his story. They have no system of transmitting their past history and legends. Therefore all accounts will necessarily be fabrications, in which Indian imagination plays a conspicuous part.

It is customary with some Indian tribes to select aged and respected male members to relate to younger men at their annual festivities the legends and remarkable occurrences to the tribe in the past, and thus a traditional history is preserved; but this is not so with the Yumas, who regard the past as dead to them, and really try to forget it, not understanding how it could be interesting or instructive in their future.

In the latter part of the seventeenth century Catholic missions were established along the Colorado river by jesuit priests, among whom were Fathers Escelente, Eusebio, and Francisco. In the year 1774, Don Juan B. Ainsa, a Spanish officer, in the company of a few priests, visited these missions, and established a new one on a point of land in sight of the present Yuma reservation, which was called "La Concepçion", and it is supposed that the name Yuma was then given to the Indians residing within its jurisdiction.

The Yumas first came into prominence during the gold-fever excitement in California. Their raids on overland emigrants traveling westward then became so notorious and their murders so frequent that in December, 1850, Major Heintzelman, of the United States army, who had previously been stationed at San Diego, California, acting under instructions, established a military post on the west side of the Colorado river, and called it after the name by which the Indians were then known, Fort Yuma. In the early fifties several battles were fought between the soldiers and the Yumas. It was in these battles that Paschal first acquired prominence and exhibited qualities of generalship that surpassed those of the Apache chief Geronimo, but the difference in the character of the surrounding country produced different results. Geronimo had the fastness of the mountains in which to take refuge and rest, while Paschal was surrounded for many miles on all sides by the sandy and barren desert, destitute

of anything for horse or man. In the year 1853 a treaty was made with the Yumas, in which Paschal was required to kiss the holy cross, which he esteemed with due Catholic reverence, and thus ceased all contentions. Since then the Yumas and the Cocapohs, Indians from Lower California, have fought several battles of more or less magnitude.

The Yumas occupy a reservation, established by the government in 1884, of about 45,889 acres, which is situated in the southeast corner of San Diego county, California, in the valley of the Colorado river, the river forming its eastern boundary. Most of the reservation could be cultivated if water for irrigation could be procured. The valley lands are alluvial deposits. The soil is rich, and only water is needed to make it blossom as the valley of Hebron. The government is now considering the purchase of pumps to raise the water from the river, and the construction of a canal to convey it upon the lands.

The expense of the contemplated facilities for irrigation will be considerable, but they, joined with practical instructions in the methods of farming, will give these Indians a fair chance and afford them an opportunity to redeem themselves from the degradation into which they have evidently lapsed. Upon the reservation grow naturally the mesquite and screw beans, arrow willow, and sagebrush, but with water in this climate all semitropical fruits, both citrus and deciduous, admit of successful and profitable cultivation.

The crude methods of cultivation employed by the Yumas at present depend for success on the uncertain annual inundation of the Colorado river. It sometimes happens that the rise in the river is insufficient to overflow the banks; then the Yuma harvest is a total failure and the Indians are forced to extra exertion to keep from starving. The overflow usually occurs in May or June, and when the water has subsided the Yumas plant their crops by digging holes about 3 feet apart and about 10 inches deep in the wet ground, into which they drop a few grains of wheat or corn, cover with earth, and nature is relied upon to do the rest. A crop of wheat will range from 100 to 300 hills. No uniformity is practiced in planting in rows. When the wheat is in the milk the Indians begin to gather and eat it, and frequently when harvest time comes they have no grain to gather. The few who do let their grain mature thrash it out by beating the heads over the edge of a stone vessel. In this way they may gather from 1 to 5 bushels. A Yuma harvest is practically limited to melons, squashes, pumpkins, corn, wheat, and beans. In addition to these, nature provides these people with the mesquite and screw beans, which grow on scrubby trees from 10 to 30 feet high and provide an abandant supply of acceptable food. The mesquite bean resembles our string bean, and ripens in June. The Indians gather them in quantities and store them in willow granaries placed on platforms at an elevation of 4 or 5 feet from the ground. The seeds are useless and are thrown away, but the pods contain a juicy saccharine pulp that is exceedingly nutritious. The pods are ground to meal in metátes and mixed with water, making a sort of mush, which is greedily eaten, or it is cooked over heated stones into a sort of flat unleavened bread, which becomes very hard and may be kept an indefinite period of time.

The screw bean grows in a small bunch of spiral sprigs, about 8 or 10 in number. The normal length of a screw bean is about 1 inch, but it is capable of being elongated to about 4 inches by pulling out the elastic spirals. It is not very palatable, but quite astringent. As a rule, the Yumas do not eat much of this bean food until they run short of melons, pumpkins, corn, and other crops. Their wheat and corn are ground in metátes, and the flour is made into dough, without yeast, and cooked in various ways. The most common method consists in placing a thin piece of dough on sheet iron over coals, and with constant turning it is baked into "tortillas". Pumpkins constitute a favorite dish, but the watermelon is the great staple article of food. The melon season is about 9 months of the year, and it is prolonged by burying the melons in the sand, where they sometimes keep all winter. "Tuni" fruits of the numerous cactuses are also eaten. Fish, caught from the Colorado, help to satisfy hunger. Their method of cooking fish is novel, but retains all the nutriment and renders the meat delicious. They envelope the fish in moist clay and bake them in covered pits, heated by hot stones, and when finished the clay is broken away, taking the skin of the fish with it.

The Yumas are inordinately fond of candies and sweetmeats, which they purchase from the whites. They also eat moles, gophers, beef entrails, rabbits, venison, quail, wild geese and ducks, and land tortoises. Milk and eggs are disliked; chickens are regarded as filthy and seldom eaten. A very acceptable beverage, called "pissioim", is prepared by roasting wheat grains over a charcoal fire until they assume a light brown color, after which they are pulverized, dissolved in water, and allowed to ferment before drinking.

The Yuma local government resembles in some respects that of the ancient Aztecs. Their headmen are elected annually, but when the chief is a popular man his annual re-election is a mere matter of form, as in the case of Paschal, who was chief of the Yumas many years, and whose length of office terminated only with his death in 1887. Magill, who became chief at the dying request of Paschal, is now serving his third term, but annually a council of the most prominent men of the tribe is convened and the administration of the chief in office is either approved or condemned. To the chief is given both legislative and judicial authority. He settles all disputes and promulgates all laws; and when these laws seem unreasonable they form the subject of learned discussion at a solemn gathering of the people, and if they are not endorsed the chief must either revoke them or resign. To the subchiefs or captains of the Yuma rancherias is allowed the immediate supervision of their respective villages, and they are also advisers of the chief. To the sheriff is given the execution of all orders. He makes arrests, enforces sentences, and is held responsible for the prisoners after the arrest until trial.

PASQUAL [PASCHAL].

CHIEF OF THE YUMAS.—CALIFORNIA, 1890.

The laws of the Yumas punish such offenses as murder, theft, and drunkenness swiftly and severely, usually by flogging. The culprit is stripped and fastened to a tree with his arms drawn high above his head, and the sheriff administers the castigation publicly. Although the whipping may be severe and delivered in the presence of a jeering crowd, the quivering individual endures the pain with a stoicism that is touching in its very muteness.

The Yumas are gradually increasing in numerical strength. The families average 3 or 4 children each. An official census taken in 1860 gave them 1,000 souls, while that of 1890 gave them 1,208 members, 659 males and 549 females. It is probable that the increase in numbers is partially explained by the facility of immigration from neighboring tribes. Idiocy and physical deformities from birth are rare among these Indians, but unfortunately many are afflicted with hereditary ailments contracted through sexual indiscretions of the females. When Indians contract this loathsome disease their ignorance of its nature does not deter them from the fulfillment of the marital obligations, but does frequently result in stillbirth, or in the birth of a child with inherited syphilis, which may suffer for a few months or years and then die.

Physically the Yumas are generally magnificently proportioned. Their limbs are powerfully molded and their carriage is easy, straight, and erect. Their muscles are closely knitted, indicating latent power of endurance, and every movement evidences strength and agility. They are not handsome, but their bright eyes relieve their other uncompromising features of much stolidity. The women, when young, are generally plump and graceful, but with advancing years degenerate into cumbersome corpulency. As a rule, their teeth are beautiful and well preserved. The men do not permit beard to grow upon their faces, but prevent it by expilation. They are good workers and quick to learn, but lack ambition and knowledge. They do well when controlled and directed by some superior intelligence. They are rich when they have a few dollars, and will only work when it is gone. They are employed as deck hands on the steamers that run up the Colorado, and in the summer many find work in the hop fields and vineyards of Los Angeles and San Bernardino counties, California. In short, they work as laborers whenever they can find employment.

In May, 1886, the old, abandoned military post opposite the town of Yuma was converted into a training school, admirably conducted under the auspices of the Catholic church. The school has an attendance of 63 boys and 39 girls, a total of 102. They are taught the elementary common-school branches, and in addition the boys receive instruction in carpentry, gardening, and the care of stock, while the girls are taught sewing, cooking, washing, ironing, and housekeeping. The government strives to inculcate habits of order, industry, and cleanliness, with practical experience of the advantages to be gained thereby. It is impossible to convert adult Yumas into civilized citizens. They will retain some of their customs from sheer force of habit, but the desired result is capable of accomplishment through a rising generation. It requires patience and time. Each succeeding generation will transmit more and more of the teachings of civilization to their immediate descendants.

The Yumas are as clannish in their domestic arrangements as in their tribal relations. All the members of the family will have their crudely-constructed houses built near together in one rancheria, and most of the families have both a winter and a summer house. The winter house is built by setting posts in the ground, inserting cross-pieces, and filling the roof and sides with intertwined willow twigs and sagebrush. Adobe mud is placed on top and on the sides, over the inner brush. The roof slopes to the rear. The front is left open, and generally faces the south, and the open space is usually closed by a tattered piece of cloth or blanket. The interior is subdivided into rooms according to fancy or the requirements of the family. The fire is built in the center of a room, and the whole house is filled with smoke, which gradually escapes through the interspaces in the sides and roof. The summer house, or "ramala", is built to protect the family from the intense rays of the sun, and its construction is simple, being merely a brush shed. The ignored aged and infirm construct small conical huts of willow twigs by sticking the twigs into the ground and bringing them together at the top. These are usually covered with old gunny cloth and rags. A low triangular aperture is left open, through which the inmate must crawl. These rookeries are placed usually near to the patches of grain and vegetables.

The Yumas own some ponies and less cattle, but their fondness for curs is proverbial. They possess few arts and are compelled to purchase their few necessary wares and utensils. Pottery making is their chief industry, in which they use a reddish porous clay, obtained from the hillsides. Their pottery is remarkable for its perfect lines and graceful, uniform curves. Their wares, being porous, permit transudation, and are well adapted to the heated climate. Water in an "olla", or water jug, will keep remarkably cool through the process of percolation and evaporation.

Handsome conical baskets, without handles, are manufactured from willow shoots deftly interwoven. Ropes and lariats are made of hides and of horsehair. Some of their hair reins, decorated with fancy-colored tassels, can not but excite admiration. They possess fairly good guns, but use the bow and arrow as weapons. The bows are made of willow, and have stout and strong strings made of animal sinews. Their arrows are reeds, with the shaft feather, tipped with triangular points of iron or flinty stone and poisoned by being dipped into putrid flesh. All of their wares are painted, usually in angular designs. They are fond of music, and manufacture 2 musical instruments, a flute and a rattle, the former made of reed, the latter simply a wild gourd, containing a few pebbles and having a wooden handle. A jews'-harp is an Indian maiden's delight, on which she will make a wild and most detestable noise.

The Yuma language is limited in vocabulary, slightly gutteral, but soft and musical in sound, the meaning of a word depending largely upon its connection and accentuation, gestures giving the needed emphasis to conversation. The Yumas are said to be ignorant of writing, either by signs or hieroglyphics; but most of them speak Spanish more or less fluently and a few can speak fair English.

When girls arrive at the age of puberty it is customary to put them through a sweating process, which, it is claimed, prevents the occurrence of complications in giving birth to children. A curved hole, a little larger than the body it is intended to receive, about 2 or 3 feet deep, is dug in dry soil and heated by burning greasewood in it. The maiden then enters this oven, squats down, is covered over, and is given hot decoctions of indigenous plants. After perspiring freely she is taken out, led to the river, and receives a bath, after which she is considered marriageable, and is consigned to the care of some elderly relation, who is held responsible for her purity. When a young man is attracted by a maiden he first seeks the consent of the father, who apparently refuses, but as soon as practicable thereafter, when the young man is certain of the parent's absence, he gaudily decorates himself, visits the girl, and pops the question in the regulation fashion. A modest expression of face and no reply is received by the lover as an affirmative. If the maiden refuses, her language is so emphatic that it deters further advances.

Polygamy does not exist among the Yumas. Sexual indiscretions are not punished, as formerly, by whipping. The husband, actuated by pride, never interposes obstacles to his wife's desires. Divorces are easily obtained, and do not affect the social standing. If a woman is led astray by a man of another tribe or race she is considered disgraced and virtually becomes an outcast.

Childbirth among the Yuma women is a natural and speedy process, the mother returning to her usual work a few hours after the occurrence, as if nothing unusual had happened. The birth of a boy affords special pleasure to the father and a daughter is accepted with stoicism. The children are not named until they can talk; then some chance saying by them, comical or unusual, determines the future name. The child lives nearly a year in its papoose case, made of board covered with bark and decorated to suit individual fancy, some of the cases being very handsome.

The Yumas cremate their dead. When a Yuma dies his friends build a very subtantial pile of brush and dry wood, place the body wrapped in a blanket or a piece of canvas on top of the pile, and ignite it, while those gathered about the funeral pyre howl dismally and apparently with certain satisfaction over the death of the one who has passed to the "happy hunting ground". Each relative of the deceased cuts off a small piece of his own hair and throws it upon the burning body. When misfortune comes upon a family it is attributed to deliberate witchcraft perpetrated by some enemy, and if an individual is seriously accused of witchcraft his prospects of a sudden death are uncomfortably certain.

The medicine men, who claim appointment from the Great Spirit and officiate also as priests, are aged men, possessing much low cunning and shrewdness. Their curing methods consist chiefly in sucking, slapping, or blowing upon the supposed diseased part of the patient's body. If the medicine man makes 3 false prognoses in a family, or 9 in a tribe, a relative demands an explanation, and if it is not satisfactory the medicine man is simply murdered with a mesquite club and no investigation is made by the tribe. With this alternative facing him, it may be possible that sometimes the practitioner makes the result correspond with the prognosis, in order that the beauties of prophesy may harmonize with accuracy. Their power and influence are gradually diminishing.

The Yumas usually dress as little as the sun will permit, though some wear well-made and clean clothing. The women glory in dresses of bright colored and figured calico. Until within the last few years the men bestowed very little attention to clothing, their wardrobe often being limited to gay-colored "gee-strings". At present nearly, all of the men wear clothes approaching civilized ideas of dress, though some ludicrous combinations are often seen, such as a cast off beaver and a breech cloth, or a pair of pantaloons, or a shirt only. Bead necklaces and wristlets are popular. The men wear their hair long, frequently plastering it with a greasy, reddish clay, which tends to destroy the vermin, and both men and women tattoo their faces with charcoal or clay.

The Yumas observe their annual feasts. Of these the most interesting are the mourning feasts, devoted to lamentations for the loss of friends and relatives during the year, to which invitations are frequently issued to neighboring tribes. This feast may be delayed, but is never forgotten nor neglected.

1890.

YUMA RESERVATION, MISSION-TULE CONSOLIDATED AGENCY, CALIFORNIA

YUMA MEN.

ROUND VALLEY AGENCY.

Report of Special Agent I. P. FELL on the Indians of Round Valley reservation, Round Valley agency, Mendocino county, California, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Konkau, Little Lake, Pitt River, Potter Valley, Redwood, Wailakki, and Yuki.

The unallotted area of this reservation is 102,118 acres, or 159.5 square miles. The outboundaries have been surveyed. It was established, altered, or changed by acts of Congress approved April 8, 1864 (13 U. S. Stats., p. 39), and March 3, 1873 (17 U. S. Stats., p. 634); executive orders March 30, 1870, April 8, 1873, May 18, 1875, and July 26, 1876.

Indian population June 1, 1890: 581.

ROUND VALLEY RESERVATION.

Round Valley reservation is situated in Mendocino county, California. A level tract of rich valley land, surrounded by a cordon of mountains, whose foothills afford the best grazing lands, presents a remarkable combination of facilities for agricultural pursuits. It is 25 miles from the nearest town of any size, and almost 80 miles by stage from Ukiah, the terminus of the San Francisco and Northern Pacific railroad. There are 581 Indians living on the reservation in comparatively comfortable wooden shanties, built for them by the government, which are scattered over the level land and extend up the foothills. In addition to these shanties some have built for themselves small huts, made of loose boards without nails, having more the appearance of piles of wood and lumber than habitations. In some of these shanties they crowd more people than is conducive to health or decency.

The 3 schools on the reservation are in good condition and accomplishing fair results. Some of the children are quite bright, but it would be exceptional to find a pupil with beyond the barest rudiments of an education.

They have little furniture in their houses, sleeping upon the floor and squatting to eat. They use, where possible, white people's cooking utensils.

The men generally work in the fields, where they raise wheat, corn, barley, hops, of the very best quality, and some are engaged in herding their cattle in the mountains; others work for some of the farmers in the valley, making good hands when they are kept at work. They are naturally indolent, and if left to themselves do little or nothing. One trouble at present is the difficulty and expense of reaching a market for their produce. There is a 15-foot vein of coal on the south side of the reservation. During the year to June 1, 1890, rations were issued to 147 Indians, old, feeble, or indigent.

The curse of these Indians is in the intermingling of the races, thus bringing forth a class that is of neither race. Under their loose family arrangements it is quite common for either the squaw or the man, when inclined, to leave the other and take up with another partner. Another pitiable fact is the immorality of the girls. It is a common thing for them to be considered women when they are only from 9 to 12 years of age, frequently being mothers when only 11 or 12 years of age. The girls seem to have no idea at all of shame in this matter. A large number of the young girls of mixed blood are incapable of being mothers. There is a mixed race of Indians, negroes, half-breeds, and white men, of whom it is almost hopeless to expect any advance toward order and civilization. The Round Valley Indians in general are in comparatively good physical condition, with comfortable clothes and abundant food, but are gradually decreasing in numbers. They are great meat and root eaters.

Though there are regular religious services on the reservation, it is a question whether the Indians are at all influenced thereby, as the older ones seem incapable of any great degree of either mental or moral advancement. They hang to their old Indian faith and superstitions. They have some dances and amusements, but harmless ones, and the medicine man has some influence still. Their only hope seems to lie in giving them for the future their lands in severalty as now provided, making them understand that they must work on it for themselves, and that they are amenable to the laws of the land.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

COLORADO.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	1,092
Reservation Indians, not taxed (not counted in the general census)	985
Indians off reservations, self-supporting and taxed (counted in general census)	107

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	1,051
Reservation Indians, not taxed	985
Other persons with Indians, not otherwise enumerated	66

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Southern Ute agency:					
Ute reservation	Ute	985	484	501	493

The civilized (self-supporting) Indians of Colorado, counted in the general census, number 107, 31 males and 76 females, and are distributed as follows:

Arapahoe county, 47; other counties with 12 or less in each, 60. Their condition does not require distinct description.

The Southern Utes are the only Indians now residing in Colorado except 107 Indians off the reservation who are citizens and taxed. A treaty made in 1888 is now pending for ratification by Congress, whereby the Southern Utes are to be removed to a new reservation in southeastern Utah, just north of the Navajos.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN COLORADO.

TRIBES.	Stock.	Reservation.	Agency.
Capote Ute	Shoshonean	Ute	Southern Ute.
Denver Ute	Shoshonean	Ute	Southern Ute.
Kapoti (Capote)	Shoshonean	Ute	Southern Ute.
Muache Ute	Shoshonean	Ute	Southern Ute.
Wiminuchi	Shoshonean	Ute	Southern Ute.

THE INDIANS IN COLORADO.

1. The Southern Utes are composed of 3 bands, the Capote, Moache, and Weeminuche. The Weeminuche Utes have always occupied the south half of the present state of Colorado; they were there 33 years ago. This was the wildest band of the Southern Utes, and it now occupies the western part of the reservation. They are blanket Indians in the fullest sense and are about 500 strong. Their warriors are a brave and fearless set of men. They now produce nothing except a few buckskins.

The Moaches are a small band of Utes located on the eastern end of the reservation. They formerly occupied northwestern New Mexico until this agency was created, after 1863, when the 3 above-named bands of Indians were moved upon it and consolidated in 1868. The Moaches occupied a part of the present New Mexico from the recollection of the oldest inhabitant. They are now quite industrious, and there are more farmers among them than in either of the other bands. They raise a few farm products. The Capote Utes are the smallest band, and they are also composed of a number of farmers. This band also inhabited New Mexico with the Moaches, and their history is identical. They occupy a portion of the eastern part of the reservation. The Capotes are allied

with a number of Tabeguache Indians, who lost their identity and merged with the tribe upon the death of old Chief Tabeguache, 12 years ago. The Moaches and Capotes were first under a United States Indian agent at Cimarron, N. M., after 1849: then they moved to Tierra Amarilla, N. M.; thence to this agency in 1868. Prior to 1849 they roamed over the plains of the present western Kansas, eastern Colorado, and northern New Mexico.

Between the Moaches on the eastern part of the reservation on the one side and the Weeminuches on the western part of the reservation on the other side there is very little esteem or affection, and there is almost as wide a difference as if they were stranger tribes. They are ancient enemies. The Weeminuches always occupied the country now embraced in this reservation, and the other 2 tribes occupied northwestern New Mexico until 1868. Of course, in case of a serious difficulty with white people, they band together for mutual protection. Ignacio, the chief, rules with an iron hand, and his word is law as far as their own affairs are concerned. Still, he is perfectly subordinate to the agent and is obedient and tractable, and knows what is best for his people. He is a Weeminuche and one of the best informed Indians here, being familiar with over 15 other tribes of Indians. The Southern Utes seem to exercise a restraining influence upon the Navajos who occupy the country almost due south of this reservation, and their councils are often sought by them when trouble is about to arise.—C. A. BARTHOLOMEW, United States Indian agent.

2. The Jicarilla Apaches were taken from the Southern Ute agency in October, 1891, and jurisdiction over them was given to the Pueblo agency at Santa Fe, N. M., over 150 miles to the south of their reservation. They are described under New Mexico.

INDIAN POLICY IN COLORADO, 1849–1890.

The lands in the present states of Colorado and Nevada and the territories of Utah and Wyoming were in 1850 in the territory of Utah. The Indians claiming this land were the several tribes of Utes and Shoshones who lived west of the Rocky mountains. East of these mountains the Cheyenne and Arapahos claimed the territory north of the Arkansas river and the Kiowas and Comanches the region to the south of that river.

It is stated that when the first emigrant company passed through the territory in 1847 en route to California the Utes had "wheat and corn fields, and the company would have fared badly but for the wheat, corn, peas, and beans purchased from the Indians". In 1849 a treaty was made with the Ute Indians at Santa Fe, N. M., and in 1850 an agent was dispatched from the Indian department to investigate their condition. The act of February 27, 1851, authorized 1 agent for Utah territory, and the laws regulating trade and intercourse were extended over the Indians of that region.

Emigration flowing toward California demanded protection, and in accordance with the treaty of 1849 military reservations and agencies were established. They were needed not only on account of the encroachments of Mormon settlers on the best lands of the Indians, who often for this took revenge on the innocent, but because of a set of traders called "freemen", a "mixture of all nations", "who were settled around and among the Indians, some marrying among them", and who "induced the Indians to drive off the stock of emigrants, so as to force them to purchase of the 'freemen' at exorbitant prices, and, after the emigrants had left, made a pretended purchase of the Indians for a mere trifle, and were ready to sell again to the next passing wagon train, which may have been served in the same manner".

In 1854 farms were made for the Indians at Twelvemile creek, in the northeast portion of the present territory of Utah, at Corn creek, toward the western part, and at Spanish fork near Utah lake. At these points and in the valleys scattered along the southwestern part of the territory the Indians were reported to be industrious and willing to learn, but farming among these Indians proved a failure.

Some of the Utes living in that part of Utah territory now covered by the state of Colorado joined certain bands of the Jicarilla Apaches, who lived in the mountains lying between Santa Fe, Taos, and Abiquiu, in a desultory warfare. They met with a severe defeat after a vigorous campaign, and treaties of peace were made in 1855 with the Capote and Moache bands of Utes, "each treaty containing a stipulation requiring the Indians to cultivate the land assigned to them".

In 1856 the Utes were quietly awaiting the ratification of the treaties. Meanwhile they suffered from war parties of Kiowas and Indians from the Arkansas river. Until 1861 the agency for the Southern and Eastern Utes was at Taos, N. M., and the yearly presents voted by Congress were distributed at Abiquiu or Conejos. The failure to ratify the treaties and to assign reservations to these Indians prevented their having an agent with them and receiving encouragement to cultivate the soil. Meanwhile the unsettled state of the country, owing to the discovery of gold in the mountains of California, brought on conflicts between the Indians and the prospectors, who killed the game or drove it from the country. Mormon missionaries in 1856 sent to the Lamanites, as the Indians were termed, sought unavailingly to bind the Utes to the Mormon church. In 1861 the territory of Utah was divided and Colorado and Nevada were organized.

After the Ute war in 1880 the 2 principal bands of Utes were taken to Utah, as has been stated, thus leaving but 1 band, the Southern Utes, in Colorado.

For details as to the Uncompahgre and White River Utes, see Utah.

INDIANS IN COLORADO IN 1890.

Colorado was acquired by the United States by cession from Mexico under the treaty of Guadalupe Hidalgo of February 2, 1848, and the provisions of said treaty extend over the Indians therein.

The Utes, Utahs, or Yutas, as the name is variously written, are a large tribe belonging to the great Shoshonean family, who originally occupied the mountainous portion of Colorado and also portions of Utah, New Mexico, and Nevada. Those living in the mountains where game abounds were of fine physical development, were brave and hardy, and fairly well to do. Those who inhabited the sterile plains of the Salt Lake basin were miserably poor and spiritless. The first knowledge of the Utes comes from the early Spanish explorers, who met them on the upper waters of the Rio Grande del Norte, and who reported them as being a brave and warlike tribe. Their country bordered that of the Navajos on the south (the Rio San Juan dividing them), who formerly ranged as far north as the waters of the Grand, but were crowded back by the Utes or Utahs. A continuous warfare was kept up for many years between them, in which the Navajos were worsted. The Utes were employed as soldiers against them by the government in 1863. The Utes were divided into many bands, which were continually changing, but were recognized in 1875 as follows: the Capotes, Weeminuches, Tabeguaches, Grand Rivers, Yampas, Uintahs, Peahs, Goships, and Moaches. They numbered in the aggregate 5,260 in 1877. The Pintes, Piedes, Timpanagos, Sanpitches, or San Petes, and others in Utah are kindred tribes.

The Utes have generally been friendly to the whites, although there was some fighting in 1859 and 1860 about Pikes peak, many emigrants were plundered at various times, and stray miners cut off by disaffected bands. The Capotes, Weeminuches, and others in the southern portion of the territory have at times been more troublesome than those of the north. The treaties made with them from and after 1849 have not always been promptly ratified and acted upon, and in them the Utes claim to have been several times overreached.

In 1879 the Meeker massacre occurred at the White River Ute reservation in Colorado, on the White River, and was occasioned by the effort of N. P. Meeker, the agent, to make the Utes under his charge farmers. In 1880 a treaty was made with the White River Utes, of Colorado, and they were removed to the Uintah and Ouray agency, Utah, where they now are.

The Ute has the reputation of being constitutionally opposed to manual labor.

SOUTHERN UTE AGENCY.

Report of Special Agent GEORGE D. MESTON on the Indians of Southern Ute reservation, Southern Ute agency, Archuleta, La Plata, and Montezuma counties, Colorado, September and October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Kapoti, Muachi, and Wiminuchi Ute.

The unallotted area of this reservation is 1,094,400 acres, or 1,710 square miles. It has been partially surveyed and subdivided. It was established, altered, or changed by treaties of October 7, 1863 (13 U. S. Stats., p. 673), and March 2, 1868 (15 U. S. Stats., p. 619); act of Congress approved April 29, 1874 (18 U. S. Stats., p. 36); executive orders, November 22, 1875, August 17, 1876, February 7, 1879, and August 4, 1882; and acts of Congress approved June 15, 1880 (21 U. S. Stats., p. 199), and July 28, 1882 (22 U. S. Stats., p. 178).

Indian population 1890: 985.

SOUTHERN UTE RESERVATION.

The Utes are as a rule extremely suspicious and inclined to be noncommunicative. The reason given for this is the failure of the government to act on the agreement made in 1888, by which the Utes were to be removed to the new reservation in Utah, and the Indians think that they have been deceived, not only in this, but in several minor matters.

On account of the many recent interviews and conferences held with the Southern Utes by commissions and special agents regarding the proposed removal to Utah these Indians now begin to think themselves very important and assume arrogant and self important airs, their every action betraying a race of spoiled children. Their duplicity of character is well established.

Until the question of removal to the new reservation is finally settled their progress in every direction will, to say the least, remain in a state of suspense.

The Southern Ute reservation is located in the extreme southwestern part of Colorado. It is about 120 miles long from east to west, bordering on New Mexico, and 15 miles in width from north to south, bordering on Utah, and contains 1,094,400 acres. Of this tract about one-fifth can be converted into arable land if proper irrigation facilities are provided. This is the roughest approximation, and nothing definite can be obtained except by a survey. The water supply is apparently sufficient to irrigate that amount of land, but the remainder of the reservation is fit only for grazing.

Commencing at the west, the following rivers flow through the reservation, namely: Blanco, La Plata, Las Animas, Los Pinos, Mancas, and Piedra. Most of the land in these valleys is well adapted for irrigation, and some of it, especially on the Los Pinos or Pine river and the Florida (branch of the Animas), has already been placed under ditch, and, though done in rather a crude manner, the result has been very satisfactory.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

PIAH.

UTE CHIEF.—COLORADO, 1891.

There have been no lands allotted in severalty to the Indians on this reservation, but about 40 Indians are successfully engaged in farming, and have cultivated 600 acres of land, in fact, all there is cultivated on the river reservation. The farms are principally in the eastern and central part of the reservation. West of the Florida there is but little farming done.

A conservative estimate of the produce raised by these Indians in 1890 is as follows:

	BUSHELS.
Oats	4,500
Wheat	4,000
Barley	500
Corn	100
Potatoes	600
Vegetables (beans, turnips, onions, etc.)	700

A large quantity of fine melons and squashes was raised, and about 100 tons of hay and 25 tons of alfalfa were cut.

All the Utes, except the few who devote their time to agriculture, are engaged in stock raising, but not on a large scale. Their goats and sheep have diminished somewhat in number recently, many having been slaughtered by the Indians for food. Their horses, many of which are bronchos, are small and of an inferior breed, only valued at from $10 to $30 each. The total value of the horses is a little over $100,000, and of the remainder of the stock about $15,000.

The following is as accurate a list of the stock owned by the Southern Utes as it is possible to obtain: 6,000 horses, 500 cattle, 50 mules, 2,500 goats, and 1,500 sheep.

The stock range on this reservation is excellent, except in the eastern portion during the months of January and February, when the weather is very severe, the snow often falling to the depth of 3 feet on a level, occasioning serious losses among the cattle. The Utes make no provision for feeding their stock in winter, and often find themselves obliged to cut down cottonwood trees for fodder or to remove temporarily to a better range in northern New Mexico and southeastern Utah.

The country occupied by the Weeminuches in the western part of the reservation contains a better year-round range, and consequently this band of the Utes have more and better stock. There are no mines on this reservation. There is considerable good timber found in the eastern half of the reservation, and the Utes cut for their own use over 100 cords last year. In the western half of the reservation there is no timber of any value to be found, excepting a little on the Ute mountains.

The air is pure and bracing, with day after day of continuous sunshine almost the entire year. Ignacio, where the agency is located, has an altitude of 6,450 feet above sea level, and commands a fine view of La Plata, The Needles, and San Juan ranges, with mountain streams and open fields, the foreground dotted with Indian tepees.

At this agency there are 8 frame and 2 log buildings, although the property list gives the total number as 15, which includes annexes and small outhouses. These buildings are in fair condition, and have a total value of about $4,000. The schoolhouse, which is not used at present, is the best building on the reservation, and valued at $900. It has no dormitory. The government has also erected 12 frame buildings, as individual property of the Indians, at a cost of $1,800, which are also in fair condition. The small amount of furniture at the agency is worth about $200. Farming implements, machinery, blacksmith and other tools are valued at $1,200. The list of government stock and the value are as follows: 99 stock cattle, $1,200; 5 horses, $700; and 2 stallions, $600.

The Southern Utes are divided into 3 bands or tribes: the Capotes, Moaches, and Weeminuches, each of which has its chief. The Capotes and Moaches live together, principally on Los Pinor river, and are very friendly. The Weeminuches do not associate much with the other tribes, but live by themselves in the western part of the reservation, mainly on the Rio Mancas. While these eastern and western tribes are friendly to all appearances, they prefer to have nothing to do with each other, and even on ration day the Weeminuches do not mix with the two other bands, but obtain their rations and return home as soon as possible. The Capotes and Moaches have more intercourse, and are more friendly even with the Jicarilla and Navajo Apache Indians than with the Weeminuches. Although this distant relation is ordinarily maintained, whenever a question arises which affects all the Utes these tribes are as one, and in general council are always united.

Ignacio, the head chief of all the Southern Utes, is 6 feet 3 inches tall and of magnificent physique. His influence and example are of the best. He discourages vices of every kind, and especially says that he "has no use for a Ute who will drink whisky". He is one of the poorest of his race, as he distributes most of his money among the needy.

The total population of the Southern Utes, as enumerated by the Indian agent, is 985, the males numbering 484 and the females 501. Fifty-seven Utes have recently been removed to the Uinta agency, Utah. Of the total number more than one-half are Weeminuches. The other two tribes are nearly equal in numbers, the Moaches being slightly the larger of the two. Births during the past year are given as 37, and the deaths 18, showing the slight increase of 19 in population. There is but one half breed on the reservation, a little boy, half negro and half Ute, son of the government interpreter.

The Southern Utes are great imitators. Their habits, language, manners, and dress are copied. In handicraft their only specialty is beadwork.

In appearance the Ute is a true Indian, though somewhat larger and stouter than the average. The skin shades from dark red to light brown; the teeth fine and white; hands and feet small; hair coarse, thick, and black, which they wear long. There are no bald heads among them, even the patriarch of the tribe, whose age is estimated at nearly 100 years, being no exception. Some explain this by the fact that the Utes seldom wet their hair; but probably they retain their hair because of their outdoor life and their leaving the head uncovered more than the whites. Some of the Utes have no hair on any part of the body, the head and eyelashes excepted. It is all pulled out. But little hair grows on the face, and that is removed. It is also a general practice to pull out the hair from the eyebrows.

As a rule, the Utes oppose any innovation tending toward civilization, and the majority of them still retain their original mode of dress except on "ration days" or when visiting, when they may put on their colored toggery and decorations. About 25 Indians on this reservation wear citizens' dress exclusively, and there are about 100 who wear it in part. Vests possess a great fascination for them and are in great demand, but nearly every Ute carries his proverbial blanket wrapped about him. Most of the Indians carry a loaded revolver and wear a cartridge belt, but both seem to be more for ornament than for use, as their weapons are worn awkwardly, partly covered by their blankets, and consequently can not be drawn quickly.

The health of the Indians on this reservation is fairly good, considering the fact that they are not cleanly, and consequently are subject to disease. Syphilis is prevalent to some extent. Eczema is very common among them, and it is the result of malnutrition. Many have a habit of gorging themselves as soon as the government rations are issued, devouring all their stores, and are then obliged to nearly starve during the remainder of the week. Another very common complaint is sore eyes, due somewhat to the impure state of the blood, also in some degree to the lead in the paint with which they often decorate themselves, especially the eyelids. There is 1 blind and 1 crippled Ute on the reservation.

The medicine men are among the Utes a great hindrance to progress. They practice by "faith cure" and astrological methods. They will sometimes sit by a sick couch and howl all night, to drive away the devil, as they say. The medicine men, when ill themselves, are very willing to employ the skill of the agency physician. Confidence in the medicine man and his exorcisms is declining, and the Utes appreciate the value of the white man's doctor, as his advice is often asked, though his prescriptions are frequently used with impatience. The physician is called to a confinement only in extreme cases; a squaw will generally attend to her regular duties both on the day before and the day after the birth of her papoose.

The sale of whisky on this reservation is prohibited, and its use is prevented as far as it is possible, but, in spite of all care, whenever these Indians obtain money they will always manage to get whisky. Most of the trouble in this respect, as in all others, is caused by the Mexicans who live on the border lines and are continually selling whisky to the Utes. No matter how large a bribe may be offered, a Ute will never inform where he obtained his whisky. On the whole, however, comparatively little drunkenness is to be seen among these people.

Attempts are constantly made to prevent participation in games of chance, but the Southern Utes are inveterate gamblers, both men and women. The principal games played are Mexican monte and koon kan. It is not an uncommon sight to see from 5 to 20 Indians seated in a circle on the ground with a large blanket in the center, on which are the cards and stakes, playing the Ute game of koon kan. The game will often continue all day without interruption. There is apparently but little excitement, and no anger is ever displayed. The amount in the pool will vary from $1 to $20. While gambling should be prohibited, card-playing for amusement should not be.

Tobacco is used among the Utes only to a slight extent. They smoke cigarettes of their own manufacture, which they prefer to cigars, because of their dislike to the taste of tobacco in the mouth, and also because a cigar is too strong. They seldom chew.

The Utes derive fully one-half of their support from the government in the form of rations, consisting principally of beef and flour, which is distributed to them once a week, on Wednesdays. The remaining portion of their sustenance is obtained partly by farming and stock raising; also a little by hunting and fishing.

The day immediately preceding ration day is marked by the slaughter of beef cattle, which is conducted in an open corral about half a mile from the agency buildings. The men perch upon the fence and the squaws leave their papoose cradles in a row against the fence and huddle together on the ground at the lower part of the corral, where they scramble for the entrails as they are thrown out to them by the butchers. The Indians preserve fresh meat by hanging it on poles to dry in the pure air. Ration day is the weekly holiday of the reservation, and from every direction the Indians come to agency headquarters in order to obtain their allotted supplies of beef and flour. The squaw is the one who procures the rations, as it is beneath the dignity of a man to assist in anything connected with the "mess", except when absolutely necessary. This distribution is assisted by means of "ration tickets".

With the exception of a few rude log huts and about a dozen small frame buildings erected by the government, the Utes live in tents or tepees, which are circular in form, with a slit in the top to permit the escape of smoke

(W. H. Jackson & Co., photographers, Denver.)

UTE INDIANS, COLORADO.

Chipeta, Ouray's squaw.
Washington, chief.

Tushaquinot.
Colorow, chief.

from the open wood fire inside. This one fire serves every purpose, for cooking, heat, and light. When visiting these tepees it is impossible to stand up on account of the thick smoke, and the only hope to avoid suffocation is to follow the custom of the occupants and sit on the ground.

The Indians retain their primitive methods of eating, and 1 or 2 large kettles are placed on the ground, and the only utensils furnished are a board and a knife; but when visiting a white man the Indian betrays no awkwardness in using a knife and fork or in general table manners, and the only noticeable characteristic under these circumstances is the occasional loud smacking of the lips if any dish especially pleases the taste.

The average number of children to a family of Utes is 3.

Nearly every Indian has 1 dog and some possess as many as 12. They are seldom fed by the Indians, but as scavengers they are very valuable, as they keep the surroundings of the tepees free from débris, which would otherwise be a source of contagion.

If a Southern Ute sees a squaw who pleases his fancy, she is asked to be his "esposa", and if she grants that request the next regular procedure is to see the parents. There is always a consideration paid, such as a horse or several blankets, except in the case of an orphan girl, who has no value. Even the guardians in such a case do not receive any compensation. In case of rivals, if the second suitor secures the prize, the unfortunate first suitor may take the established revenge and kill his rival's best horse. No marriage ceremony seems to take place among these Indians, although there is an established rule requiring the couple to be seen in company for 2 consecutive nights and one day before being recognized as man and wife. The following custom is practiced: if a man marries a widow and she has a daughter of marriageable age, it is usually the rule for the man to live with both, producing a family tree of many branches. The facts as to polygamy are difficult to obtain. Only 1 Ute confesses to having 2 wives, but there are reports of 2 others who each possess 3 squaws. Virtue is not very common among these Indians.

As a rule, the Utes make use of their own language only, but most of them can speak a little Spanish, and all understand it much better than English. Perhaps 30 can speak enough broken English to be understood, but there are not more than 10 who can read and write English. The Weeminuches, in the western part of the reservation, are surrounded by more Anglo-Americans and fewer Spanish-Americans, and as a consequence can understand English better than either the Capotes or Moaches.

At present there is no attempt being made toward education. The Indians refuse to send their children to any school off the reservation, principally on account of the unsettled question regarding their removal to Utah. Of the 3 bands, probably the Moaches are the best educated. There are perhaps 20 persons who desire an education and would willingly attend school, although the majority of the Utes want nothing to do with either education or religion.

No missionary work has been attempted among the Southern Utes. They seem to have no creed or religious faith further than a belief in a great spirit and an evil spirit. Sunday is observed to some extent, that is, no work is done, but the day is devoted principally to visiting and running horses.

There is a certain honor even among the Utes, although they are given to stealing and lying, but not more than many of their white brethern of the same class, and probably there is much more horse stealing done here by the whites than by the Indians.

These Indians clearly understand the value of money, and will part with nothing, no matter how trivial, without a cash consideration. They prefer silver to paper currency, as they have often been deceived by receiving counterfeit bills. In making purchases they pay for each article separately, and if credit is given them at the traders' store they keep their accounts in their peculiar manner, usually by cutting a notch in a stick for each dollar due, and at a settlement it is found that their accounts generally agree to a cent with that of the trader. They all possess splendid memories for faces and incidents.

It is known that 18 members of the tribe have died during the past year, but no discovery has been made of their burial places.

The property of the deceased, including his tepee, blankets, guns, favorite stock, in fact all his personal belongings is burned. Out of respect to the memory of the deceased all the relatives cut their hair, the length varying according to the nearness of the relationship. The closer the connection the shorter the hair is cut.

It would be very difficult to find an Indian who is not extremely superstitious and a believer in omens and prognostications, but they simply follow the customs of their forefathers. It is especially difficult to learn the exact meaning, if there is any, of their many peculiar practices accompanying a dance. This is particularly true of the Southern Utes.

The bear dance is the principal Southern Ute dance. Many minor ones, notably the squaw and tea dances, are also performed at various times of the year, a large number of Indians taking part, especially during the summer, when there are often from 50 to 300 in the circle. The bear dance (boyle del oso), which is enjoyed by both men and squaws, and especially by all the young people, occurs but once a year, in the spring time, and often continues for 9 consecutive days and nights. It appears to be a sort of jubilee celebration in recognition of the general awakening of nature and the appearance of a bear from his hiding place, which gives the name to the festivity. The dance occurs just across the river from the agency buildings, in an open corral, at one side of which are the

musicians, their instruments being holes in the ground covered with light boards, or sometimes a large wooden box. The players each hold 2 sticks in their hands, 1 of which is notched and the end placed upon the box. The sticks are then rubbed together and the musical sound produced in excellent time. In beginning the dance the squaws always choose their partners by forming in a line with joined hands, and thus approaching the men, who are sitting on the ground, make their selection from them. The squaws and men do not dance together, but two lines are formed, the men on one side and the squaws on the other, and as one line approaches the other retreats, both keeping time to the music, but never singing. The musicians furnish all the music, vocal as well as instrumental, as they maintain a continual howling in connection with their stick playing. A big feast, attended by general dissipation, always follows the dance.

One of their most popular dances, namely, the dog dance (boyle del perro), was introduced among them about 4 or 5 years ago by some Uncompahgre Utes, together with a few Sioux and Cheyennes, who paid a visit to the Southern Utes. It is now a recognized dance among these Indians, and is performed once or twice a month, although not participated in by all. Some are strongly prejudiced against this dance, as they can not overcome their dislike for dog meat. The number of dancers varies from 30 to 50, all men. There is nothing extremely barbarous in this dance, as in the cases of the scalp and sun dances. Its special peculiarity is the eating of dogs. It is, however, full of various ceremonies, the true meanings of which are not ascertainable. The first step in the proceedings is a wash in the river, and on coming out of the water they leave their garments where they were removed, wearing only the "gee-string". They then put on various bracelets, bells, necklaces, and head feathers, and paint their faces and bodies in all imaginable designs and figures and in various colors. One large man had an enormous buffalo head painted in the middle of his back. While the dancers are bathing and adorning themselves the dog, which has been carefully selected beforehand, is killed. The principal qualifications demanded in the dog is that his ears must not droop, but stand up as straight as possible. After being killed the sacrifice is thrown at once upon the fire by the two cooks, singed, and the entrails removed, then put into a kettle and boiled. Meantime the bathers march to the dance ground two by two, the leaders being only three in number, all keeping time to the music. An enormous drum about 6 feet in diameter is beaten by 12 musicians, who are also vocalists, and apparently very anxious to display their musical talents. The dancers first arrange themselves in a circle on the ground, and at intervals they all rise and dance for 2 minutes, each waving a bunch of feathers in the air, then sit down for a minute. These alternations continue for 2 hours. With an exception of an occasional yelp, not a sound is uttered by the dancers, but the drum orchestra of 12, located outside of the circle, maintains a continual display. At the expiration of the 2 hours the cooks appear, bringing in the dog, at the sound of a "dead march". It is carried in a kettle covered with brush, suspended from a stick, and placed at one side of the ring, upon which the dancers rise and dance around the dog, occasionally making a stab at it, but purposely missing it. A small fire is then made and all the dancers remove their ornaments and feathers and place them on the ground in a semicircle. These are then waved, one by one, over the smoke by one of the Indians, and again the general dancing goes on, during which each article is picked up by the respective owner and replaced on his person. They then sit down again in a circle and the dog is brought into the ring by the cooks. Immediately one of the dancers springs up with a wooden two-pronged spear in his hand, with which he makes an imaginary thrust at the dog, missing his aim, and then at the master of ceremonies, who utters a yelp and avoids the stroke by dodging. This performance is repeated three times, when the dancer finally sticks the dog, withdraws his spear, and drops it at one side of the kettle. The master of ceremonies then rises, proceeds solemnly to the dog kettle, takes a small piece of the meat in his hand, and, with extended arm, points to the east, north, west, and south, the zenith, and the nadir; then returns to his place. Thereupon the two cooks and the master of ceremonies remove the dog from the kettle, and with their hands tear it into pieces, laying an equal portion in front of each dancer on a chip of wood. Various edibles, such as melons, canned goods, and coffee, are also distributed, but no one eats until the division is completed, when one of the Indians rises with a stick in his hand and approaches one of his fellow dancers, places the stick in the food which is in front of him, and then in the mouth of the dancer, who is seated on the ground. The latter utters an unintelligible sound as the Indian passes on. This is repeated with each one until the circle is made. Then upon a signal from the master of ceremonies the dance is over and the eating begins.

(D. B. Chase, photographer, Santa Fe.)

1890.

COLORADO.

TOWN OF RED MOUNTAIN.

SOUTHERN UTE MAN.

SOUTHERN UTE FAMILY UNDER CLOTH SHELTER.

CONNECTICUT.

The civilized (self-supporting) Indians of Connecticut, counted in the general census, number 228, 107 males and 121 females, and are distributed as follows: Fairfield county, 31; New Haven county, 25; New London county, 105; Windham county, 32; other counties with 17 or less in each, 35.

These Indians are mainly fishermen and laborers; some of them indistinguishable in appearance from other people of like employments.

DELAWARE.

The civilized (self-supporting) Indians of Delaware, counted in the general census, number 4, 3 males and 1 female, and are distributed as follows: Kent county, 1; Newcastle county, 3.

DISTRICT OF COLUMBIA.

The civilized (self-supporting) Indians of the District of Columbia, counted in the general census, number 25, 13 males and 12 females.

These are Indians educated like whites, including college graduates, and some of them are employed in the government departments.

FLORIDA.

The civilized (self-supporting) Indians of Florida, counted in the general census, number 171, 97 males and 74 females, and are distributed as follows: Brevard county, 23; Dade county, 134; other counties with 3 or less in each, 14.

There is a small remnant of the Seminoles, mainly in the swamp regions of Dade county, among whom are counted some persons of more or less negro blood. The Indians live by hunting, fishing, and the cultivation of semitropical vegetables.

The difficulties of penetrating the swamps where they live keep up a great mystery as to these Indians and lead some persons to estimate their number as vastly greater than can be authenticated by any substantial authority.

GEORGIA.

The civilized (self-supporting) Indians of Georgia, counted in the general census, number 68, 36 males and 32 females, and are distributed as follows: Ware county, 14; other counties with 6 or less in each, 54.

The Indians of Georgia are principally of Cherokee descent. The number of persons with some remote trace of Indian blood, but usually known only as whites, is probably much larger than the number recognized in the census. It is to be remembered that these claims of remote Indian ancestry produce discussions and disputes which no enumerator can settle.

IDAHO.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	4,223
Reservation Indians, not taxed (not counted in the general census)	4,062
Indians in prisons, not otherwise enumerated	2
Indians off reservations, self-supporting and taxed (counted in the general census)	159

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	4,163
Reservation Indians, not taxed	4,062
Indians in prisons, not otherwise enumerated	2
Other persons with Indians, not otherwise enumerated	99

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		4,062	1,997	2,065	409
Fort Hall agency		1,493	750	743	374
Lemhi agency		432	212	220	35
Nez Perce agency		1,715	829	886	.....
Colville agency		422	206	216	.....
Fort Hall agency:					
Fort Hall reservation	Bannock and Shoshone (*a*)	1,493	750	743	374
Lemhi agency:					
Lemhi reservation	Bannock, Shoshone, and Sheepeater (*b*)	432	212	220	35
Nez Perce agency:					
Lapwai reservation	Nez Perce	1,715	829	886	.....
Colville agency: (*c*)					
Cœur d'Alene reservation	Cœur d'Alene	422	206	216	.....

a The Bannocks number 514 and the Shoshones 979, but are considered as one tribe on account of intermarriage.
b The Bannocks number 75, the Shoshones 249, and the Sheepeaters 108; all these tribes speak the Shoshone language.
c Colville agency, to which this reservation is attached, is in Washington.

The civilized (self-supporting) Indians of Idaho, counted in the general census, number 159, 72 males and 87 females, and are distributed as follows: Bingham county, 23; Boise county, 19; Cassia county, 13; Idaho county, 31; Kootenai county, 19; Nez Perces county, 19; other counties with 11 or less in each, 35.

(Kodaks by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

STANTON G. FISHER, U. S. INDIAN AGENT, AND PARTY, ON FORT HALL RESERVATION, NOVEMBER, 1890.

BANNOCK AND SHOSHONE INDIANS PLAYING "HAND," NOVEMBER, 1890.

The Indians not on reservations form but a small fraction of the Indian population, and they have no characteristics not indicated in the descriptions of other Indians.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN IDAHO.

TRIBES.	Stock.	Reservation.	Agency.
Bannak	Shoshonean	Lemhi	Lemhi.
Bannak (Boise)	Shoshonean	Fort Hall	Fort Hall.
Bannak (Bruneau)	Shoshonean	Fort Hall	Fort Hall.
Cœur d'Alène	Salishan	Cœur d'Alène	Colville, Washington.
Nez Perce	Shahaptian	Lapwai	Nez Perce.
Sheepeater	Shoshonean	Lemhi	Lemhi.
Shoshone	Shoshonean	Lemhi	Lemhi.
Shoshone	Shoshonean	Fort Hall	Fort Hall.

FORT HALL AGENCY.

The first arrival of Indians at the Fort Hall agency under an agent was on April 15, 1869. The report of the agent, August 30, 1869, gives the following statistics of population: Bannocks, 600; Boise Shoshones, 200; Bruneau Shoshones, 100; Western Shoshones, 200; total, 1,100.

The former or aboriginal home of the Bannocks was in this immediate vicinity, the Boise Shoshones were in the western portion of the state, near Boise city, the Bruneau Shoshones in the southwestern corner of the state, and the Western Shoshones came from the country now northern Utah and northeastern Nevada. There are at present no separate bands of Shoshones on this reservation; all are classed as one tribe. The Bannocks proper are an entirely separate tribe with a different language; but after twenty odd years of intermarriage it is almost impossible to distinguish between them. Nearly all Bannocks can speak the Shoshone tongue, while but few Shoshones can speak the Bannock.—STANTON G. FISHER, United States Indian agent.

LEMHI AGENCY.

The Indians at Lemhi agency are Shoshones, Bannocks, and Sheepeaters, but all are now considered as one tribe. They have ranged in eastern Idaho and western Montana since the white man has had any knowledge of them. The Lemhi valley has always been their headquarters, and they have been on the Lemhi reservation since its establishment in 1872. The Shoshones and Sheepeaters are one tribe. The Bannocks are a separate tribe; but the few on the reservation have married and intermarried with the Shoshones. These Indians are on the increase. The Shoshones, or Snakes, are divided into 4 bands: the Western Shoshones, in northern Nevada, on Duck Valley reservation; the Shoshones on Lemhi reservation, known as Tendoy's band; the Shoshones on Fort Hall reservation, Idaho; the Shoshones at Fort Washakie, Wyoming. These are all one tribe.—EGBERT NASHOLDS, United States Indian agent.

NEZ PERCE AGENCY.

The Nez Perces, since becoming reservation Indians, have always been on the Lapwai reservation. This tribe has no mixture of other tribes in it. The reservation is a part of their old roaming grounds. The Nez Perces occupied this region at the time the reservation extended as far west as Wallawalla, Wash., over 100 miles west of its present boundary line. The reservation is now in the state of Idaho. There are none but Nez Perce Indians on this reservation.

Joseph's band of Nespilems, which is now located on a reservation, the Cœur d'Alène, under charge of Colville agency, Washington, is credited in part as being of the Indians of this reservation. This band is composed of Nez Perce Indians. They were deported to Indian territory at the close of the Nez Perce war in 1877 and located at Ponca agency, and were returned to Idaho and removed to Colville agency in June, 1885.—WARREN D. ROBBINS, United States Indian agent.

CŒUR D'ALÈNE RESERVATION (ATTACHED TO COLVILLE AGENCY, WASHINGTON).

Cœur d'Alène reservation, in northern Idaho, is occupied by the Cœur d'Alène Indians, who have always been in the country about the reservation. They are farmers, entirely self-supporting, wear citizens' dress, and are considered good Indians.

INDIANS IN IDAHO IN 1890.

JOSEPH'S BAND.—Early in the summer of 1877 troubles arose in regard to the occupancy of the Wallowa valley by white settlers, it having been withdrawn in 1875 as a reservation under treaty of 1873, because of the failure of the Indians to permanently occupy it. An Indian belonging to a band of nontreaty Indians under Chief Joseph was killed by some settlers; then the Indians insisted upon the removal of the settlers and the restitution of the

valley to them. Upon the refusal of the government to do this, and after further efforts to compel all the nontreaty Indians to come into the reservation at Lapwai, an outbreak occurred, under the leadership of Joseph, which resulted in a number of pitched battles, with great loss. He was compelled to retreat, the forces under General Howard pursuing him eastwardly across the headwaters of the Snake river and through the Yellowstone national park, where the pursuit was taken up by the forces under General Terry, resulting finally in the capture of Joseph and his band.

On the morning of September 30, 1877, Chief Joseph and his Nez Perces were met and surrounded by Colonel Nelson A. Miles and his command in the valley of Snake creek, northern Montana. On the 4th of October, 1877, they surrendered. The length of this raid, the march of the troops, and the tact displayed by Joseph form one of the most extraordinary chapters in the history of Indian outbreaks. Eighty-seven warriors, 184 squaws, and 147 children surrendered. They were sent under guard to Fort Abraham Lincoln, North Dakota, thence to Fort Leavenworth, and afterward located in the Indian territory, and finally at the Ponca agency, Oakland. In 1885 they returned to Idaho. They were located at Colville agency, where they now reside in peace, and in 1890 numbered 148.

Little, if any, change has taken place in the Indian tribes living within Idaho, except the gathering of them upon reservations.

Cœur d'Alène reservation is under the charge of the Colville agency, Washington.

The country now called Idaho at its discovery by Europeans contained but few Indians except those in the north, the Shahaptin Nez Perces; in the south were a few Shoshones, Bannocks, Snakes, and Utes, all of Shoshonean stock.

FORT HALL AGENCY.

Report of Special Agent H. M. AUSTIN on the Indians of Fort Hall reservation, Fort Hall agency, Oneida county, Idaho, October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Boisé and Brunau Bannak (Panaiti) and Shoshoni.

The unallotted area of this reservation is 864,270 acres, or 1,350.5 square miles. The outboundaries have been surveyed. It was established, altered, or changed by treaty of July 3, 1868 (15 U. S. Stats., p. 673); executive orders June 14, 1867, and July 30, 1869; agreement with Indians made July 18, 1881, and approved by Congress July 3, 1882 (22 U. S. Stats., p. 148); act of Congress February 23, 1889 (25 U. S. Stats., p. 687).

Indian population 1890: 1,493; Bannocks, 514; Shoshones, 979; practically one people by intermarriage.

FORT HALL RESERVATION.

ORIGIN OF THE SHOSHONES.—The tradition among the We-he-nite-to (knife people or tribe), now known as the Shoshones or Snakes (Togoi), is that they originally came from the far east.

The story of the Shoshones coming from the east is evidently true; a party of Shoshones on meeting the Comanches several years ago while in Washington, D. C., were able to converse with them, many of their words being identical, while others were very similar in sound.

ORIGIN OF THE BANNOCKS.—The language of the Bannocks and that of the Piutes are virtually the same. The two tribes intermingle, as formerly what they termed their countries joined. The Piutes claim that the Bannocks are the descendants of a portion of their tribe, who, headed by an ambitious and rebellious chief, a great many years ago left the main tribe and traveled to the northeast and made a home in the mountains, where they gained a living almost exclusively by hunting the buffalo, elk, deer, bighorn, and antelope. Long ago the Bannocks, before they came in possession of horses, were very expert with bow and arrow. One of their modes of killing large game was to secrete themselves by making an excavation in the loose rocks near the mouth of a narrow canyon or some spring where game frequently passed. This excavation would be about 4 feet in diameter and 3 or 4 feet deep, according to the height of the hunter. Around the rim of this little fort would be placed upright willows, or brush of some kind which corresponded with that in the immediate vicinity, so as not to excite the suspicion of the game, whose trail passed within 15 or 20 feet of the wily native's unobservable shelter. With the wind in his favor he had almost a certainty of killing the first animal that passed the fatal spot. In most cases the large game was shot through the entrails, which, while not killing at once, would make the animal so sick that it would lie down before going far, if not disturbed, to die within 24 hours without getting on its feet again. The Indian would find his game by following the tracks. If the Indian can get a close standing shot he may take the chance of making a heart shot, notwithstanding he knows that there is a two-to-one chance that he will strike a rib, which will stop his light flint-point arrow.

The Bannocks are tall and straight, with a lighter complexion than the Shoshones, and are much more warlike and bloodthirsty. Work with them is an everlasting disgrace, and few except the old and broken down among them can be induced to do any kind of manual labor. They are very averse to schools and civilized pursuits. They regard themselves as the salt of the earth, and with them any one who does not speak the language of the Bannock and imitate his ways is ignorant. They are not very brave in war, but heartless and cruel. They have often been known to kill their aged parents after they became a burden.

a The statements giving tribes, areas, and laws for agencies are from the report of the Commissioner of Indian Affairs, 18[illegible] pages 434-445. The population is the result of the census.

(Eugene Autz, photographer, Ketchum.)

FORT HALL AGENCY, IDAHO.

SHOSHONE FARMERS.

SHOSHONES AND BANNOCKS IN CAMP AT DISTRIBUTION OF SUPPLIES, NEAR FORT HALL.

(Kodaks by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

TWO VIEWS OF BANNOCK GHOST AND MESSIAH DANCERS ON RESERVATION NEAR SNAKE RIVER, NOVEMBER, 1890.

Prior to the advent of the white people the Shoshones lived principally upon fish, roots, seeds, and berries. The fish were mostly salmon, taken with spears from the waters of the Salmon river and its tributaries and the Snake river below Salmon falls. The roots gathered consisted of camas and yamps (pah-se-go and ot-se-go). The camas, which is the larger and more plentiful, has a sickening sweet taste and a blackish appearance inside and out. It is liked by Indians, and will fatten hogs, making very fine flavored meats, but it is not palatable to the white man. The yamp is not larger than the common peanut, pointed at each end. When boiled it has very much the taste of the sweet potato, but it is usually eaten raw, after being dried in the sun; it has a pleasant taste. Haws, chokecherries, wild sunflower seeds, and seeds from different grasses and weeds, as well as grasshoppers and a large species of the cricket, when plentiful, also formed a part of their diet. All descriptions of food were ground together between stones. Sometimes they laid the mixture on hot rocks and at other times it was boiled in willow baskets, which were thoroughly covered inside and out with pine pitch and clay. The boiling was accomplished by placing hot stones (held by bent willows) in the willow vessel.

All manual labor was performed by the female members of the family; the men speared the fish and did the hunting. In taking fish a long slender pole was used, at the end of which was attached a bone about 3 inches long, fastened in the center by a string or thong, and so arranged that in spearing the fish the bone head would turn crosswise in the fish. This was done by holding the bone head in place by means of a loop passed around the upper end of the bone and pole. In penetrating the salmon the loop was driven off from the bone, which, owing to its slanting shape, caused the head to turn crosswise either in the fish or on the opposite side of it. In either case there was no chance of escape. Since the white people came among them they use iron or steel in place of the bone head.

The Shoshones, before they became greatly mixed by intermarriage with the Bannocks, were a low, heavy built race, with small hands and feet, but with very large chests and shoulders. They formerly dressed in furs and skins sewed together with sinews or thread spun by hand from wild hemp (smartweed). A warm and durable blanket was worn, mostly by old women and children, which was made from the fur of rabbits, used as filling, with the handspun wild hemp for warp.

At Fort Bridger, Utah, on July 3, 1868, there was a treaty entered into between the United States and the Shoshone (eastern band) and Bannock tribes, in which they were promised a reservation which was to embrace a reasonable portion of the Port Neuf valley and Kansas prairie, but the facts are that the Indians understood that they were to have the Port Neuf country and Camas prairie. There is not and never has been any place in this section known as Kansas prairie. It is quite evident that those representing the government at this treaty were not familiar with the geographical lay of the country, and supposed that the two sections mentioned were adjacent, when in fact they are separated by more than 100 miles. Be this as it may, this little misunderstanding or blunder was a bone of contention on the part of the Indians who visited Camas prairie about the 1st of June each year, remaining there for a month or more, during which time the squaws gathered and dried a supply of roots for winter use, while the men gambled, raced horses, and traded with the Umatillas, Nez Perces, Piutes, Sheepeaters, and other tribes and bands of Indians that were wont to meet there each season for the same purpose.

As the country became more thickly settled by white people the prairie proved not only an excellent field for stock grazing, but also a fine place for hogs, which would thrive and fatten on the roots that from time immemorial had formed a good part of the Indian's winter food. Bad blood sprang up between the stock and hog men and the Indians, which culminated, in the summer of 1878, in the massacre of the white settlers, the Indians regarding them as intruders. The question of ownership then received an arbitrary settlement by the government in favor of the white people. The soil is now the home of thousands of farmers. The Camas stick has been superseded by the self-binder. This appears to the Indians as a great injustice.

The loss of their root harvest in the west was no greater privation to them than the loss of their meat harvest in the northeast, for after returning from their fields they, at least the Bannocks, only remained long enough at the agency to draw their annuity goods and rest their horses a little; they then went to what they termed the buffalo country along the Yellowstone and Musselshell rivers in Montana, where the buffalo and other large game were found in abundance. They returned in the spring to their reservation with every extra horse loaded down with buffalo robes and dried meat.

Probably one-third of the Indians on this reservation are mixed bloods between Bannocks and Shoshones, and in classifying them the question as to their parents' blood is settled by noting with which band they associate. If they wear plenty of beads, brass trinkets, feathers, and gaudy blankets, and positively refuse to work, they are put down as Bannocks; but if, on the other hand, they take kindly to labor and try to dress and live like the white people they go on the records as Shoshones. On this reservation the latter outnumber the former almost 2 to 1.

These Indians are controlled to a great extent by the medicine men. They use the sweat house to some extent, and it is no doubt beneficial in certain cases. The place selected to build the sweat house is close to some stream or pond of water. It can be constructed in a few minutes, by simply bending a few willows in a half circle, inserting both ends in the ground and covering them with blankets or robes. It is made just high enough to admit its occupant in a sitting position. Water poured on hot stones produces steam and soon starts the perspiration from the bather. After a thorough sweating the bather comes forth naked, and plunges into the cold water. The result

is not always satisfactory. In cases of flesh wounds or painful swellings they sometimes apply poultices made from pulverized roots or leaves of different weeds or herbs, but they rarely give medicine internally. Of late years they consult the agency physician in cases of broken bones, but their call on him for other ailments is usually for the purpose of getting an order for a little rice, sugar, or coffee.

The agency doctor labors under many disadvantages. For instance, he may visit a person in his lodge or shanty, sometimes 10 or more miles from the agency headquarters. He finds his patient lying on the ground, with scarcely any bedding, and with no interpreter at hand it is impossible for them to understand each other. There being no glass or spoon about the place, he may be obliged to give the sick person his doses from an old oyster or tomato can. He can only tell him how often to take the medicine by motions, and points at the relative place of the sun for the time when the dose should be taken. This is but one of the many deplorable predicaments incident to the physician's duties at the agency. The first thing that an enlightened man would suggest would be a hospital near the agency, but this would be an expensive luxury, from the fact that it would require a new hospital quite often. The first death in it would terminate its use as a hospital, for nothing could persuade another Indian to enter it; it would be bad medicine for him to do so. When a death occurs in a lodge or shanty it is promptly burned along with its contents. There are but few exceptions to this rule, even with the most enlightened Indians. An agency gristmill that cost the government several thousand dollars was burned by the Indians some years ago the first night after an Indian boy had been crushed to death in its machinery.

Among the Indians nothing is accounted for by natural causes, and their superstitions are carefully guarded and increased by the medicine men, who are credited with supernatural power. One great belief with them is a coming resurrection of all the dead Indians. Every few years this belief is revived. It is always to take place in the spring or early summer. This past summer was the latest period fixed for this great event. The doctrine is not confined to this reservation alone, but is almost universally believed by all the tribes west of the Rocky mountains.

Free riding on the railroads, a custom of general application, gives the medicine men the advantage of visiting the different reservations. This agency was visited quite recently by representatives from no less than 8 or 9 reservations, some from as far east as the Pine Ridge agency, Dakota, all on the same errand, looking for the messiah. As previously stated, a medicine man may not claim the power to heal the sick. His power may consist in bringing the dead to life, causing the grass to grow in the spring, making high waters just when the snow is melting in the mountains, or making medicine that will bring good luck to himself or friends in stealing horses. Not one of their medicine men has ever favored schools or civilization.

The Bannock and Shoshone Indians' belief in the future life is simply that the braves, those who have taken scalps from an enemy or are successful horse thieves, will go to a land ruled by a big Indian god who will be most gorgeously decorated with beautiful feathers and wear the full robes of a great chief, and, riding a very fast horse, will lead them all in the buffalo chase. Game and fish of all kinds will be in abundance and easily captured. The quiet, honest fellows may possibly be admitted, but will not be allowed to take part in any of the royal sports. They believe they will have their horses in heaven, and usually a horse is killed at the grave for immediate use in the other world. Formerly their squaws shared the same fate.

This reservation was established 21 years ago. Two years later it was assigned to the charge of the Catholics. During the year following the arrival of the Catholics the agency was visited quite often by a French Catholic priest, who christened a great many of the young children and tried to teach the older ones religion and its duties, all of which has long since been forgotten. Since that time there have been occasional sermons preached and interpreted to them by ministers of the several creeds, but they do not take to the white man's doctrine very readily.

The Fort Hall reservation embraces 864,270(*a*) acres of land: one-tenth is wild hay land, two-tenths rocky, mountainous land, upon which grows considerable scrubby pine as well as cedar. The land designated farming land requires irrigation, and nothing can grow without it except wild hay on the low bottom lands along Snake river.

As the land is close to an extensive mining region, crops of all kinds bring a better price than they do in the middle or eastern states.

Gold dust is known to exist in paying quantities on the southwest portion of the reservation along the banks of Snake river. It is known as Snake river "fine dust". Much of the mining ground close to the reservation line has been worked with rockers, using copper plates and quicksilver, the miners making from $2 to $10 per day.

This is a good stock country, and cattle killed for the Indians from the range are nearly as fat as stall-fed cattle. The greatest revenue of these Indians is from the sale of hay. They have this season, with their own teams and machines, put up at least 2,500 tons, which is being sold to stock men at $5 per ton in the stack. The Indians who raise stock sometimes reserve a little hay for their own use, but usually sell it all and then take the chances for their own stock. The result last winter was that they lost at least 20 per cent of their ponies and cattle.

a Report of the Commissioner of Indian Affairs, 1890, page 436.

(Kodak by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

BANNOCK AND SHOSHONE INDIANS AT GHOST OR MESSIAH DANCE, NOVEMBER, 1890.

About 2 years ago the government gave these Indians some 200 head of cattle. All of the Bannocks and some of the Shoshones killed and ate theirs the first winter. Some 40 or 50 head were saved by the most enterprising Indians, and from their natural increase they have now about 400 head. They have altogether about 3,000 head of horses, which are mostly small, weighing from 600 to 900 pounds each.

About one-fourth of the Indians on this reservation are prosperous. Unassisted they have built quite comfortable log cabins, stables, corrals, and fences. They dress like white men, and try to imitate their ways, and send their children to school. They are strictly honest, and always get credit at the trader's store. There is another class, say about one-fourth, that do moderately well. They have not quite force or energy enough to make a success of life. They mean to be honest, but will buy on credit with little prospect of money with which to pay their debts, but when they fail to pay their debts it does not worry them much. They seem whimsical and improvident to a white man. Another one-fourth are what may be termed worthless. They hang around the towns and beg what they eat, while their women do some scrubbing and washing for the whites, and some of the older men saw wood and do chores for cold bits when they are hungry, and wear cast-off clothes. They beg all they can from the agent and never look a day ahead, except to be always on hand on issue days, ready to catch up all the entrails, heads, feet, and offal from the slaughtered beeves. The other and last one-fourth are gamblers and thieves. They will not work. They are mostly young bloods from 16 to 30 years of age, Bannock dudes in dress, and are shrewd gamblers in their way, ever ready to steal a horse or anything else of value, and are ready to kill a white man if they think they will not be detected. They believe it elevating to get drunk occasionally, and claim to be warriors and threaten to go on the warpath when pressed by hunger. They will go from one lodge to another begging or demanding food until some old woman, either through fear or kindheartedness, will feed them. They are constantly running after young girls or some other man's squaw. They land in the agency jail quite often, and are ready to repeat their lawlessness again as soon as they are at liberty.

It is impossible to state with any degree of accuracy whether they are increasing or decreasing in number. The present agent, who has lived a great portion of his life at or near this agency, is of opinion that during the 21 years past there has been a slight increase among the Shoshones, more particularly with the farming class. He believes that the Bannocks, the wild classes, are on the decrease, which is due to the fact that, being very loose in their morals, they have contracted more venereal disease than the Shoshones, or farmers, and hereditary syphilis in many cases is killing off their children.

There are quite a number of young men and women who attended school here 10 or 15 years ago. What little they learned then has been forgotten, and some of them are now found among the most degraded and worthless. Girls that were taught to read and write fairly well are now around each with a papoose on her back, and it is doubtful whether they have looked inside a book or written a line since leaving school. In some particulars the Indian children are as quick to learn as white children. Writing and geography has the greatest attraction for them. They also learn music very readily, but not mathematics.

The Indians of this agency had placed to their credit last July $6,000, which was the second installment of money under the treaty entered into with the United States in 1880 (ratified in 1888) by which they relinquished their right to some 350,000 acres of the southern portion of their reservation. This treaty gives them $6,000 a year for 20 years. They also made a treaty in 1887 granting for the Pocatello town site some 3 sections of land.

The Fort Hall reservation is in fine condition.

LEMHI AGENCY.

Report of Special Agent H. M. AUSTIN on the Indians of Lemhi reservation, Lemhi agency, Lemhi county, Idaho, October, 1890.
Names of Indian tribes or parts of tribes occupying said reservation: (a) Bannak (Panaiti) Sheepeater, and Shoshoni.
The unallotted area of this reservation is 64,000 acres, or 100 square miles. The outboundaries have been surveyed. It was established, altered, or changed by unratified treaty of September 24, 1868, and executive order, February 12, 1875.
Indian population 1890: 432; Bannocks, 75; Shoshones, 249; Sheepeaters, 108.

LEMHI RESERVATION.

The Indians at this reservation are the same, with the same history, customs, and habits, as are to be found at Fort Hall among the Shoshones and Bannocks. They have intermarried and associated together so long that they are virtually one tribe.

The school at this agency has only been running some 7 or 8 months. The children learn quite readily. Most of the pupils can read, write, spell, add, subtract, and a few can multiply.

The minds of the Indian children here can be cultivated and developed readily. Many of them are fluent talkers, can make themselves well understood, and have a very good knowledge of things in general. There are some that want to go along in their old ways. As at Fort Hall, some of the heads of families are very much opposed to sending their children to school. They say they do not want them to learn the ways of the white men. They think their ways the best. In the school some learn to sing ballads, and most of the children can sing sacred

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

tunes. Both old and young possess in a marked degree the faculty of imitation. Their deity is the Great Spirit, or their Great Father, as they term it. They have faith in future punishment and a happy hunting ground. They believe that bad Indians in their travels from this land to the happy hunting ground have to climb steep, rugged mountains, over sharp gravel and rocks that tear and cut their feet, cross deep, wide rivers difficult to get over, also swamps and marshes. On this journey they do not find any food to eat, and nearly starve. Finally they see the promised land, but after they come in sight of it it takes them days to reach it. So after serious trials and tribulations they get to the happy hunting ground and become part of God's chosen people. On the other hand, when the good Indian dies, when the spirit leaves the body, he immediately mounts a fine horse, takes his gun and ammunition, and travels through a beautiful country with an abundance of game of all kinds on either side of the trail. His journey is one of pleasure. The happy hunting ground is a beautiful place or country where the buffalo, elk, deer, and antelope are so plentiful and tame that the Indian can sit in his lodge, raise the flap, and shoot such game as he wants. His squaw will then bring it in.

These Indians are reasonably healthy. The males compare in size with the white man. They are generally straight and erect, their height ranging from 5 feet 8 to 6 feet 2 inches. They weigh from 140 to 200 pounds, and are well developed. They are never known to be bald. Their hair is thick, black, and straight. Their teeth are perfect, and they rarely have the toothache. They have keen black eyes, and the sight is not impaired until they are very old, although they have eye troubles on account of syphilitic poison in the system, which has caused a few to become nearly blind. In build the females are rather short and heavy, nature having provided them with great strength and endurance. They have to perform all the manual labor and drudgery about the camp. The male is too dignified to turn his hand to anything like work, therefore the squaw is generally the most healthy and hardy. They do not bear many children; generally 3 to 4 are born to them from 2.5 to 3 years apart. The children are always lashed on the squaw's back until they are old enough to walk, and are usually healthy, except when there is an epidemic among them, such as scarlet fever, whooping cough, and measles, which are generally fatal.

The household management of these Indians is slovenly, one might say filthy. Most of them live in lodges made of skins or cloth. They often bake their bread in the coals or ashes, and when in a hurry for their meat they throw a piece on the coals, let it cook a little, and eat it. They have no regular meals, but eat when hungry. There are a few exceptions to the living in lodges. Some of the Indians on this reservation reside in small houses that they have built with the assistance of the agency carpenter, there being 13 of these with a family in each. They live in them in winter, but when summer comes they move into the lodge, as they say the lodge is much cooler. As fast as the Indians build houses the government furnishes them with cooking stoves, which they use. The houses are built of pine logs that they get from the mountains, and are quite comfortable. If one of a family dies in the house they leave the place, and either burn the house or tear it down and move it to another place and rebuild it. When an Indian died the custom, until the agent put a stop to it, was to burn the lodge and its contents and kill horses over the grave. They would do it yet if not watched by the agent. It is very hard to get them to abandon these superstitions.

The male costume is a shirt, breechcloth, leggings, and a blanket of fancy colors. Their heads are decorated with feathers, and they wear strings of beads and shells around their necks. The hair is generally braided on the sides of the head, with the back hair hanging down the back and over the shoulders. They paint their faces different colors and with great care, so as to make them look as hideous as possible. Most of them are good horsemen, and look well when mounted. Many of them are rather good looking; some are of a jolly disposition, and others look sullen or grim. Nearly every one has his glass to use in making his toilet. The females or squaws, to some extent, wear dresses of calico, using from 4 to 5 yards in a dress. They also wear leggings and moccasins, with a shawl or blanket. They wear their hair long. A few of them part and braid the hair, but the majority wear it loose, hanging down over their faces and backs. The squaws do not wear as much jewelry as the men. They are not very bold, rather modest or timid, and speak in very low tones.

Their progress in civilization has been slow, but of late years their advancement has been encouraging. There are about 40 little farms on this reservation, and some are worked with quite good results. Some are engaged in raising stock, horses principally, and others still stick to their fishing and hunting. Some begin to see the advantages of education and industrial training. They see that what little grain they raise is quite a help to them, and find a ready market for all they can raise. They are apt, and soon learn how to hold the plow, to cradle grain, and to mow grass with the scythe. They take care of hay and straw and other farm products. There are quite a number of the farmers wearing citizens' clothes, which change their appearance very much; but when they want to dress up they put on the blanket and paint.

The male Indian when about his camp is lazy and indolent, as the squaw does all the camp work. He does the hunting; but since the government is teaching these Indians to farm they are becoming more industrious. Quite a number on this reservation have abandoned their Indian habits to a great extent and only take a fall hunt. The rest of the time they work on their little farms, cultivating the land, building fences, sheds, and houses, and doing general farm work. Those who are engaged in farming pursuits are the older men. The young men like to ride fast horses, run horse races, gamble, and do anything but work.

(W. H. Jackson, photographer.)

LEMHI AGENCY, IDAHO.

SHEEPEATER BANNOCK INDIAN FAMILY IN SUMMER TEPEE.

The squaw has all kinds of work to do. She cooks, makes clothes, moccasins, gloves, packs the horses, takes down the lodge when they move and puts it up when they camp, and gathers the wood for fires. She tans the skins, such as deer, antelope, elk, moose, bear, and beaver. This is all done by hand with soap and the brains of the animals. They all like to dance, old and young, male and female. The war, sun, and scalp dances are strictly prohibited by the government, and all dancing is fast being broken up by the agents; still some simple, innocent dances are permitted. In these dances they usually build two great fires, then join hands, form a circle, a hundred together, and swing, chant, and dance around the fire until all are tired out.

These Indians as a rule are inveterate gamblers. They will gamble away their money, their property, and their clothes, almost to the last shirt. Their wealth consists chiefly of horses. The tribe owns about 3,000, which are valued at about $15 per head. They have but few cattle. The fishermen and hunters own horses, guns, fishing tackle, and lodges. The farmers own farms and farming implements. The implements, clothing, bedding, and a greater portion of their subsistence is furnished by the government. Most of them always have a little money, and some work for white men for wages. The police get their salary from the government. Some haul the government supplies from the railroad station, 70 miles distant, for which the government pays them; others make money by selling furs and skins of different kinds.

They are surely decreasing in numbers. They now number 432; a few years ago they numbered from 700 to 800.

The reservation is located in Lemhi county, Idaho, about the middle of the Lemhi valley, which is 10 miles wide and about 21 miles long. It is a fair grazing country, and has about 5,000 acres of tillable land, with an abundance of good water for all purposes. The water courses run near the farming lands, and with ditches could be utilized for the irrigation of all the valley lands. All the land is arid, and irrigation is necessary for the production of crops.

There is a quartz mine on the reservation, but its extent has not been determined, as the government does not allow any prospecting. It also has an abundance of timber of fir, pine, spruce, and mountain cedar on the mountain slopes and sides. The indigenous grasses get moisture from the melting snow in the spring. There is occasionally a little rain in the spring, but after the 1st of June it is continually dry until snow falls again in the autumn.

The Lemhi agency is located about 1 mile from the south line of the reservation, midway from the ends. It is beautifully situated on Hayden creek, a tributary of the Lemhi river, which makes its confluence about one-third of a mile from the agency.

The agency buildings are as follows: the office, the agent's and physician's houses, the girls' dormitory, the day school, and a barn and ice house. They are all frame buildings. The carpenter shop, blacksmith shop, storehouse, laundry, clerk's house, and boarding-school buildings are built of logs. The implement building is of slabs. The value of these buildings is about $6,000, although they cost much more.

In the past the buildings were in a bad condition, but the present agent has repaired and repainted them, so they look clean and are comfortable. Hayden creek flows within a few steps of the agency building and affords an abundance of clear, pure, cool water for the school, the agency, and for other purposes.

As stated before, these Indians are a mixed tribe (it is impossible to separate them), consisting of Shoshones, Bannocks, and Sheepeaters, and have married and intermarried for generations. Their head chief is Tendoy, who has always been friendly toward the whites. He is 56 years of age, has great influence over his tribe, and is a full-blooded Shoshone.

NEZ PERCE AGENCY.

Report of Special Agent HENRY HETH on the Indians of Lapwai reservation, Nez Perce agency, Idaho county, Idaho, October, 1890.
Name of Indian tribe occupying said reservation: (a) Nez Perce.
The unallotted area of this reservation is 746,651 acres, or 1,167 square miles. The outboundaries have been surveyed and some land subdivided.
It was established by treaty of June 9, 1863, 14 U. S. Stats., p. 647.
Indian population 1890: 1,715.

LAPWAI RESERVATION.

The Nez Perce agency is located at the mouth of Lapwai creek where it empties into the Clearwater, 10 miles from Luonton. Further on the Clearwater empties into Snake river.

The census of these Indians shows a population of 1,715.

Most of the Nez Perces belong to the Presbyterian church, and, owing measurably to the efforts of two pious missionaries, they have made considerable progress in religion. There are said to be about 100 Catholics among the Nez Perces. There are 4 churches on this reservation, 3 Presbyterian and 1 Catholic, and the Indians are very attentive to their church duties. These Indians are self-sustaining; still, issues of agricultural implements and wagons to a limited number are annually made by the government. They subsist by farming and raising cattle.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Their lands are now being allotted to them. The reservation contains 746,651 acres. The number of acres under cultivation is estimated to be 6,000; under fence, estimated, 10,000. The fences are indifferently constructed. Some of the Nez Perces are good farmers, and several own large herds of cattle and horses. The intruding whites hold as many cattle on this reservation as the Indians, and possibly a larger number. The grass is all eaten off by the cattle of the whites by winter, the Indians losing much of their stock by starvation. The only remedy for this state of affairs is to station a detachment of United States cavalry on the reservation in the early spring drive off the cattle of the whites, and should they permit them to return or bring them back, impound the cattle and make the offenders pay a fine.

The present value of the government buildings is estimated at $24,000, which includes the estimated value of 2 mills, one a steam gristmill and the other a grist and saw mill; also a school and boarding house, which probably cost $10,000. Two-thirds of the Nez Perces live in houses and one-third in tepees. Their houses are generally indifferent and not clean. About two-thirds dress as whites, the rest partly like the whites. The morals of the christian Nez Perces are tolerably good, of the pagan Nez Perces bad.

A court of Indian judges settles their disputes and punishes offenses. In common with all Indians, they are much addicted to gambling, and there is more or less drunkenness among them.

There are 6 white employés at this agency, at a cost of $5,680, and 8 Indian employés, at $1,980, making a total cost to the government of $7,660 per annum for salaries and compensation. This does not include the cost of maintaining the Indian industrial and training school, a bonded school, located 4 miles from the agency.

NEZ PERCE SCHOOL AT FORT LAPWAI.—This school is located at old Fort Lapwai, which was abandoned by the military and turned over to the Indian department for school purposes. It is a government industrial and training school. In its management it is separated entirely from the agency. The average attendance during the fiscal year ended June 30, 1890, was 99; males 56, females 43. There are 10 buildings, with a capacity for 150 children. Six hundred and forty acres of the old military reservation are now a part of the school grounds. There are 87 acres of this under cultivation. The school is well supplied with vegetables from the school garden, cultivated by the boys under the direction of the industrial teacher. The usual diet of the children is beef and vegetables. There were 3 deaths among the pupils during the past year. The locality is considered very healthy, and the small death rate would indicate it. This school October 18, 1890, had only 35 pupils. The Indians were still in the mountains hunting and collecting berries and roots. When the snow falls they are driven to their homes, and then the children are sent to school. Carpenter, blacksmith, and shoemaker shops are to be built. The boys will be taught these trades and farm work. The girls are now taught sewing, washing, cooking, and general housework, in addition to a fairly good English education.

COLVILLE AGENCY. (a)

Report of Special Agent HENRY HETH on the Indians of Cœur d'Alène reservation, Kootenai county, Idaho (under jurisdiction of Colville agency, Washington), October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (b) Cœur d'Alène, Kutenay, Pend d'Oreille, and Spokane.

The unallotted area of this reservation is 598,500 acres, or 935 square miles. The outboundaries have been surveyed and some land subdivided. It was established, altered, or changed by executive orders, June 14, 1867, and November 8, 1873.

Indian population 1890: 422.

CŒUR D'ALÈNE RESERVATION.

The Cœur d'Alène reservation is in Idaho, and consists of 598,500 acres. The agency is at Colville, Washington. The number of Indians by the special census just taken is 422, males 206, females 216; number of children of school age, 54; number of mixed bloods, 39. Number of white employés, 2; salaries amounting to $2,100. No Indians employed. Deaths during the year, 28; births, 29. Their religion is Catholic. They have one church on the reservation. These Indians generally attend church, and are self-sustaining; the only issues made by the government are garden seeds. They nearly all live in frame houses, which are painted and tolerably well furnished, and generally they dress like the whites. The number of acres under cultivation is 7,500; under fence, 20,000. Number who can speak English, 39. The morals of these Indians are fairly good.

PRODUCTS FOR 1890.

Wheat	bushels	7,000	Melons	number	2,000
Oats	do	70,000	Pumpkins	do	300
Corn	do	100	Hay	tons	1,400
Potatoes	do	1,000	Horses	number	1,200
Turnips	do	500	Mules	do	2
Onions	do	100	Cattle	do	400
Beans	do	10	Swine	do	400
Other vegetables	do	10	Fowls	do	500

a Colville agency, in Washington, is mentioned here, as the Cœur d'Alène reservation, Idaho, is attached to it.

b The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

(C. M. Bell, photographer, Washington, D. C.)

1889.

IDAHO.

TOMASKET, NEZ PERCE CHIEF.

CŒUR D'ALÈNE SCHOOL.—This school is situated on the Cœur d'Alène reservation, 8 miles from the town of Farmington, and on the railroad from Spokane Falls to Huntington. It is under the auspices of the Catholic church, and is a contract school. The buildings were erected at the expense of the Catholic church. Their cost, including stables and outhouses, was $30,000, which is about the present value. The capacity of the school is 225, with separate apartments for the boys and girls. The pupils are from the Cœur d'Alène, Nez Perce, and Umatilla reservations. The trades taught the boys are shoemaking and carpentering. There are 640 acres of fertile land belonging to the school, and all necessary supplies are raised in the greatest abundance. Ten thousand bushels of grain, 2,000 bushels of potatoes, and all the vegetables used by the pupils were raised during the past year. The diet of the pupils is meat three times a day, except Fridays, and all the vegetables, milk, and fruit they want. All the boys are taught to labor on the farm and in the garden. The girls are taught sewing, washing, cooking, and general housework. The school was not full October 21, but the children were coming in. Order, neatness, and care prevail. The average number of children attending the school during the fiscal year ended June 30, 1890, was about 85.

ILLINOIS.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	98
Indian in prison not otherwise enumerated	1
Indians self-supporting and taxed (counted in the general census)	97

The self-supporting Indians of Illinois number 97, 46 males and 51 females, and are distributed as follows: in Cook county, 20; other counties, 11 or less in each, 77.

INDIANA.

The civilized (self-supporting) Indians of Indiana, counted in the general census, number 343, 163 males and 180 females, and are distributed as follows: Allen county, 26; Grant county, 48; Miami county, 97; Wabash county, 94; other counties, 10 or less in each, 78.

Of the people counted as Indians there are probably more descendants of the Miamis than of any other tribe.

There is a school for Indians at Wabash with an average attendance of about 75, and a school at Rensselaer with an average attendance of about 40.

INDIAN TERRITORY.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	51,279
Indians on reservations—Quapaw agency	1,224
Indians of The Five Civilized Tribes	50,055

No part of the population of Indian territory was counted in the general census.

The total population of the territory, Indians and persons of other races with them, all of whom were enumerated in the special Indian census, is as follows:

DIVISIONS.	Total.	Male.	Female.
Total	180,182	96,586	83,596
Quapaw agency	1,281	631	650
The Five Civilized Tribes	178,097	95,373	82,724
Military reservations (partly estimated)	804	582	222

Indian territory has no territorial organization under the laws of the United States.

It was not embraced in the plan of the general census as a part of the constitutional population, but its population was taken by a special census primarily organized to obtain the enumeration of Indians. It was found that those of other races have gone into the territory till they greatly outnumber the Indians.

There are now 2 white men to each Indian in the territory. These can obtain no land by purchase. They are mere campers, intruders, or licensed locators for a limited term, and their number increases each year.

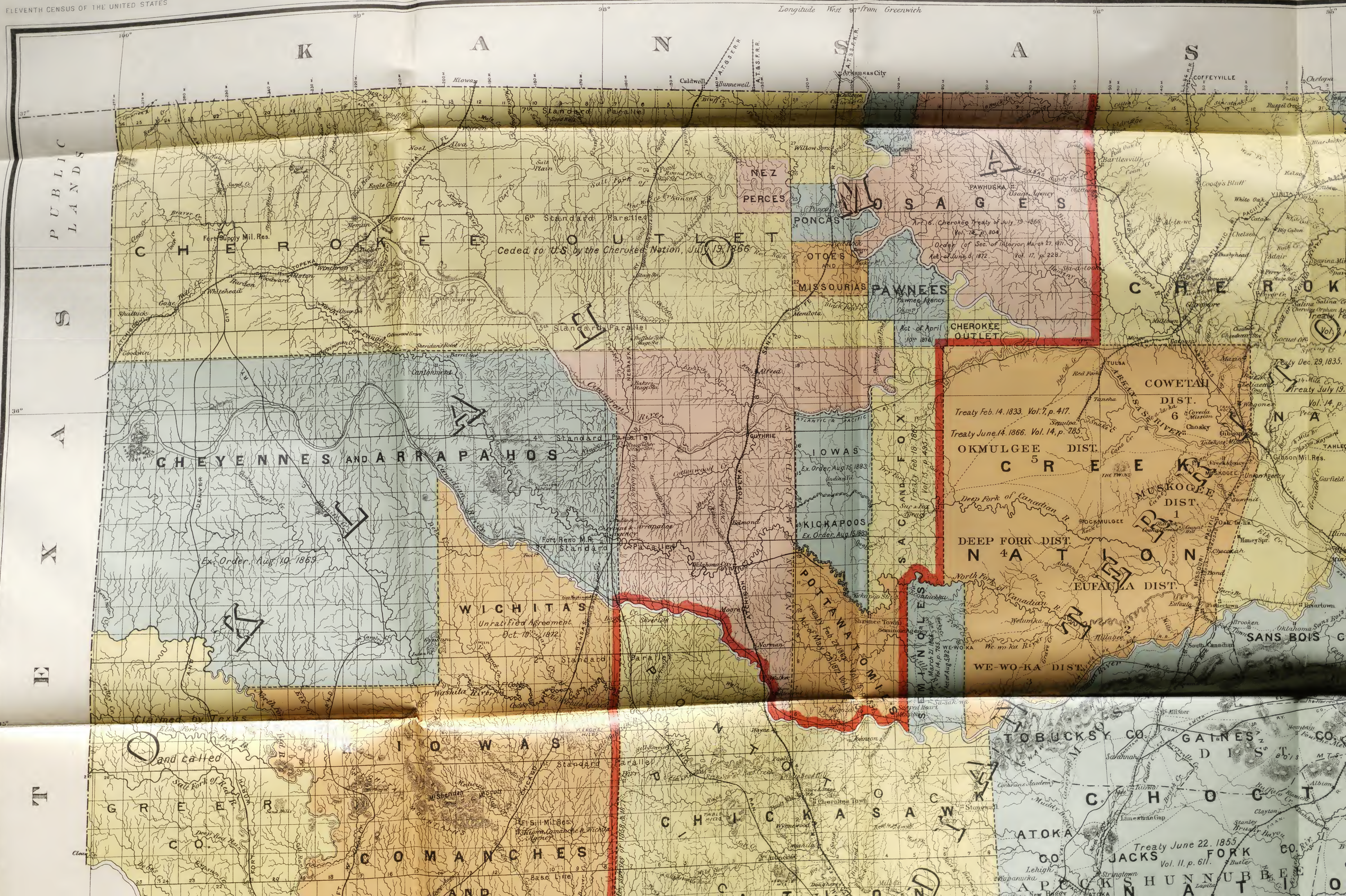
The social, moral, and vital conditions of Indian territory are the least known of those in any portion of the United States. Surrounded by states whose intelligence and cultivation are notable, it is almost an unknown land.

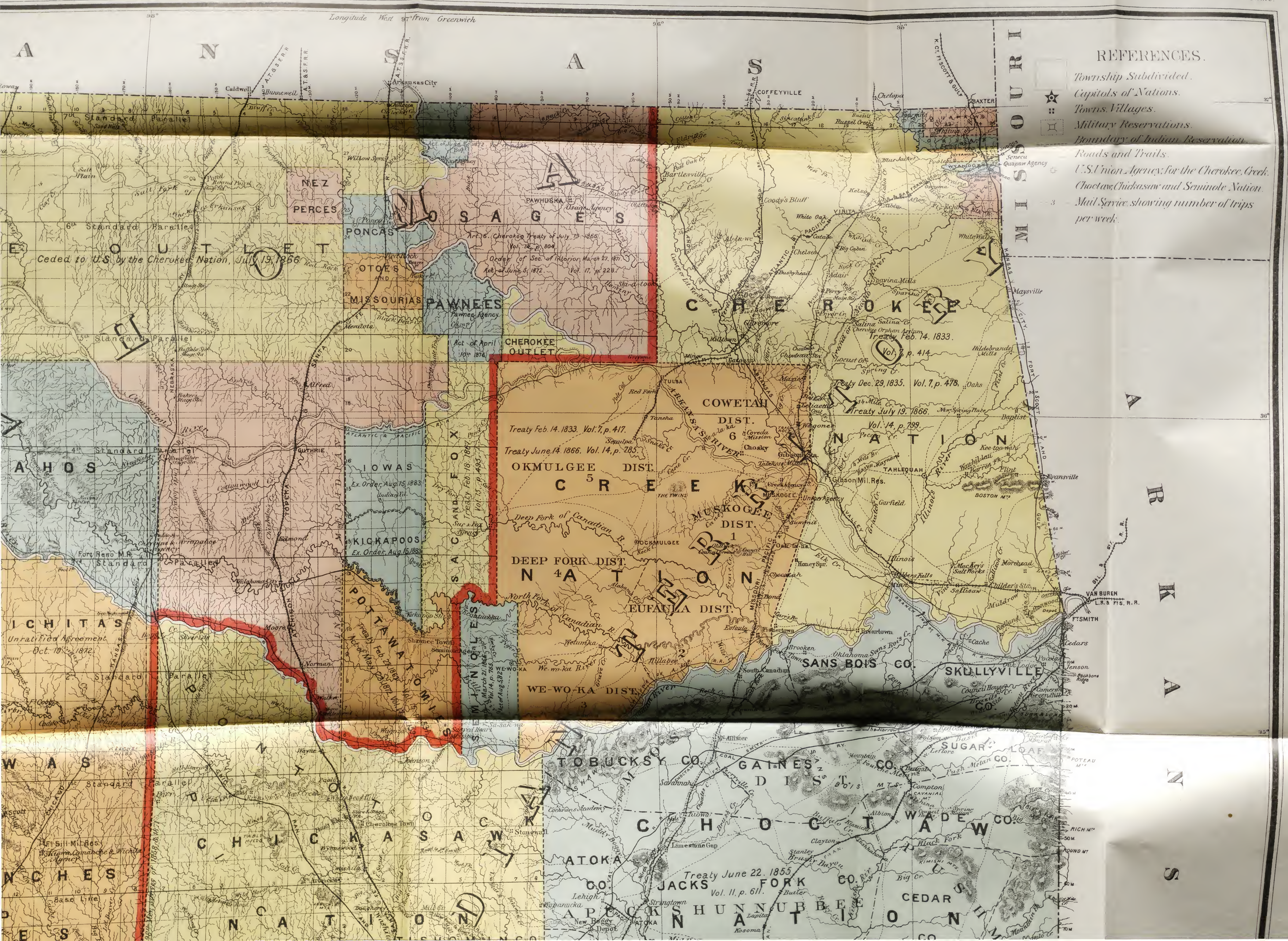
The following table gives further details as to population. In the column "Other persons with Indians" are included whites, colored, and a few Chinese, for details of which see the titles The Five Civilized Tribes and Quapaw agency. The 804 (partly estimated) on military reservations include soldiers and others, but it was impracticable to discriminate white and colored.

POPULATION OF INDIAN TERRITORY, BY RESERVATIONS, AND BY RACE AND SEX: 1890.

RESERVATIONS.	AGGREGATE.			INDIANS.			OTHER PERSONS WITH INDIANS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
The Territory	180,182	96,586	83,596	51,279	26,967	24,312	128,903	69,619	59,284
The Five Civilized Tribes	178,097	95,373	82,724	50,055	26,370	23,685	128,042	69,003	59,039
Quapaw agency	1,281	631	650	1,224	597	627	57	34	23
Military reservations (a)	804	582	222	.....	.....	.....	804	582	222
Fort Gibson	167	121	46	.....	.....	.....	167	121	46
Fort Supply	637	461	176	.....	.....	.....	637	461	176

a Partly estimated.


Longitude West 97° from Greenwich
KANSAS
TEXAS
PUBLIC LANDS
CHEROKEE OUTLET
Ceded to U.S. by the Cherokee Nation, July 19, 1866
NEZ PERCES
PONCAS
OSAGES
OTOES AND MISSOURIAS
PAWNEES
CHEROKEE OUTLET
CHEROKEE NATION
COWETAH DIST. 6
OKMULGEE DIST. 5
MUSKOGEE DIST. 1
DEEP FORK DIST. 4
EUFAULA DIST. 2
WE-WO-KA DIST. 3
SANS BOIS C
CHEYENNES AND ARRAPAHOS
WICHITAS
Unratified Agreement Oct. 19, 1872
IOWAS
KICKAPOOS
POTTAWATOMIES
SAC AND FOX
SEMINOLES
CHICKASAW
COMANCHES
GREER CO.
TOBUCKSY CO.
GAINES CO.
CHOCT
ATOKA CO.
JACKS FORK CO.
Treaty Feb. 14, 1833. Vol. 7, p. 417.
Treaty June 14, 1866. Vol. 14, p. 785.
Treaty Dec. 29, 1835.
Treaty July 19
Treaty June 22, 1855. Vol. 11, p. 611.
Ex. Order, Aug. 10, 1869.
Fort Supply Mil. Res.
Fort Reno M.R.
Claimed by Texas
and called
7th Standard Parallel
6th Standard Parallel
5th Standard Parallel
4th Standard Parallel
3rd Standard Parallel
2nd Standard Parallel
1st Standard Parallel
Base Line
Arkansas City
Caldwell
Wichita
Guthrie
Muskogee
Tahlequah
Fort Gibson Mil. Res.
Fort Sill Mil. Res.
Kiowa, Comanche & Wichita Agency
Cantonment
Fort Gibson
Eufaula
Checotah
Wagoner
Vinita
Chelsea
Bartlesville
Coffeyville
Chetopa
Russell Creek
Deep Fork of Canadian R.
North Fork of Canadian R.
Canadian R.
Washita River
Red River
Arkansas River
Salt Fork of Arkansas
Cimarron R.
Neosho R.
Verdigris R.
Grand R.
Poteau R.
Kiamichi R.
Canadian R.
Santa Fe
A.T. & S.F. R.R.
Atlantic & Pacific
Missouri Pacific
Kansas Pacific
Denver
Topeka
Atchison
Nebraska
Indian Meridian
Ex. Order, Aug. 15, 1883.
Ex. Order, Aug. 15, 1883.
Act of April 10th 1876.
Act of June 5, 1872. Vol. 17, p. 228.
Order of Sec. of Interior March 27, 1871.
Art. 6. Cherokee Treaty of July 19, 1866. Vol. 14, p. 804.
Act of Feb. 18, 1867. Vol. 15, p. 495.
Act of March 21, 1866. Vol. 14, p. 765.
Act of Aug. 3, 1872. Vol. 17, p. 282.
Act of May 23, 1872. Vol. 17, p. 159.
Act of Feb. 27, 1867. Vol. 15, p. 531.


REFERENCES.
Township Subdivided.
Capitols of Nations.
Towns, Villages.
Military Reservations.
Boundary of Indian Reservation.
Roads and Trails.
U.S. Union Agency, for the Cherokee, Creek, Choctaw, Chickasaw and Seminole Nation.
Mail Service, showing number of trips per week.
Longitude West 97° from Greenwich
KANSAS
MISSOURI
ARKANSAS
NEZ PERCES
PONCAS
OSAGES
PAWHUSKA
OTOES AND MISSOURIAS
PAWNEES
Act of April 10th 1876
CHEROKEE OUTLET
Ceded to U.S. by the Cherokee Nation, July 19, 1866
CHEROKEE NATION
Treaty Feb. 14. 1833. Vol. 7, p. 414.
Treaty Dec. 29, 1835. Vol. 7, p. 478.
Treaty July 19. 1866. Vol. 14, p. 799.
COWETAH DIST.
Treaty Feb. 14. 1833. Vol. 7, p. 417.
Treaty June 14. 1866. Vol. 14, p. 785.
OKMULGEE DIST.
CREEK NATION
MUSKOGEE DIST.
DEEP FORK DIST.
EUFAULA DIST.
WE-WO-KA DIST.
SANS BOIS CO.
SKULLYVILLE
POTTAWATOMIES
SEMINOLES
IOWAS
KICKAPOOS
Ex. Order, Aug. 15, 1883.
ICHITAS
Unratified Agreement Oct. 19, 1872.
CHICKASAW NATION
TOBUCKSY CO.
GAINES CO.
CHOCTAW CO.
ATOKA CO.
JACKS FORK CO.
Treaty June 22. 1855. Vol. 11, p. 611.
APPCKSHUNNUBBEE NATION
CEDAR CO.
SUGAR LOAF CO.
Standard Parallel
6th Standard Parallel
5th Standard Parallel
4th Standard Parallel
3rd Standard Parallel
2nd Standard Parallel
Base Line
Arkansas City
COFFEYVILLE
BAXTER
Maysville
Evansville
VAN BUREN
FT. SMITH
Caldwell
Hunnewell
GUTHRIE
Fort Reno M.R.
Fort Sill Mil. Res.
Fort Gibson Mil. Res.
Fort Arbuckle
Fort Cobb
Fort Washita
Fort Coffee
Fort Smith
Fort Scott
Seneca
Quapaw Agency
Kiowa Agency
Osage Agency
Pawnee Agency
Shawnee Town
Seminole Agency
Union Agency
Wichita Agency
Sac and Fox Agency
Cheyenne & Arapahoe Agency
Kickapoo Town
Cherokee Town
Stonewall
Tishomingo
Atoka
Boggy Depot
Limestone Gap
Stringtown
Lehigh
Tulsa
Muskogee
Eufaula
Checotah
Wagoner
Sapulpa
Okmulgee
Tahlequah
Norman
Purcell
Wilson
Ardmore
Durant
Sherman
Denison
Paris
Bonham
Gainesville
Henrietta
Wichita Falls
Vernon
Quanah
Clarendon
Amarillo
Tucumcari
Las Vegas
Santa Fe
Raton
Trinidad
Pueblo
Colorado Springs
Denver
Cheyenne
Omaha
Kansas City
Leavenworth
Topeka
Wichita
Arkansas River
Canadian R.
Red River
Deep Fork of Canadian R.
North Fork of Canadian R.
Grand River
Neosho River
Verdigris R.
Illinois River
Poteau River
Kiamichi R.
Mountain Fork
Black Fork
Big Cr.
Cedar Cr.
Muddy Boggy Cr.
Clear Boggy Cr.
Lost Bonaparte Cr.
Sans Bois Cr.
Cache Cr.
Lake Eufaula
Lake Tenkiller
Lake Ozarkia
Lake Sequoyah
Lake Frisco
Lake Ozark
Lake Lenapah
Lake Nowata
Lake Oologah
Lake Chetlah
Lake Chouteau
Lake Hudson
Lake Ketchum

INDIAN TERRITORY. (June 1, 1890.)

The land holdings of The Five Civilized Tribes and the lands of the Quapaw agency form the present Indian territory. All of the remainder of the lands of the original Indian territory, as constituted under the act of June 30, 1834, and subsequent laws, are now in the state of Kansas or Oklahoma territory. There are no public lands in Indian territory.

The total population of The Five Civilized Tribes is 178,097, as follows: Indians, 50,055; persons of negro descent including claimants of citizenship, 18,636; Chinese, 13; whites, including some claimants, 109,393.

The population of the Quapaw agency, 1,281, and 804 on military reservations, added to that of The Five Civilized Tribes, would make the population of the Indian territory 180,182.

FIVE TRIBES LANDS.

The areas of the land holdings of The Five Civilized Tribes in Indian territory are as follows: Cherokee, 5,031,351 acres, or 7,861 square miles; Chickasaw, 4,650,935 acres, or 7,267 square miles; Choctaw, 6,688,000 acres, or 10,450 square miles; Creek, 3,040,495 acres, or 4,750.75 square miles; Seminole, 375,000 acres, or 586 square miles—a total of 19,785,781 acres, or 30,914.75 square miles. The acres and square miles are given approximately.

QUAPAW AGENCY.

The unallotted area of reservations is, approximately, 168,808 acres, or 263.76 square miles. The area of the allotted portion of the Peoria reservation is 43,450 acres. Total, 212,258 acres, or 331.66 square miles.

TOTAL AREA.

The total area of the territory, excluding the Cherokee outlet, is 19,998,039 acres, or 31,246.41 square miles.

MAP OF INDIAN TERRITORY AND OKLAHOMA

Scale 12 Miles to 1 inch

0 10 20 30 40 50

1890.

Longitude West 20° from Washington

RAILR

Missouri, Kansas & Texas R. R.,	Act Ju
Atlantic & Pacific R. R.,	" Ju
St. Louis & San Francisco Ry.,	" Au
Gulf, Colorado & Santa Fé Ry.,	" Ju
Southern Kansas Ry.,	" Ju
Kansas & Arkansas Valley R. R.,	" Ju
Denison & Washita Valley Ry.,	" Ju

JULIUS BIEN & CO LITH. N.Y.

MAP OF
INDIAN TERRITORY
AND
OKLAHOMA
Scale 12 Miles to 1 inch
0 10 20 30 40 50
1890.
Longitude West 25° from Washington
CREEK NATION
CHEROKEE NATION
CHICKASAW NATION
CHOCTAW NATION
SEMINOLE NATION
OTTAWA
SAC AND FOX
IOWAS
KICKAPOOS
POTTAWATOMIES
TISHOMINGO
OKMULGEE DIST.
MUSKOGEE DIST.
DEEP FORK DIST.
EUFAULA DIST.
WE-WO-KA DIST.
SANS BOIS CO.
SKULLYVILLE CO.
TOBUCKSY CO.
GAINES DIST.
JACKS FORK CO.
ATOKA CO.
APPALACHE CO.
KIAMICHI CO.
BLUE CO.
TOWSON CO.
BOKTOKLO CO.
EAGLE CO.
RED RIVER CO.
NASHOBA CO.
CEDAR CO.
SUGAR LOAF CO.
WADE CO.
Treaty June 22. 1855. Vol. 11. p. 611.
Treaty Feb. 14. 1833. Vol. 7. p. 417.
Treaty June 14 1866. Vol. 14. p. 785.
Treaty Feb. 18. 1867. Vol. 15. p. 465.
Act of Aug. 3. 1882. Vol. 22. p. 181.
Act of March 21. 1883. Vol. 14. p. 765.
Act of Aug. 3. 1882.
Ex. Order, Aug. 15. 1883.
Ex. Order, Aug. 15. 1883.
Treaty Feb. 27. 1867. Vol. 15. p. 467.
Treaty June 14. 1866. Vol. 14. p. 799.
Treaty June 22. 1855. Vol. 11. p. 611.
Standard Parallel
Base Line
Fort Reno M.R.
Fort Sill Mil. Res.
Fort Gibson Mil. Res.
Fort Smith
Fort Towson
Fort Washita
Fort Arbuckle
Fort Cobb
Fort Coffee
Fort Gibson
Fort Sill
Fort Towson
Fort Washita
Fort Wichita
Fort McCulloch
Fort Allister
Fort Cobb
Fort Coffee
Fort Gibson
Fort Sill
Fort Towson
Fort Washita
Fort Wichita
Fort McCulloch
Fort Allister
Fort Smith
Fort Reno
Fort Gibson Mil. Res.
Fort Sill Mil. Res.
Fort Arbuckle

AREA OF INDIAN TERRITORY: 1890.

The area of Indian territory was greatly reduced by the act of May 2, 1890, organizing the territory of Oklahoma. Indian territory now consists of the lands of The Five Civilized Tribes or nations, viz, the Cherokees, Chickasaws, Choctaws, Creeks, Seminoles, and the area embraced in the reservations of the Quapaw agency.

All the remaining lands of the original Indian territory, as constituted under the act of June 30, 1834, and subsequent laws, are now in the state of Kansas and Oklahoma territory.

According to the Report of the Commissioner of Indian Affairs for the year ending June 30, 1890, the area of the land holdings of the Indians of the Indian territory is 40,479½ square miles, or 25,906,862 acres, of which 40,147¼ square miles, or 25,694,564 (*a*) acres, belong to The Five Civilized Tribes and 332¼ square miles, or 212,298 acres, to the reservations connected with the Quapaw agency, including 43,450 acres allotted to the Peorias. The details as to the quantity for each tribe and the authority under which the land is held are given under each agency.

AREA OF THE LAND HOLDINGS OF THE INDIANS OF THE INDIAN TERRITORY: 1890. (*b*)

AGENCIES.	AREA.	
	Acres.	Square miles. (*c*)
Total	25,906,862	40,479.50
Union (The Five Civilized Tribes)	25,694,564	40,147.25
Quapaw	*d*212,298	332.25

a Included in the total for the five tribes are 9,232½ square miles or 5,908,783 acres of unoccupied lands (Cherokee outlet) belonging to the Cherokees
b Arranged from the Report of the Commissioner of Indian Affairs, 1890, pages 436–437.
c Approximate.
d See page 83, of the Report of the Commissioner of Indian Affairs, 1890.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN INDIAN TERRITORY.

TRIBES.	Stock.	Reservation.	Agency.
Cherokee (Western)	Iroquoian	Cherokee	Union.
Chickasaw	Muskhogean	Chickasaw	Union.
Choctaw	Muskhogean	Choctaw	Union.
Creek	Muskhogean	Creek	Union.
Euchee	Uchean	Creek	Union.
Delaware	Algonkian	Creek	Union.
Kaskaskia	Algonkian	Peoria	Quapaw.
Miami	Algonkian	Peoria	Quapaw.
Modok	Lutuamian	Modok (Modoc)	Quapaw.
Ottawa	Algonkian	Ottawa	Quapaw.
Peoria	Algonkian	Peoria	Quapaw.
Piankashaw	Algonkian	Peoria	Quapaw.
Quapaw	Siouan	Quapaw and Osage	Quapaw.
Seminole	Muskhogean	Seminole	Union.
Seneca	Iroquoian	Seneca and Cayuga	Quapaw.
Shawnee (Eastern)	Algonkian	Shawnee	Quapaw.
Shawnee	Algonkian	With Cherokees	Union.
Wea	Algonkian	Peoria	Quapaw.
Wyandot (Wendot)	Iroquoian	Wyandotte	Quapaw.

THE INDIANS IN INDIAN TERRITORY.

The various tribes of Quapaw agency, especially the Modocs, Peorias, and Ottawas, are the remnants of once formidable or large bands or tribes of Indians.

The Modocs are from Oregon and northern California. They are from Lutuamian stock, and came from Klamath agency, Oregon. After the Modoc war in northern California in 1873 the United States in 1875 removed the Modocs from the Lava bed country to their present location in Indian territory, the lands having been purchased for them from the Eastern Shawnees by treaty of June 23, 1874. They receive $4,000 per year from the United States in aid of their civilization.

The Senecas and Cayugas are Iroquoians, and part of the Senecas and Cayugas of the Six Nations of New York who went to Ohio in 1839 or 1840, and thence to Quapaw agency in 1867. (See Wisconsin and New York.) The Cayugas and Senecas are so merged by marriage that they are now practically one tribe. These Indians are civilized. With the Senecas and Cayugas on their reservation are a number of members of various tribes. There are some Tuscarora, Oneida, and St. Regis (Mohawks) Indians, and one or two Stockbridges on the Quapaw reservation.

The Quapaws, of Siouan or Dakota stock, were called by the Algonkins Alkansas, or Arkansas. They pushed south and settled on the Ohio, but were driven after a time by the Illinois down that river and to the region now called Arkansas, the river and state being named after them; then to the west of the Mississippi river about 150 miles, and between the Arkansas river on the north and the Red river on the south. In 1810 they made a treaty with the United States, relinquishing their claim to the above lands, and, merging with the Caddoes, went to a reservation on the north of Red river. Here they were affected with miasma and became dissatisfied with the location. In 1829 another treaty was made with the United States. In 1833 they made another treaty with the United States, ratified in 1834, agreeing to move to a tract of land of 150 sections, on which they now live at Quapaw agency. There is one full-blood Quapaw, a woman, now (1890) living.

The Wyandottes are of Iroquoian stock, and originally roamed in Michigan and Ohio. They went to Kansas in 1832, and thence from Wyandotte county to Quapaw agency in 1867. The Wyandottes occupied, when discovered, the lands along the Great Miami, Mad, and Sciota rivers, and the upper waters of the Maumee in Ohio and into Michigan. They were allies and friends of the Shawnees in their wars with the white people. The early frontier history of Indiana, Ohio, and western Pennsylvania is filled with accounts of the bravery and war deeds of the Wyandottes. They left Ohio for the west with the Shawnees. There is not one pure-blood Wyandotte now living at this agency.

The Ottawas (Algonkian), when first discovered by the French explorers, were residing on the northwest shore of the peninsula of Michigan. After the defeat of the Hurons in 1649 they fled before the Iroquois beyond the Mississippi, but were soon compelled to retrace their steps by the Dakotas, and finally settled at Mackinaw, where they joined the French in their contest for Canada. At its close, Pontiac, head chief of the Detroit Ottawas, organized a great conspiracy for the destruction of the English. During the Revolutionary war they were with the English, and also in the war of 1812. After the war of 1812 a long series of treaties followed, and in 1833 those in Michigan ceded their lands and removed south of the Missouri river. In 1836 those in Ohio sold their lands and removed to the Indian country, now Johnson county, Kansas, and prospered, becoming citizens of the United States in 1867. In 1870 they moved to a new reservation of 25,000 acres near the Shawnees at Quapaw agency, where they are now. A large number of Ottawas are now living on the shore of Lake Superior, so intermarried and confederated with the Chippewas that it is impossible to make any distinction between them, the two combined numbering about 5,500. They are civilized, being lumbermen, fishermen, and laborers, and many are on allotted lands. In Canada there are about 1,000 more, all self-supporting. There are but three full-blood Ottawas at the Quapaw agency. The Ohio Ottawas are known as the Blanchards Fork and Roche de Bœuf Ottawas.

The Peorias (Algonkian) once occupied lands now in the state of Illinois. In 1832, along with the Kaskaskias, Piankishaws, and Weas, under treaty, they removed to lands near Fort Leavenworth, Kansas, which became known as Miami county, and in 1867, the remnants of all these tribes removed to their present location at this agency.

The Kaskaskias (Algonkian) were originally on lands in upper Illinois.

The Piankishaws were of Algonkian stock. They originally roamed over lands in the states of Illinois and Indiana. The tribe is extinct, being merged with the Peorias, Kaskaskias, and Weas.

The Weas (Algonkian) were formerly located on land in the state of Indiana. The Weas as a tribe are extinct. They are confederated with the Peorias.

The Peorias, Kaskaskias, Weas, and Piankishaws are all civilized, and are known as the confederated tribes. There are now no pure bloods among them.

The Miamis are Algonkian. They came to the Quapaw agency from Johnson county, Kansas, in 1874–1875. They were located in Kansas after 1832, coming from Indiana, their old roaming ground, where a large number of them remained and were merged into the citizenship of that state. They are all civilized.

The Eastern Shawnees are Algonkian, coming to this agency in 1855 from Johnson county, Kansas. They went to Kansas in 1833. These Indians are civilized. There are several pure-blood Shawnees among them, and several from 90 to 100 years of age.

QUAPAW AGENCY.

Names of Indian tribes or parts of tribes occupying the reservations: (*a*) Eastern Shawnee, Miami, Modoc, Ottawa, Peoria, Kaskaskia, Piankaskaw and Wea, Kwapaw, Seneca, and Wyandotte.

The reservations and unallotted areas are:

Eastern Shawnee: 13,048 acres, or 20.50 square miles; established, altered, or changed by treaties of July 20, 1831, 7 U. S. Stats., p. 351; of December 29, 1832, 7 U. S. Stats., p. 411; of February 23, 1867, 15 U. S. Stats., p. 513, and agreement with Modocs, made June 23, 1874 (see annual report, 1882, page 271), confirmed by Congress in Indian appropriation act approved March 3, 1875, 18 U. S. Stats., p. 447.

Peoria: 6,851 acres, or 10.75 square miles; established, altered, or changed by treaty of February 23, 1867, 15 U. S. Stats., p. 513; the residue, 43,450 acres, allotted.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Modoc: 4,040 acres, or 6.25 square miles; established, altered, or changed by agreement with Eastern Shawnees made June 23, 1874 (see annual report, 1882, page 271), and confirmed in Indian appropriation act approved March 3, 1875, 18 U. S. Stats., p. 447.

Ottowa (of Blanchards Fork and Roche de Bœuf): 14,860 acres, or 23.25 square miles; established, altered, or changed by treaty of February 23, 1867, 15 U. S. Stats., p. 513.

Quapaw: 56,685 acres, or 88.5 square miles; established, altered, or changed by treaties of May 13, 1833, 7 U. S. Stats., p. 424, and of February 23, 1867, 15 U. S. Stats., p. 513.

Seneca: 51,958 acres, or 81 square miles; established, altered, or changed by treaties of February 28, 1831, 7 U. S. Stats., p. 348; of December 29, 1832, 7 U. S. Stats., p. 411, and February 23, 1867, 15 U. S. Stats., p. 513.

Wyandotte: 21,406 acres, or 33.50 square miles; established, altered, or changed February 23, 1866, 15 U. S. Stats., p. 513.

Reservations all surveyed.

Indian population 1890: Eastern Shawnees, 79; Miamis, 67; Modocs, 84; Ottawas, 137; Peorias, 160; Quapaws, 154; Senecas and Cayugas, 255; Wyandottes, 288; total, 1,224.

INDIAN POPULATION OF QUAPAW AGENCY RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Quapaw agency		1,224	597	627	8
Eastern Shawnee reservation	Eastern Shawnee	79	33	46	.....
Modoc reservation	Modoc	84	40	44	8
Ottawa reservation	Ottawa	137	82	55	.....
Peoria reservation	Peoria	160	78	82	.....
	Miami	67	30	37	.....
Quapaw reservation	Quapaw	154	75	79	.....
Seneca and Cayuga reservation	Seneca and Cayuga	255	130	125	.....
Wyandotte reservation	Wyandotte	288	129	159	.....

The only Indian agency with reservations in Indian territory proper is the Quapaw, situated northeast of the Cherokee nation. It contains many fragmentary tribes.

The Quapaw agency, Indian territory, had its inception in a treaty made with the Quapaws of Arkansas, May 13, 1833. Numerous remnants of tribes were in the state of Arkansas or in the territory now the state of Kansas. Many of the tribes were removed from Illinois, Indiana, Ohio, and New York in 1832–1833, and were located on lands west of the western boundary of the states of Missouri and Arkansas, and north of the northern boundary of the present Indian territory and lying in the east and southeast part of the present state of Kansas. (See map of "United States Indian frontier in 1840" for their several locations.) The various small tribes so located have almost all been removed to Indian territory. Some of them are now in Oklahoma; a few, entirely civilized, are residing on their own lands in Kansas, and many are extinct or merged into the tribes with whom they are noted.

Offenses at Quapaw agency, Indian territory, are tried in the United States court in the southern district of Kansas.

This agency is located on the Shawnee reservation, and embraces 160 acres of land located 4 miles west of Seneca, Missouri, and 20 miles south of Baxter Springs, Kansas. The tribes under this agency are the Eastern Shawnee, Miami, Modoc, Ottawa, Peoria, Quapaw, Seneca and Cayuga, and Wyandotte, and some small remants of other tribes.

The improvements consist of agent's, physician's, carpenter's, and blacksmith's residences, a hardware store, carpenter and blacksmith shops combined, jail, commissary building, and agent's and physician's offices combined, all in good repair and worth at least $6,000. There is a barn, with wagon sheds; there is also a farm connected with the agency, with good fences and about 70 acres of land in cultivation, mostly planted in corn. The employés consist of agent, clerk, physician, carpenter, farmer, blacksmith, and interpreter.

MODOC RESERVATION.

The Modoc reservation lies 1.5 miles northeast of the Quapaw agency (it was formerly a part of the Shawnee reservation), and consists of 4,040 acres, about equally divided as to timber and prairie land. The prairie land is fairly good for grass and farming. The timber land is rather poor, but good for grazing purposes; it lies high and is well watered. The lands show some indications of mineral (lead and zinc). There are lead and zinc mines on the north and southeast of this reservation, and at only a short distance.

The Modoc lands were obtained by treaty June 23, 1874, as a permanent home for them, and were held in common until the spring of 1890, when they were allotted. The allotment has increased their energy. They received 48 acres each. This allotment has given them great satisfaction. They now have 540 acres under fence, of which the fencing for 10 acres was built this year. They are slowly increasing in wealth. They seem contented.

Their houses are very poor; many of them have nothing but dirt floors, with walls plastered tight, and with but 1 window and no ventilation. They generally have 1 room and are crowded to many times their capacity in

winter. The tribe numbers 84 in all, 40 males and 44 females. There are 17 children of school age, 11 males and 6 females, who are making rapid progress in reading and writing, and even many of the older ones are learning to read and write English. In 10 years the Modoes have lost 69 by death.

Their horses, mules, cattle, and swine are not numerous; horses, 39; cattle, 66; swine, 128; fowls of all kinds, 470. Their produce, such as corn, potatoes, and other vegetables, can not be estimated. It has been a very dry season and they will not make a full crop.

They are a little darker than the other Indians at this agency. The men are of medium size, stoutly and compactly built, having great powers of endurance, although many of them show signs of consumption, which is attributable to their removal from their native land, California and Oregon, as well as to their mode of living. In complexion the women are much lighter than the men, are of larger and better form, and are very industrious. Both men and women wear citizens' dress entire, and make a creditable appearance. The younger Indians are not as healthy and well formed as the older ones, which shows evidence of physical decay. They learn easily, and some have obtained good educations, still they do not show the deep thought and intelligence of the older generation. These people are decreasing. They dislike very much to mix with the whites or other Indians. Very little crime exists among them. They are inoffensive and law-abiding. They have one large and commodious school building, which is well attended by the children. They have no church, but use the schoolhouse for a place of worship. They have one missionary, who belongs to the Society of Friends, or Quakers, who holds regular worship every other Sunday. They attend meeting quite regularly, and many of the younger Modocs are members of this church. Their occupation is wholly farming, and many of them labor for other people; in fact, they are the most industrious Indians at this agency.

An old mourning custom prevails among a few of the older Modocs. When one of a family dies they dig a trench the size of a grave, cover it with straw and dirt, a small opening being left to admit a person. A fire is then built, stones are heated and placed in the cave, and water is poured on and steam generated. A mourner then enters the trench and remains 2 or 3 hours, or until grief is assuaged. He or she, as the case may be, then comes out and another of the grief-stricken family enters, and so on until all have been relieved. This process is kept up for 5 consecutive days, when their mourning troubles are over.

The Modocs have a tradition that their tribe at one time was one of the most numerous and powerful of any on this continent, a happy and contented people before the advent of the white man; that they believed in God, and that God made this country especially for them, and then created them to occupy it. In their old country there was a sacred mountain which all of them visited once in each year to worship and be cured and relieved of their sins. Their chief, Scar-Faced Charley, famous in the Modoc war in the Lava Beds of California in 1874, is a small Indian of dark complexion, very quick, and as active as a boy of 15 years of age, a very remarkable Indian, now about 60 years of age. Their chief serves during life, and the office is hereditary.

Some still make bows and arrows, but not so much for use as for sale as curiosities to the whites; the women make beadwork and other trinkets of beautiful workmanship, also for sale to the whites. In all business transactions these people are honest, giving and exacting the last farthing; in fact, they are considered the most pleasant people at the agency to do business with. This year 8 of the Modocs (aged people) received help in the way of food from the agent.

SENECA RESERVATION.

The reservation of the Seneca Indians is located 20 miles south of the Quapaw agency. It contains 51,958 acres. The land is varied, being agricultural, grazing, and timber. Indications of the presence of lead and zinc are shown along the bluffs on Grand river and also on the east line next to Missouri.

The most of the Senecas have farms, some quite large, and under a good state of cultivation, and also have mowers, thrashers, and all necessary farming implements. The report of the Indian office shows them to have:

Acres of land under cultivation	6,000
Acres of land fenced	9,000
Acres of land broken during the year	500
Rods of fence made during the year	14,000
Horses and mules	234
Cattle	375
Swine	728
Fowls of all kinds	2,500

There are 255 Indians in all, 130 males and 125 females; 198 speak and 74 read English.

The old men are still Indians, and many of them claim to be full bloods, yet they have some of the white man's ways. They are stout, healthy, quite active, and all dress in citizens' clothes. The young men are the most intelligent, partaking more of the ways of the white man. They dress well, and many of them have good educations, some few speaking nothing but English. The women are more industrious than the men, are neat housekeepers, dress well, and wear hats and bonnets. A few have musical instruments in their homes, and are good musicians.

SCAR-FACED CHARLEY.

MODOC.—QUAPAW AGENCY, INDIAN TERRITORY, 1891.

These Indians have taken their lands in severalty. Their houses are log and frame, well built, roomy, and quite comfortable, with modern and useful furniture. The men are almost all farmers. Some of the younger ones while at industrial schools have learned trades. They do but little at them after returning home.

They have but 1 church, in which Methodists and Quakers worship alternately, a number of Indians belonging to each denomination. They have no schoolhouse on their reservation, the children attending the Wyandotte boarding school, although some are at the industrial schools at Lawrence (Kansas) and Carlisle (Pennsylvania).

The Senecas are neither on the increase nor decrease. The number of deaths in the last year was 6 and births 7. There is very little crime, and that is confined to minor offenses. They are a peaceable and law-abiding people.

They have 2 missionaries, one a Methodist, the other a Quaker. The older Indians keep alive many traditions.

They also keep up some of their old dances, one of which was on August 15 of this year (1890). They call it the "corn dance". They formed a large circle, in the center of which each placed a portion of the products of the soil or chase. When this was done, the medicine man placed himself near the center, in which a small fire was burning. He then commenced a speech, which lasted an hour, and while speaking kept dropping incense in the fire. After he was through speaking, the old men and women formed a circle around the fire and danced, after which the children born in the last year were brought forward and named by the medicine man, which was also done with a speech. They then danced around the vegetables, meats, and other products in the center, after which 4 men were selected and began to distribute the eatables to the Indians, and the feast began. These dances were not participated in except by the old men and women. The latter were most gaudily dressed.

They speak the Seneca language, and in their councils even will not talk English, but speak through an interpreter. They have abandoned hereditary chiefs and now elect one every year. They have about lost the art of making trinkets, beadwork, bows and arrows, and other Indian curiosities, and have abandoned the Indian mode of burial of the dead. In their cemeteries they have tombstones of quite large dimensions. Polygamy has been entirely abandoned among these people, and the marriage relation is well kept.

The government, under an old treaty, furnishes this tribe with blacksmiths and carpenters, who do all the horseshoeing, wagon work, and the repairing of farm implements. The allotment gave 160 acres to heads of families, 40 acres to children under 21 years, and 80 acres to single men and women. These people are self-sustaining.

QUAPAW RESERVATION.

The Quapaw Indian reservation is situated in the extreme northeast corner of the agency, and is 6.5 miles wide north and south, 14 miles long east and west, and contains 56,685 acres of land. The land is mostly prairie and well watered. Indications of mineral are found on this reservation in almost all the land east of Spring river and along the Missouri state line.

The tribe numbers 154 in all, 75 males and 79 females, of whom 100 speak English and 55 read it.

According to the Commissioner of Indian Affairs, Report 1890, page 468, they have:

Acres of land fenced	12,000
Acres cultivated this year	2,425
Horses and mules	110
Cattle	160
Swine	181

The farms of the Quapaws are small and not well cultivated; the fencing and improvements are mostly done by the whites. A very few of the young men have good farms and are quite industrious, but are retarded by the indolence of the older ones, who teach that none but the white man should work.

The appearance of the Quapaws, especially the older ones, shows fewer indications of civilization than that of other Indians at this agency. While they dress like white men, some still wear paint on their faces and feathers in their hats. The women dress in citizens' clothes, but with very few exceptions wear nothing but handkerchiefs on their heads. They are not very neat or tidy and are not good housekeepers. Many of the older Indians show signs of scrofula, and some are inclined to consumption. The women have a more healthy appearance than the men. During the year there were 5 births and 4 deaths. Their houses are built of logs, are small, poorly ventilated, and badly kept. They have 44 on the reservation, and none of them are overcrowded. There were 8 new houses built this year, the work being mostly done by the young men. Their employment is entirely farming and stock raising. There are no churches on the reservation. The Quapaws are Catholics, and a priest visits them once a month for spiritual instruction, which is mostly given at their residences.

The reservation has a boarding school, situated 12 miles north of the agency. The buildings are 6 in number: 1 is used for schoolroom and dormitory; 1 a carpenter shop and storeroom combined; 1 building is used as dining room, with sleeping room up stairs; 1 building for girls' dormitory and dining room for employés, and 1 for laundry and priests' house. In this school are taught, besides the usual elementary lessons, sewing, cooking, and laundry and house work of all kinds. Boys are taught farming in all its branches. The average attendance during the past year was 39, which is about its full capacity.

The crimes of this tribe are few and mostly minor offenses, which are adjusted by the agent. They have an Indian police, and good order is maintained.

The older Indians still keep up many of the old dances, such as the stomp dance and dog dance. The war dance has been abandoned.

They nearly all speak the Indian language, and many who can speak English will not do so unless to their advantage. In their councils with the whites they all talk through an interpreter, although some of them may be able to speak good English. Their chiefs are hereditary, and the medicine man is still in existence. Polygamy has been entirely abandoned, and the marriage relation is sacredly kept.

WYANDOTTE RESERVATION.

The Wyandotte reservation is on steep land lying north of the Seneca reservation and adjoining it, with Missouri on the east and Grand river on the west. But a very small portion of the land is good for agricultural purposes, as it is hilly and quite rough except along Sycamore and Lost creeks. Along these streams the lands are good for all purposes, and here they have fine farms. The Wyandottes have taken their lands in severalty, but there is so much poor land that now some 25 of them have none. These lands are well watered not only by the streams but by numerous springs. It is really the best watered of any reservation at this agency. There are strong indications of lead and zinc on a great portion of the land, especially in the hills and on the bluffs.

The Wyandottes number 288 in all, 129 males and 159 females; 250 speak English and 157 read it.

These Indians have good farms, which are mostly along the streams. They have some few, however, on the prairie, which are not so large, as they use the prairie land for grass and grazing purposes. Since they have taken their lands in severalty, they have made greater progress than for many years previous, building houses, barns, fences, and all kinds of improvements, and acquiring more stock of all kinds.

The Report of the Commissioner of Indian Affairs, 1890, page 468, shows them to have:

Horses and mules	273
Cattle	1,028
Swine	697
Sheep	138
Fowls of all kinds	2,875

By the allotment the head of a family received 160 acres, single men and women 80 acres, and children 40 acres.

They are typical Indians in appearance, of a quite dark complexion, and while there are but three or four who claim to be full bloods, most of the older ones have full-blood appearance. This is attributed to intermarriage, all the older ones claiming blood relation. The younger generation intermarries with the whites, which gives the children a much whiter appearance. The men are good business men and traders, but are not as industrious as the women, some of whom are good housekeepers, neat and tidy, dress well, and make a respectable appearance. All wear citizens' clothes. They are increasing in number, and seem to be in good health. There are but few very old people among them. Their houses are of both log and frame; some are large and well built, with good outbuildings, barns, and stables for stock. Quite a number of new buildings have been erected within the last year. They are exclusively farmers, and although some are able to assist mechanics in erecting buildings none make it a business. Sheep and stock raising is done on a small scale and is growing.

There is one church on this reservation, which belongs to them. It was built by the Methodist missionaries. Services are held here twice in each month. Their religious belief is about equally divided between the Methodists and the Society of Friends, and both of these denominations have missionaries here, who take great interest in their spiritual welfare.

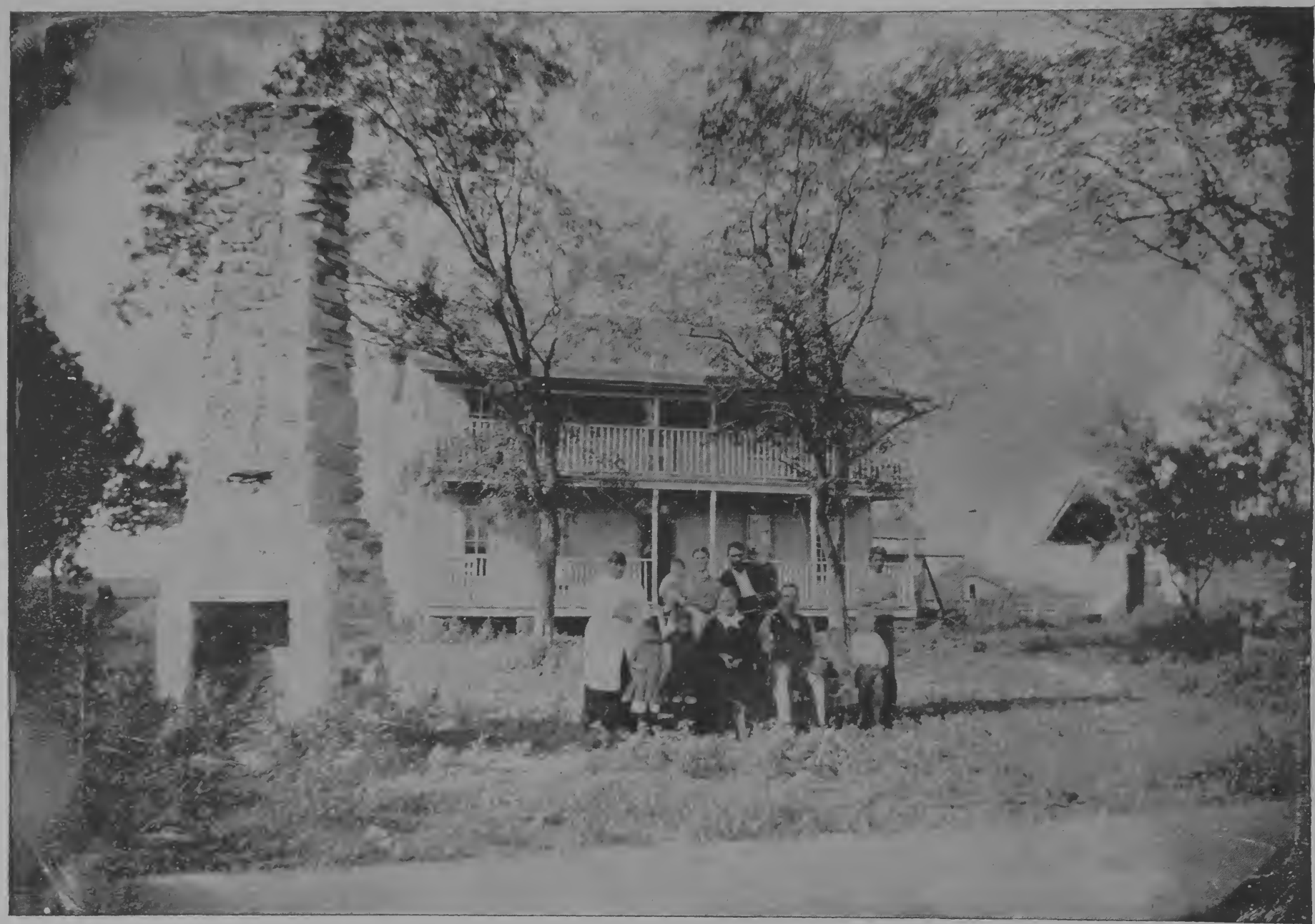
The Wyandottes have entirely lost their old traditions and legends. The last medicine man died about 12 years ago. His record was kept by beads, strung in a peculiar manner, which he alone was able to read. This knowledge he never imparted to any one. Some of these beads are now kept as curiosities.

Many of these Indians use their own language in their families, although nearly all speak English; many, however, will not do so unless to their advantage. In council with the whites they must have an interpreter.

The Seneca boarding school is situated on the Wyandotte reservation. It is attended by children from all the tribes at this agency, and consists of 5 buildings, for schoolrooms, dormitory, dining room, laundry, and carpenter shop, with ample room for employés. All of these buildings are large, well ventilated, healthy, and capable of accommodating 100 children. The common industries are taught, such as housekeeping, sewing, and fancy work to the girls, and all kinds of farm industries to the boys. The school is well conducted.

The Wyandottes are peaceable and law-abiding. Minor offenses are adjusted by the agent. They have an Indian police, and there is little trouble in keeping order. They have entirely abandoned Indian dances. However, some of them will attend the dances of other tribes and take part, more for amusement than to keep up the custom. The making of trinkets, beadwork, and bows and arrows has nearly ceased.

These Indians have a chief, whom they elect every year, but his power is nominal. Polygamy has been abandoned, and the marriage relation is strictly adhered to. Their homes seem pleasant, and they are a contented



1890.

OTTAWA RESERVATION, QUAPAW AGENCY, INDIAN TERRITORY.

RESIDENCE OF MOSES POALER AND FAMILY GROUP OF OTTAWA INDIANS.

(Gifford, photographer, Chetopa, Kans.)

QUAPAW AGENCY, INDIAN TERRITORY.

FRANK BEAVER, CHIEF OF THE PEORIAS.
UNITED STATES INDIAN SCHOOL, WYANDOTTE.

people. They have no annuity fund. Their lands are allotted, heads of families receiving 160 acres, children under 21, 40, and single persons 80 acres each.

LAST OF THE WYANDOTTES IN OHIO.—Margaret Solomon, known as the last of the tribe of Wyandotte Indians in Ohio, died August 18, 1890, at her home, north of the city of Upper Sandusky, Ohio, on the banks of the Indians' beloved Sandusky river. She was a full-blooded Wyandotte, the daughter of John Gray Eyes, a noted chief. She was born in 1816, and when in 1821 Rev. Mr. Finley opened his mission school Margaret Gray Eyes was the first little maiden who was brought to be taught. When the Indians went west to the Indian territory in 1843 she went with them, but some years ago, after her husband, John Solomon, died, she returned and bought a home, where she lived quietly and alone.

OTTAWA RESERVATION.

The Ottawa reservation is situated in the west part of the agency. It is diagonal in shape and contains in all 14,860 acres. The land in this reservation is about one-third timber and two-thirds prairie. The reservation has fine stone for building and other purposes. A quarry has been opened and some beautiful specimens taken out. The stone is almost as white as marble. Tombstones are made of it, which are used on this and other reservations in the vicinity.

The Ottawas number 137 in all, 82 males and 55 females, of whom 130 speak and 46 read English.

Their farms are mostly small, and with a few exceptions are not well cultivated. There are only about 3,000 acres under cultivation and some 6,500 acres fenced, most of which was done by white people, and leased for grazing cattle. Since they have taken their land in allotment they are doing better as farmers. They put under cultivation some 300 additional acres in the last year. The stock of horses, mules, cattle, and swine is small.

The Report of the Commissioner of Indian Affairs, 1890, page 468, shows them to have:

Horses and mules	54
Cattle	150
Swine	279
Fowls	300

Only two or three have the full-blood appearance, or claim to be full bloods, and these are quite old. Many are intelligent and capable. Their indolence is attributed somewhat to intermarrying with worthless whites. They are quite healthy in appearance, and the women seem to retain more of the Indian appearance than the men. All dress in citizens' clothing. The women are the more industrious, but not the most clean and tidy. Some few have made good housekeepers. The children are more intelligent than the older people, and many have a great desire for education. Most of their houses are small, built of logs, and not kept in good repair. Some of the more thrifty ones have frame houses, barns, and comfortable accommodations for stock.

These Indians have no annuity money paid to them. They are strictly farmers, depending on the white man for all mechanical work. They seem to have no desire to learn trades. The younger ones who have learned trades at industrial schools make no use of them after returning to their homes; in fact, they have no opportunity to do so unless they go to the states and live with the whites, which they dislike to do.

They have a written language, and have hymn books, the Testament, and prayer book, with the Indian language on one side and the English on the other. These books are kept only as curiosities, as there is not one of them that can read the Indian side of the book. The teaching of the Indian language has been discouraged by the government officials. While with very few exceptions the English language is spoken before whites, they still talk Indian among themselves.

There being no schoolhouse on the reservation, they send their children to boarding and industrial schools in different parts of the country to which they have access.

The Ottawas have no church at this time, but there is one in course of construction by the Society of Friends. They are about equally divided as to their religious beliefs between the Methodists and Society of Friends. Each of these denominations has had a small tract of land donated for church and school purposes.

These Indians have dropped all traditions and legends. Indian dances have been abandoned.

They have their chief, who is elected by the people each year, and his power is very limited. They have councils, at which the chief presides. These councils are held for the purpose of trying to better their condition.

Polygamy has been abandoned and the marriage relation is kept sacred, the ceremony being performed by the minister of the church of their faith.

Crime is almost unknown on the reservation, except that which is committed by the whites. The Indians are law-abiding, and have an Indian police. The agent settles all their differences, which are not many. They have lost the art of making trinkets, beadwork, and bows and arrows. Their lands have been allotted in the same manner as to the other Quapaw tribes, in 160, 80, and 40 acre tracts.

PEORIA RESERVATION.

The Peoria reservation is situated 4 miles north of the agency. It consists of a strip of land extending from the Missouri state line west to the Neosho river, and is bounded on the north by the Quapaw reservation and on the south by the Shawnee and Ottawa reservations, and contains in all 50,301 acres. Allotments have been made to the Peorias which gave them 200 acres each. The land is prairie, high and rolling, good for agriculture, more especially that part lying west of Spring river, and is well watered. Whites obtained and leased a large tract of land east of Spring river and on the border of the state of Missouri from the Indians and are sinking numerous shafts, some of which are producing lead and zinc in paying quantities. There are some prospect holes called the old Spanish mines, which Indian tradition says were worked more than 150 years ago by the Spaniards.

The Peorias number in all 160, 78 males and 82 females, of whom 140 speak and 85 read English. Most of them speak the Indian language, and always have an interpreter at council with the whites.

The older Peorias have Indian features, with quite dark complexions, and if dressed like the wild Indians would resemble them in appearance. The women make a better appearance, are lighter colored, and more industrious than the men. The children are making rapid progress in education. They are healthy in appearance and increasing in number.

These Indians have good farms, and some are well cultivated. Many have white men for renters or tenants, and some are whites who have married Indian women. They have good improvements and cultivate well. Since they have taken lands by allotment rapid progress has been made. The United States Indian agent reports to the Indian Office that 300 acres additional were broken last year, and 21,000 rods of fence built, most of which was done for fields under pasture for cattle belonging to the whites. This gives them an additional revenue. They are also increasing in the ownership of horses, mules, cattle, and swine. Their houses are good, with few exceptions, and are mostly frame and well built. On the whole, these Indians have the best houses of any belonging to the agency. A number have been built in the last year, with outbuildings. The women are capable housekeepers, industrious, dress well, and are cleanly in appearance.

There is a day school on the reservation, which is quite well attended. A number of the children are sent to the boarding and industrial schools.

This tribe has no church building, the schoolhouse being used for divine worship. The Society of Friends and the Methodists hold service once each month.

There are but few of the Peorias who are communicants of a church. The members of this tribe are now less inclined to the Christian worship than they were several years ago.

The traditions of the tribe have been lost; still some of the older men hold their Indian councils, to which the younger generation is not admitted. A short time ago they abandoned the hereditary chief and council, and now a chief is elected annually by a vote of the people. They have the best educated Indian in the tribe for chief.

Polygamy has been abandoned, and marriages are performed in accordance with the law and sacredly kept It is said that no member of this tribe has been accused of any crime of importance for many years. They are peaceable and law-abiding, and have abandoned the dances and other outward Indian customs, though some for amusement attend the dances of other tribes and take part. They are farmers and stock raisers.

MIAMI INDIANS.—The Miami reservation lies northwest from the agency, and is embraced within the area of the Peoria reservation. It is mostly prairie, fine agricultural and grass land.

The Miamis have good farms, some quite large. They have their lands by allotment. The report to the Indian Office shows:

Number of acres cultivated during the year	5,000
Number of acres broken during the year	300
Number of rods of fence made during the year	17,854

Some of the fencing was done by the whites for grazing purposes. The number of horses, cattle, swine, and domestic fowls given in the report of the Indian Office (1890) is as follows:

Horses	145
Cattle	2,000
Swine	500
Domestic fowls	1,000

These Indians receive an annuity, which they use for improving their farms and stock: in fact, they are prosperous people, contented and happy.

Some indications of coal are found on the north half of this reservation.

There are but 67 Indians in this tribe; 50 speak good English, and 43 read it. A few speak Indian in their families and seem loath to give up the language of their forefathers. They have a good appearance, light complexion, and show the mixture of the whites to a great extent. There are none but what have white blood in them. Many of the females are quite pretty, dress well, are neat, good housekeepers, and intelligent and industrious. Their houses are all quite good, a few being log: the most of them, however, are frame, and some few have large and elegant frame houses, with the floors carpeted and furniture in keeping. They have a healthy appearance, but

there are few old people among them. It would seem they are now on the increase, as there have been 5 births and 1 death in the last year; but if we take the record for the last 10 years it shows a decrease. They are farmers and stock raisers. A few of the young men have learned trades at the industrial schools, and 3 or 4 work at carpentering and are quite industrious. They built 4 houses last year for their people on the reservation.

The Miamis have a day school on their reservation. The attendance is small, but the school is well conducted. They propose building a larger schoolhouse, which will be more centrally located. Some of their children have been to the different boarding and industrial schools and have fair educations.

There is no church on the reservation. A few belong to the Society of Friends, and hold services in the schoolhouse. The most of them are Catholics, and are visited frequently by a priest, who holds service in their houses.

These Indians have entirely dropped all the traditions of their ancestors; if any of the old ones have retained them they refuse to divulge them to the younger generation or to the whites. They still have chiefs, not hereditary, but elected by the people each year. Polygamy has been abandoned, and all the marriages are performed by the ministers or priests, and strictly kept. Divorces are unknown.

These people are law-abiding, and there are no crimes, except perhaps a few of a minor character, which are quickly settled by the agent, who adjusts all differences among them. They have no dances. The making of trinkets, beadwork, and bows and arrows has been entirely abandoned. With the women needlework of a more useful kind has taken the place of trinket making, while the men take to the plow and reaper, which gives them more wealth in return for their labor. In the allotment of lands to these Indians each received 200 acres.

EASTERN SHAWNEE RESERVATION.

The Indians of this reservation are called Eastern Shawnee to distinguish them from those in the Cherokee Nation. They came here in 1833. The others were settled in the territory of Kansas. Their reservation is close to and around the agency, and is a most desirable tract of land. Some indications of mineral are found on the eastern border.

These Indians number 79 in all, 33 males and 46 females, of whom 50 can read. Few look as though they had white blood in them, the purity of the Indian being very marked. They speak the Indian language, and many who can speak English will not do so if they can help it. They intermarry with other Indians, seldom with the whites. A few are quite refined in their domestic affairs, but as a rule still hang to old customs. Some have good farms, especially along the creek bottoms and on the prairie mesa. Many improvements were made last year. They know now where each tract lies and who owns it, which gives them more energy to work. Their houses are mostly built of logs, and not of the best quality; a few have frame houses, which are quite good; but on the whole the residences are poor.

In figure the men are larger and are more stoutly built than those of any other tribe at this agency. They are healthy in appearance and industrious. The women have the usual squaw appearance, and dress in citizens' clothing, with few exceptions, without hats or bonnets on their heads. The children all show Indian blood. There is only one white man married to an Indian woman. The women are neither neat nor cleanly housekeepers.

There are no schoolhouses on the reservation, and the children are sent to the boarding school at the Seneca (Wyandotte it is sometimes called) reservation. As a rule, but few attend any school, and they are the most backward in education of any children at the agency. They can learn, but their parents do not care whether they do or not. There are no churches, and only a few of the Shawnees attend divine worship. They have no particular religious belief. The Society of Friends and the Methodists have missionaries here.

These Indians, while strictly farmers and stock raisers, are not as industrious as some of the other tribes, but since the allotment of their lands new energy is apparent. They are good traders. The tribe is increasing in number.

The chiefs are hereditary and have more influence and control than those of other tribes at this agency. They have councils that whites are not permitted to attend. They are law-abiding. They still keep up the stomp dance, are more secretive about it than formerly, and have it once each year.

Polygamy in this tribe has been abandoned; but if it were not for the law it would be practiced by some. Crimes committed during the year were confined to minor offenses. Whisky makes them a little quarrelsome, but on the whole they are good people, and are doing quite as well as some of the whites. All speak the Indian language.

THE FIVE CIVILIZED TRIBES OF INDIAN TERRITORY.

[INDIANS NOT TAXED AND NOT UNDER CONTROL OF THE INDIAN OFFICE, BUT CARRIED ON ITS ROLLS.]

The Five Civilized Tribes of Indian Territory are the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles.

The Five Tribes are entirely self-supporting, living on patented lands, with a large surplus each year from payments by the Unted States government and the results from an almost primitive system of agriculture. They have large herds of cattle, horses, and some sheep. They have several large towns and villages. No liquor is allowed in the territory or nations. There is a United States court, but its jurisdiction is limited. Capital offenses and felonies committed by others than Indians are tried in the United States district court either at Paris, Texas, or at Fort Smith, Arkansas.

There is an Indian agent at Muscogee in charge of what is known as "Union agency", which comprises The Five Civilized Tribes. His relations to the several tribes are regulated by the different treaties and by orders from the Secretary of the Interior.

The citizens of The Five Tribes are usually well housed in brick, frame, or log houses. Their horses, cattle, sheep, and swine, as well as tools and agricultural implements, are about the same as those of the average white people of Arkansas and Missouri. The land is largely used for grazing, and large hay crops are cut along river and creek bottoms. Enormous areas of the best lands are used by individuals for grazing and other purposes by merely running a plow furrow through or around the tract or using the same. One tract so used contains more than 50,000 acres. The owners of large herds who occupy these lands with their stock are opposed to allotting the lands in severalty.

The number of church communicants in The Five Civilized Tribes is large. They are given in detail on a subsequent page. Baptists, Methodists, and Presbyterians predominate. There are some pagan Indians remaining.

The laws and conditions governing The Five Civilized Tribes are peculiar, and the people are reluctant to furnish information regarding them.

OFFICIAL DIRECTORY OF INDIAN TERRITORY.

Judge United States court, J. W. Shackelford, Muscogee; United States marshal, T. B. Needles, Muscogee; United States district attorney, L. F. Waldron, Muscogee; Leo E. Bennett, United States Indian agent, Union agency, Five Tribes, Muscogee: R. D. Martin, clerk, Muscogee; T. J. Moore, United States Indian agent, Quapaw agency.

CHEROKEE NATION.—Capital, Tahlequah. Joel B. Mayes, principal chief, Tahlequah: Samuel Smith, second chief, Tahlequah; Robert Ross, treasurer, Tahlequah.

CHICKASAW NATION.—Capital, Tishomingo. William M. Guy, principal chief, Mill Creek; Alexander Kennie, treasurer, Mill Creek; J. W. Harris, auditor, Mill Creek.

CHOCTAW NATION.—Capital, Tuskahoma. B. F. Smallwood, chief, Atoka; Allinton Telle, national secretary, Atoka; N. B. Ainsworth, national auditor, McAlester; Wilson Jones, treasurer, Caddo.

CREEK NATION.—Capital, Okmulgee. L. C. Perryman, principal chief, Tulsa; Hotulka Emarthla, second chief, Wetumka; N. B. Moore, treasurer, Muscogee; W. A. Palmer, auditor, Eufaula.

SEMINOLE NATION.—Capital, Wewoka. John F. Brown, principal chief, Sasakwa: Hulputter, second chief, Wewoka: Jackson Brown, treasurer, Wewoka: T. S. McGeisey, superintendent schools, Wewoka.

LANDS OF THE FIVE CIVILIZED TRIBES.

The statement below shows the lands belonging to each tribe as given in the Report of the Commissioner of Indian Affairs for 1890:

NAMES OF INDIAN RESERVATIONS, AGENCIES, TRIBES OCCUPYING OR BELONGING TO THE RESERVATION, AREA OF EACH RESERVATION (UNALLOTED) IN ACRES AND SQUARE MILES, AND REFERENCE TO TREATY, LAW, OR OTHER AUTHORITY BY WHICH RESERVATIONS WERE ESTABLISHED.

NAMES OF RESERVATIONS.	Agency	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
Total Five Civilized Tribes.			25,694,564	40,147¼	
Cherokee	Union	Cherokee	b5,031,351	7,861	Treaties of February 14, 1833, vol. 7, p. 414, of December 29, 1835, vol. 7, p. 478, and of July 19, 1866, vol. 14, p. 799.
Chickasaw	do	Chickasaw	c4,650,935	7,267	Treaty of June 22, 1855, vol. 11, p. 611.
Choctaw	do	Choctaw (Chahta)	b6,688,000	10,450	Treaty of June 22, 1855, vol. 11, p. 611.
Creek	do	Creek	b3,040,495	4,750¾	Treaties of February 14, 1833, vol. 7, p. 417, and of June 14, 1866, vol. 14, p. 785, and deficiency appropriation act of August 5, 1882, vol. 22, p. 265. (See annual report, 1882, p. liv.)
Seminole	do	Seminole	d375,000	586	Treaty of March 21, 1866, vol. 14, p. 755. (See Creek agreement, February 14, 1881, annual report, 1882, p. liv, and deficiency act of August 5, 1882, vol. 22, p. 265.)
			c2,281,893	3,565½	Cherokee unoccupied lands between Cimarron river and one hundredth meridian, including Fort Supply military reservation.
			c3,626,890	5,667	Cherokee unoccupied lands embraced within Arapaho and Cheyenne treaty reservation (treaty of October 28, 1867, vol 15, p. 593), west of Pawnee reservation (including Chilocco school reservation, 8,598.33 acres established by executive order of July 12, 1884).

a Approximate. b Outboundaries surveyed. c Surveyed. d Agency abolished June [illegible], 1889.

Photograph by J. P. Standiford, Muskogee.

FERRY AT UNION OF GRAND AND ARKANSAS RIVERS, 2 MILES BELOW FORT GIBSON, CHEROKEE NATION

DESCRIPTION AND HISTORY OF THE TERRITORY.

The present Indian territory lies between latitude 33° 35′ and 37° north and longitude 94° 20′ and 98° west. The temperature varies from 12° to 99°. The mean temperature is 58°. Indian territory embraces a region larger than the state of South Carolina. There is a great diversity of soil, but the major portion is an alluvial of great fertility. There are fertile and well-watered rolling prairies, with much timber and numerous rich river bottoms. About all of the best lands in the Indian territory, as created by the act of June 30, 1834, are now in The Five Civilized Tribes and Quapaw agency, as embraced in the area called Indian territory by the Oklahoma act of May 2, 1890. The oak forests, known as the cross timbers, some 30 or more miles in width, run from Texas through Indian territory to Kansas, with magnificent groves of enormous trees. The water supply is unsurpassed. It includes the North and South Canadian, Cimarron, Little Arkansas, Neosho, or Grand, and the Verdigris, tributaries of the Arkansas river in the north and central portions, while the Red river and its tributaries water the southern portions. The Arkansas is navigable in certain stages of water above the junction of the Grand with the Arkansas, while steamboats are in daily use on the Red river along the entire southern boundary. In climate, resources, and possibilities Indian territory is one of the most favored portions of the United States. The climate is similar to that of northern Georgia, and its products are about the same. Extremes of heat and cold are not found. The winters are mild, and in summer, while the days are hot, the nights are cool.

The Indian territory was virtually settled by the Creek Indians first, at Old Agency, in 1827. It was set aside for the use of certain Indians in 1829. Formed from a portion of the territory embraced in the Louisiana purchase of 1803, the area so utilized, now embraced in the Indian territory, the present state of Kansas, and the territory of Oklahoma, was of the public lands which President Thomas Jefferson suggested should be used "to give establishments to the Indians of the eastern side of the Mississippi in exchange for their present country". From 1803 to 1824 there was incessant war or conflict between the Indians of the South Atlantic states and the whites. The vast areas of arable land in that region held by the Indians for centuries teemed with a white population, energetic and progressive, which was constantly forcing the Indians to the wall. In addition many legal questions were arising from this Indian occupancy, the chief of which were between the states and the national government. In 1824 President Monroe made a recommendation to Congress that these tribes should be removed west of the Mississippi. In 1830, under President Jackson, their removal was ordered. Accordingly, in 1832, the Indian territory was selected and set apart for The Five Tribes, now denominated civilized, and, beginning with 1833, the Cherokees, Choctaws, Creeks, and Chickasaws were removed thither, the Seminoles in 1846, and from time to time since remnants and parts of other tribes have been added. Specific areas of land west of the Mississippi were allotted to many tribes. The United States guaranteed these removed tribes to "forever secure to them or their heirs the country so exchanged with them". These new tracts of land were in exchange for lands held by the Indians east of the Mississippi. The nation paid the Indians, in some cases, large sums of money for areas sold and in excess of the western lands, and thus some of the present trust funds of tribes in the Indian territory originated. Most of the Indians removed to Kansas have long since left that state, and they can be found either in the Indian territory or in Oklahoma. The removal of most of these tribes was forced by the demands of immigration. The Cherokee, Chickasaw, Choctaw, and Creek tribes or nations have occupied about the same areas that they now occupy in Indian territory since their first settlement west of the Mississippi. The Seminoles have removed once.

It was contemplated up to 1878 to make the Indian territory the home of all the wild Indians west of the Mississippi river and to the Sierra Nevada or coast range of mountains. Prior to May 2, 1890, it contained 44,154,240 acres, or 68,991 square miles.

In 1878 President R. B. Hayes refused to send any more wild Indians to the Indian territory. He found that the arable lands were in the possession of The Five Tribes, Osages, Sacs, and Foxes, the Pottawatomies, and the few adjacent tribes, and that the remaining great area, on a portion of which the Arapahoes and Cheyennes have recently been allotted, and which the Kiowas, Comanches, Wichitas, and Oklahomas now occupy in part, was virtually a desert and unfit for the support of those whom it was proposed to place there.

Under treaty stipulations made in 1866 a general council of delegates, legally elected from the tribes resident in the Indian territory, was to meet at Okmulgee, Creek Nation, in May of each year. The first session was held in 1869. The council continued its organization for several years, but came to nothing, and is now in disuse. In December, 1870, delegates to one of these councils made a constitution for the Indian territory, which was submitted to the various tribes, but was not adopted. All of this was with a view to the formation of a state government in the Indian territory, and in pursuance of the 12 articles of the treaty of 1866 between the United States and The Five Tribes. Tribal jealousies killed this movement. In addition, the land question of The Five Tribes was different from that of the wild or reservation tribes.

CENSUS OF 1890.

Each of The Five Tribes takes a census very often: some every 5 years, some oftener. The peculiar method of government in the nations, whereby the authorities at the several capitals are kept advised by the Light Horse (police), or town, county, or district authorities of changes, enables them to keep fairly authentic lists of the population. This is done chiefly for the purpose of resisting the claims of persons desiring to be known as citizens of the tribes and participants in land divisions and the money to be divided between these Indians on account of sales of surplus lands. Such records as matters of proof will be invaluable in the future, as they will fix the date of settlement of many claimants.

The enumerators of The Five Civilized Tribes in the Indian territory for the United States census were mostly Indians, appointed on the recommendation of the governors or principal chiefs, but some changes were made, and almost all were changed in one of the tribes, for reason. Four special agents were sent to the Indian territory to supervise the work by an agreement with the governors or their representatives. The wisdom of this policy was apparent when the peculiar nature of Indian political conditions became known.

Much opposition was shown to the census. The Creek and Seminole authorities aided it, however, by legislative action. They urged the residents to give information to the enumerators, but meetings were held to resist them. Under the circumstances, it was decided to ask as few questions as possible, and to get, as a rule, the general statistics of population. It was found difficult to obtain other statistics. The four special agents in charge visited the nations, and their reports give their observations in detail. The unsettled condition of the Indian territory and the constant clashing between the whites, called intruders, and the Indians or their authorities produced a prejudice against the census which was hard to overcome.

The citizens of The Five Tribes watch with a jealous eye each movement of the United States or its agents, as questions of vast moment are pending. This made them chary of answering questions proposed by the enumerators or special agents.

A serious difficulty was met in the answer to "Are you an Indian"? Under the laws of The Five Tribes or nations of the Indian territory a person, white in color and features, is frequently an Indian, being so by remote degree of blood or by adoption. There are many whites now resident claiming to be Indians whose claims have not as yet been acted upon by the nations. Negroes are frequently met who speak nothing but Indian languages, and are Indians by tribal law and custom, and others are met who call themselves Indians who have not yet been so acknowledged by the tribes. These circumstances necessarily produced some confusion as to the number of Indians separately designated. However, the total population as given is correct.

The difficulties surrounding the taking of this census were augmented by the fact that in enrolling the Indians it frequently occurred that it was necessary to equip 2 and sometimes 3 interpreters to accompany the enumerator to converse with Indians in the same locality. The residents of The Five Civilized Tribes, citizens or otherwise, pay no taxes on real or personal property, and there are no assessments for this purpose.

CENSUS DISTRICTS.—In the Cherokee Nation were the following 9 districts: Canadian, Cooweeskoowee Delaware, Flint, Going Snake, Illinois, Saline, Sequoyah, and Tahlequah.

In the Chickasaw Nation were 4 counties: Panola, divided into 2 districts for census purposes: Pickens, divided into 8 districts for census purposes; Pontotoc, divided into 3 districts for census purposes: and Tishomingo, divided into 2 districts for census purposes.

In the Choctaw Nation the 3 judicial districts were followed for census purposes: first judicial district—Gaines county, San Bois county, Scullyville county, Sugar Loaf county, and Tobucksy county; second judicial district—Apuckshamby county, Boktoklo county, Eagle county, Red River county, Wade county, and Wolf county; third judicial district—Atoka county, Blue county, Jacks Forks county, Jackson county, and Kiamichi county.

In the Creek Nation the 6 districts were followed for census purposes: Cowetah district, Deep Fork district, Eufaula district, Muscogee district, Okmulgee district, and Wewoka district.

In the Seminole Nation there were no counties or districts.

POPULATION.

The population (*a*) of The Five Civilized Tribes was found to be 178,097, as follows: Indians of The Five Tribes living in their own tribes, 45,494; other Indians, including many Indians of The Five Tribes who were found in other tribes than their own, 4,561; total Indians, 50,055; Indian citizen negroes and others of negro descent, 18,636; Chinese, 13; whites, including some claimants of Indian citizenship, 109,393.

a The population of Indian territory in 1890 was 180,182 as follows. The Five Tribes, 178,097; Quapaw agency, 1,281, whites and colored on military reservations, 804.

The following table gives the total population of The Five Civilized Tribes by sex and by race for each tribe:

POPULATION OF THE FIVE CIVILIZED TRIBES, BY SEX AND BY RACE.

NATIONS.	Total.	BY SEX.		BY RACE.				
		Male.	Female.	Indians. In their tribes.	Indians. Out of their tribes.	Of negro descent, including claimants.	Whites, including claimants	Chinese.
The Five Tribes	178,097	95,373	82,724	45,494	4,561	18,636	109,393	13
Cherokee	56,309	29,781	26,528	20,624	1,391	5,127	29,166	1
Chickasaw	57,329	30,916	26,413	3,941	1,282	3,676	48,421	9
Choctaw	43,808	23,615	20,193	10,017	1,040	4,406	28,345	.....
Creek (a)	17,912	9,586	8,326	9,291	708	4,621	3,289	3
Seminole	2,739	1,475	1,264	1,621	140	806	172	.....

a Sex estimated for Creek Nation on basis of ratio shown in the rest of the territory.

The following table shows the relation of Indians by blood to the total of other races:

NATIONS.	TOTAL POPULATION.		INDIANS.		OTHER RACES.	
	Number.	Per cent.	Number.	Per cent.	Number.	Per cent.
The Five Tribes	178,097	100.00	50,055	28.11	128,042	71.89
Cherokee	56,309	100.00	22,015	39.10	34,294	60.90
Chickasaw	57,329	100.00	5,223	9.11	52,106	90.89
Choctaw	43,808	100.00	11,057	25.24	32,751	74.76
Creek	17,912	100.00	9,999	55.82	7,913	44.18
Seminole	2,739	100.00	1,761	64.29	978	35.71

POPULATION OF CHEROKEE NATION, INCLUDING ALL RACES, BY DISTRICTS, BY SEX, AND BY AGE PERIODS.

DISTRICTS.	Aggregate.	TOTAL.		UNDER 5.		6 TO 17.		18 AND OVER.		HEADS OF FAMILIES.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total	56,309	29,781	26,528	5,517	5,287	9,103	8,769	15,161	12,472	10,308	1,041
Canadian	5,714	3,016	2,698	574	562	924	940	1,518	1,196	1,065	99
Cooweeskoowee	17,943	9,669	8,274	1,613	1,604	2,709	2,680	5,347	3,990	3,368	237
Delaware	8,859	4,742	4,117	860	859	1,455	1,326	2,427	1,932	1,630	110
Flint	2,531	1,285	1,246	272	268	451	402	562	576	403	56
Going Snake	3,860	1,993	1,867	410	368	667	612	916	887	630	71
Illinois	5,040	2,669	2,371	511	461	815	789	1,343	1,121	1,036	162
Saline	1,983	1,054	929	207	167	323	300	524	462	366	39
Sequoyah	4,971	2,645	2,326	544	467	866	796	1,235	1,063	928	93
Tahlequah	5,408	2,708	2,700	526	531	893	924	1,289	1,245	882	174

The Cherokee national census of 1890 showed the total number of citizens of the Cherokee Nation under Cherokee laws to be 25,978, as follows:

Canadian district	2,302
Cooweeskoowee district	5,621
Delaware district	3,893
Flint district	1,881
Going Snake district	2,675
Illinois district	2,686
Saline district	1,514
Sequoyah district	1,440
Tahlequah district	3,966

The Cherokee national census of 1880 showed a citizen population of 20,336, from which there is an apparent gain of 5,642 in the 10 years from 1880 to 1890 upon the basis of Cherokee censuses.

POPULATION BY COLOR.—Total, 56,309. Cherokee, 20,624, of whom 11,531 are pure bloods; other Indians, 1,391; persons of negro descent, 5,127, including negro, 4,658; mulatto, 421; quadroon, 32; octoroon, 14; negro Choctaw, 1; negro Cherokee, 1; white, 29,166; Chinese, 1.

POPULATION OF CHICKASAW NATION, INCLUDING ALL RACES, BY COUNTIES, BY SEX, AND BY AGE PERIODS.

COUNTIES.	Aggregate.	TOTAL.		UNDER 5.		6 TO 17.		18 AND OVER.		HEADS OF FAMILIES.	
		Males.	Females.	Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.
Total	57,329	30,916	26,413	5,955	5,774	9,445	8,907	15,516	11,732	10,064	459
Panola county	2,879	1,526	1,353	312	268	467	489	747	596	509	32
First district	1,495	791	704	156	150	240	242	395	312	262	16
Second district	1,384	735	649	156	118	227	247	352	284	247	16
Pickens county	40,299	21,836	18,463	4,269	4,075	6,731	6,200	10,836	8,188	6,980	282
First district	3,121	1,702	1,419	302	290	481	490	919	639	536	36
Second district	5,112	2,725	2,387	553	519	855	846	1,317	1,022	853	37
Third district	7,741	4,243	3,498	821	832	1,388	1,119	2,034	1,547	1,296	50
Fourth district	3,025	1,622	1,403	335	334	497	430	790	639	559	31
Fifth district	4,086	2,200	1,886	415	415	660	644	1,125	827	686	28
Sixth district	4,783	2,541	2,242	533	497	799	789	1,209	956	827	21
Seventh district	4,071	2,232	1,839	475	393	684	605	1,073	841	768	23
Eighth district	8,360	4,571	3,789	835	795	1,367	1,277	2,369	1,717	1,455	56
Pontotoc county	9,135	4,867	4,268	896	893	1,434	1,459	2,537	1,916	1,679	105
First district	1,714	993	781	157	167	265	288	511	326	300	15
Second district	3,508	1,912	1,596	344	349	520	492	1,048	755	693	33
Third district	3,913	2,022	1,891	395	377	649	679	978	835	686	57
Tishomingo county	5,016	2,687	2,329	478	538	813	759	1,396	1,032	896	40
First district	2,604	1,408	1,196	239	281	441	403	728	512	477	8
Second district	2,412	1,279	1,133	239	257	372	356	668	520	419	32

POPULATION BY COLOR.—Total, 57,329. Chickasaw, 3,941, including pure blood Chickasaw, 3,129; white Chickasaw, 681; negro Chickasaw, 122; mulatto Chickasaw, 9. Other Indians, 1,282, including Choctaw, 760; Cherokee, 149; Creek, 22; Shawnee, 3; Seminole, 1: Delaware, 4; Pottawatomie, 5; Caddo, 3; Pottawatomie-Cherokee, 1; Wyandotte, 2; white Cherokee, 56; white Choctaw, 230; white Creek, 2; white Shawnee by marriage, 1; white Wyandotte, 1: negro Cherokee, 4; negro Choctaw, 27; negro Creek, 12. Persons of negro descent, 3,676, including negro, 3,651; mulatto, 20; quadroon, 3; octoroon, 2. White, 48,421. Chinese, 9.

POPULATION OF CHOCTAW NATION, INCLUDING ALL RACES, BY COUNTIES, BY SEX, AND BY AGE PERIODS.

COUNTIES	Aggregate.	TOTAL.		UNDER 5.		6 TO 17.		18 AND OVER.		HEADS OF FAMILIES.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total	43,808	23,615	20,193	4,130	4,180	6,925	6,550	12,560	9,463	8,443	666
First district	23,188	12,708	10,480	2,232	2,293	3,647	3,428	6,829	4,759	4,314	304
Gaines county	2,504	1,435	1,069	223	225	327	319	885	525	464	28
Sans Bois county	6,075	3,286	2,789	631	730	1,054	896	1,601	1,163	1,141	38
Scullyville county	3,948	2,059	1,889	391	405	701	663	967	821	691	46
Sugar Loaf county	2,587	1,365	1,222	289	223	435	437	641	562	499	31
Tobucksy county	8,074	4,563	3,511	698	710	1,130	1,113	2,735	1,688	1,519	161
Second district	7,277	3,711	3,566	698	716	1,161	1,130	1,852	1,720	1,493	168
Apuckshunby county	1,266	621	645	101	104	207	228	313	313	246	27
Boktoklo county	382	191	191	30	35	59	57	102	99	79	16
Eagle county	1,155	579	576	135	133	184	197	260	246	213	21
Red River county	1,914	1,014	900	201	173	319	259	494	468	379	36
Wade county	1,012	529	483	88	103	148	163	293	217	249	9
Wolf county	80	45	35	11	11	16	10	18	14	16	.....
Wade and Wolf counties	1,468	732	736	132	157	228	216	372	363	311	59
Third district	13,343	7,196	6,147	1,200	1,171	2,117	1,992	3,879	2,984	2,636	194
Atoka county	5,129	2,820	2,309	438	463	734	712	1,648	1,134	1,022	76
Blue county	4,195	2,246	1,949	388	373	741	639	1,117	937	821	44
Jacks Forks county	1,361	756	605	138	114	208	180	410	311	276	17
Jackson county	1,072	557	515	100	79	196	190	261	246	194	13
Kiamichi county	1,586	817	769	136	142	238	271	443	356	323	44

POPULATION BY COLOR.—Total, 43,808. Choctaw, 10,017. Other Indians, 1,040, including Indian negro, 214; Indian mulatto, 15; Cherokee, 87; Creek, 36; Chickasaw, 120; Mohawk, 4; Muscogee, 2; Catawba, 2; Chippewa, 5; Choctaw, one-half, 163; one-fourth, 7; white, three-fourths Choctaw, 1; white, one-half Choctaw, 4; white, one-fourth Choctaw, 5; white, one-eighth Choctaw, 2; white, one-sixteenth Choctaw, 12; white Choctaw, 122. White married to Indian, 8; negro married to Indian, 5; quadroon married to one-half Indian, 1. Negro Choctaw, 207; Cherokee octoroon, 1; Choctaw quadroon, 2; Choctaw, one-fourth Indian, 8; Choctaw, three-fourths Indian, 4; Choctaw, one-eighth Indian, 2; one-sixteenth Cherokee, 1. Persons of negro descent, 4,406, including negro, 4,357; quadroon, 4; octoroon, 13; mulatto, 32. White, 28,345.

POPULATION OF CREEK NATION, INCLUDING ALL RACES, BY DISTRICTS.

DISTRICTS.	Total.	Creek Indians.	OTHER INDIANS.									Whites.	Negroes.	Chinese.
			Cherokees.	Seminoles.	Choctaws.	Chickasaws.	Stockbridges.	Sioux.	Canadians.	Shawnees.	Pottawatomies.			
Total	17,912	9,291	462	172	31	9	1	1	1	3	28	3,289	4,621	3
Coweta	3,220	832	80	21	6	2	.....	.....	.....	.....	.....	359	1,920	.....
Deep Fork	1,823	1,438	2	43	.....	.....	.....	.....	.....	.....	.....	134	206	.....
Eufaula	3,859	1,815	15	4	6	3	.....	.....	.....	.....	.....	1,048	968	.....
Muscogee	4,928	2,548	354	18	16	4	.....	.....	.....	2	28	1,336	619	3
Okmulgee	2,191	1,335	7	13	.....	.....	1	1	1	1	.....	299	533	.....
Wewoka	1,891	1,323	4	73	3	.....	.....	.....	.....	.....	.....	113	375	.....

The table shows: whites, 3,289; Creek Indians, enrolled as such, 9,291; negroes, enrolled as such, 4,621, many of whom are negro Creeks and claimants; 708 Indians, other than Creeks, given in detail above; 3 Chinamen.

The 708 Indians other than Creeks are: 462 Cherokees, 172 Seminoles, 31 Choctaws, 9 Chickasaws, 1 Stockbridge, 1 Sioux, 1 Canadian, 3 Shawnees, and 28 Pottawatomies. It is probable then that in Coweta district the Euchees may have been enrolled among those of negro descent. Some, enrolled as white, may have been quarter and eighth bloods.

The Creek national census of 1890 gave 14,800 Creeks. This included the recognized Creeks of negro descent, but not the other Indians, claimants of negro descent, or whites. The census enumerators for the Creeks were almost all Creeks or of negro descent, and probably attempted to define citizenship as they knew it by Creek law. On the abstracts they gave the Indians other than Creeks as colored.

POPULATION OF SEMINOLE NATION, INCLUDING ALL RACES.

RACE.	Total.	Males.	Females.
Total	2,739	1,475	1,264
Indians (a)	1,761	903	858
Whites	172	108	64
Negroes	806	464	342

a Seminoles, 1,621; Creeks, 133; Cherokees, 5; Shawnees, 2.

The column for negroes embraces the pure negroes and those of mixed Seminole blood. The Seminoles intermarry with negroes. It is probable that the 806 of negro descent are almost all classed by the Seminoles themselves as Seminoles. The 1,621 Seminoles are those of full, three-quarter, or half blood.

GENERAL CONDITION OF THE FIVE TRIBES: 1890.

The condition of The Five Tribes of the Indian territory, as shown by the census of 1890, personal investigation, and the reports of special agents, is that of a self-sustaining, fairly industrious, and law-abiding people. They live in a land without assessment or taxes. The term "civilized" was originally applied to them in contradistinction to the life of the wild Indian tribes, but as a whole their condition is not the civilization of the Anglo-Saxon. The Indians of The Five Civilized Tribes, or a large number of them, are quarter and half breeds; in fact, are white men in features. They are generally progressive, but the most obstinate opponents of change are found among them.

They have no written history. The majority of them still use the Indian language. The Cherokees have an alphabet. Their books and laws are printed in it. More than one-fourth of all the care and treaties and laws for Indians since 1815 has been for The Five Civilized Tribes. They have occupied a large share of official time since 1800. They are called nations and occupy separate areas covered by patents. They have governors or principal chiefs, elective legislatures, variously named, elective courts, and officers and police. Some minor divisions are

called counties and some districts. Except the Seminoles, all the nations have written or printed constitutions and laws. They have schools of their own and charities and churches in profusion. Their schoolbooks are in English. Newspapers are numerous and post offices plenty. The civilization of The Five Tribes has not been accomplished without a vast expenditue of time and money by white people. No Indians in the United States have received such care from the whites or have been aided so much by the United States. The trust fund interest paid them by the United States has amounted to tens of millions. No figures are at hand to verify this, but $25,000,000 would be a small estimate. Much of their progress is due to a large negro population in the several nations. The greater portion of these negroes were at one time slaves, and they are now the laborers of The Five Tribes. They are fairly well advanced and are steadily increasing in numbers, wealth, and intelligence. In 1836 Albert Gallatin stated that the number of plows in The Five Tribes answered for the number of able bodied negroes.

The Creek Nation is an alert and active one, which is largely due to the negro element which fairly controls it. In the Choctaw Nation it is death for an Indian to intermarry with a negro. In any of The Five Tribes where the negroes have a fair chance there is a perceptible progress due to them.

The negroes are among the earnest workers in The Five Tribes. The Creek Nation affords the best example of negro progress. The principal chief, virtually a negro, comes of a famous family in Creek annals. His name is Lequest Choteau Perryman. He was born in the Creek Nation, Indian territory, March 1, 1838; educated at Tallahassee mission of the same nation, enlisted in the Union army in Kansas November, 1862, and was mustered out as sergeant-major of the First regiment Indian Home Guards, 1865. He served as district judge of the Coweta district, Muscogee Nation, 6 years; was elected to the council and served 13 years. He was elected principal chief and inaugurated December 5, 1887, for the term of 4 years.

The negroes, once slaves of The Five Tribes, are of much interest in connection with the final settlement of the land question. The Five Tribes, except the Seminoles, all owned slaves prior to and during the war. These were freed by the proclamation of emancipation, and this was enforced and confirmed, after much protest, by the treaty of 1866. In 1860 the total number of slaves held by The Five Tribes was 7,369. The Seminoles held no slaves in Indian territory, but they intermarried with negroes. Since the war there has been a very large increase in the negro population of The Five Tribes by immigration from the old slave states adjacent. The negro question in the Cherokee, Chickasaw, and Choctaw Nations, the equities and rights of these people in the lands of The Five Tribes, and as to citizenship, have yet to be properly settled.

The population of negro descent in The Five Tribes, which includes former slaves, in 1890 was as follows: with the Cherokees, 5,127; Chickasaws, 3,676; Choctaws, 4,406; Creeks, 4,621; Seminoles, 806; total, 18,636.

In a country where land is virgin, fertile, and its use is to be had for the mere occupancy, there is but small inducement for careful or close farming. Poor roads prevent marketing crops, so cattle raising is a better occupation than farming. Much farming of The Five Tribes is merely for a livelihood. Crops of corn are frequently left to rot because of the cost of transportation to market.

While great and constant efforts are made toward progress in education, and steady improvement is manifest, it must be understood that the education of the ordinary day or neighborhood schools is of a limited kind. School terms consist of from 4 to 5 months of the year. The best and highest education comes from efforts entirely without The Five Tribes.

The noncitizens in The Five Tribes have a few schools sustained by private contributions, subscriptions, and fees. Many of the more wealthy noncitizens send their children to schools in the adjoining states.

The members of The Five Civilized Tribes wear citizens' clothing. Ninety per cent of them practice the white man's ways and have his customs. Now and then a man can be found with an Indian pipe, and sometimes one wears moccasins, and shawls are worn as well as blankets. The Creeks and the Choctaws still keep up their ball play, and old Indian dances are still held in some of the nations. Some individuals of The Five Tribes are still classed as old time Indians and maintain a sturdy adherence to the old Indian faith. Medicine men are still to be found with them. Even among the Delawares in the Cherokee Nation can be found the survival of many old Indian dances and customs.

No distilled spirits are supposed to be sold in The Five Tribes. In 1890, to June 1, the distilled spirits used in the arts, manufactures, and for medicines in The Five Tribes, as shown by returns from retail apothecaries, were: ordinary gallons of whisky, 20; ordinary gallons of brandy, 16; ordinary gallons of gin, 5. Liquors are smuggled in, sold, and drunk. One extraordinary article of distillation, known as "white mule", is used in the eastern part of the territory. It is a villainous moonshine whisky, distilled in the Ozark mountains of Arkansas. Its effects probably cause one-half of the crimes in that portion of the territory.

Roads are poor and bridges across streams few and far between.

The party machinery in use in the Cherokee Nation in some features seems to be more advanced than the methods in use among the whites. The "barbecue" and "still hunt" are middle state methods. The method of viva voce voting is an old system.

The judges or inspectors of election, 4 in number, are seated around a table under a shady tree. The space of 50 feet all around this table is guarded, no person being allowed to approach within the limited space. When

any person wishes to vote he approaches the table, tells the name of his choice and for whom he wishes to record his name, repeating each name until all the candidates on the list for offices are voted for. After the polls are closed the result is summed up and announced.

LICENSES.—Licenses to trade in The Five Tribes were formerly issued by the Secretary of the Interior; now, in addition, they are issued by authority of the several tribes or nations.

Citizenship in The Five Tribes is regulated by tribal laws, and the right to make such laws has been conceded to them by the United States. Freedmen and other negroes become citizens of some of the tribes under said laws. The United States urged and then directed much of the legislation as to the negroes.

In the towns of The Five Nations, even the Indian towns, pure Indians are few and far between. In the country some are met. Negro Indians, especially in the Creek Nation, can be found in abundance, and some speak only the Creek language. The Indians of The Five Tribes are largely one-half and one-fourth bloods, and resemble white men more than Indians. The illustrations in this report are typical, and show comparatively few full-blood Indians. One constantly hears the remark from travelers in Indian territory, "Why, where are the Indians"?

Clans in towns are still preserved with the Creeks (*a*), and among the Delawares with the Cherokees, and "bands" are noted still with the Seminoles.

CRIME.—The crimes committed by the citizens of The Five Tribes are usually promptly punished. By the treaty of 1866 Indian courts alone punish Indian criminals. The offenses are generally less than felonies, and are comparatively few. Few murders are committed by citizens. The intruder or noncitizen population contributes 80 per cent of the murders. Recently at Fort Smith, Arkansas, the ninety-sixth murderer in that jurisdiction was hanged. More than 60 of them were stated as being from Indian territory. Indian citizens are excused by their own people in the several nations. In The Five Tribes the proportion of crimes committed is as small as in any other community of like population in the west. Ten men, it is stated, have been executed in the Cherokee Nation within the past 20 years.

When an Indian is condemned to death by shooting he is given a period, 30 days usually, in which to go home and fix up his affairs. He goes without guard or control, arranges all of his earthly matters, bids his friends and family good-bye, returns at the time appointed, and is promptly shot. Not one man of the many so permitted to go home after conviction, up to 1890, has failed to appear for execution.

The act of May 2, 1890, organizing the territory of Oklahoma and defining the boundaries of Indian territory, contained a section under which members of The Five Tribes could become citizens of the United States, as follows:

SECTION 43. That any member of any Indian tribe or nation residing in the Indian territory may apply to the United States court therein to become a citizen of the United States, and such court shall have jurisdiction thereof and shall hear and determine such application as provided in the statutes of the United States; and the confederated Peoria Indians residing in the Quapaw Indian agency, who have heretofore or who may hereafter accept their land in severalty under any of the allotment laws of the United States, shall be deemed to be, and are hereby, declared to be citizens of the United States from and after the selection of their allotments, and entitled to all the rights, privileges, and benefits as such; and parents are hereby declared from that time to have been and to be the legal guardians of their minor children without process of court: Provided, That the Indians who become citizens of the United States under the provisions of this act do not forfeit or lose any rights or privileges they enjoy or are entitled to as members of the tribe or nation to which they belong.

To June 1, 1890, no person had taken advantage of this law.

INTRUDERS.—The class called intruders includes those residing in The Five Tribes who are not recognized as citizens by the laws or authorities of said tribes or who do not pay the annual license fee. The question of citizenship will have to be considered by Congress in final settlement.

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a The following is an account of the Creek towns in the Creek Nation by Governor L. C. Perryman, principal chief of the Creek Nation:

"TULSA, CREEK NATION, IND. T., September 29, 1891.

"It is quite difficult to locate all of the Creek towns now on the map of the Muskogee nation, at least some of them, as some of the citizens of the different towns are scattered all over the nation, but I have done so as near as I can. The general map you send me is not correct [map of 1882]. To explain now why our people live in this way [in towns] would be a hard thing to do. These towns, as they are called, have existed from time immemorial with the Creeks. We have had more towns, but some are now extinguished. The system grew out of the necessity of reaching our people quickly, and thus give the central control knowledge of the wants of our people.

"It would take a volume to explain to you the authority each town used to have under the old customs, each having a king and warriors, that is, the power each then had, which aggregated powers made the old Creek confederacy, which is now the Creek or Muskogee Nation. Those fires in each town are still to be seen by seeing representatives of the towns in our councils. This town system is based upon communism. As long as the council represents towns the holding of lands by citizens of the nation in common will always be the rule, and I think it is the best way of holding lands for the poor class of citizens in any country. Our council, which meets at Ocmulgee, consists of two bodies, the house of kings and the house of warriors. The members are the kings and warriors of the towns. No real patriotism can exist among our people except as it comes direct from the traditions of these several towns".

TOWNS.—1. Coweta. 2. Broken Arrow. 3. Cheyaha. 4. Locharpoka. 5. Conchartey. 6. Hechetey. 7. Cussehta. 8. Taskeke. 9. Tulsa (Canadian). 10. Tulsa (Little River). 11. Noyarka (Nuyarka). 12. Alfaske (Okfaske). 13. Arbekoche. 14. Arbeka. 15. Arbeka, second. 16. Asselarnape or Grunlief (Ussalarnuppee or Green Leaf). 17. Oewohka. 18. Tharthoculka or Fish Pond. 19. Tharprakko (Tharpthlocco). 20. Tokebachee. 21. Thewahley. 22. Kialiga (Kialigee). 23. Tokpafka. 24. Talmochassee (Talmochusee). 25. Yoofula, first (Eufaula). 26. Yoofula, second (Eufaula). 27. Pakantalahassee. 28. Hillarbe. 29. Chartarksofka. 30. Kichopatake. 31. Artussee. 32. Tallahossochee (Tallahassochee). 33. Allabama (Alabama). 35. Osochee. 36. Oeokofke. 37. Okcharye. 38. Ocheyapofa. 39. Talwathakko. 40. Talartoga (Tulladegee). 41. Hutschechapa (Hutschecuppa). 42. Qnassartey, first. 43. Quassartey, second. 44. Yoochee (Euchee). 45. Big Spring. 46. Arkansas (colored, newly organized). 47. North Fork (colored, newly organized). 48. Canadian (colored, newly organized).

The authorities of The Five Tribes are very earnest in opposition to intruders. The serious difficulty is that they are now so numerous. The following article upon this topic is from the fourth annual report of J. B. Mayes, principal chief of the Cherokees:

This question has become sickening to the pride of every Cherokee who has a bona fide interest in this nation, and is enough to arouse his indignation and vengeance, after having endured the burden, hardships, and expense of owning and holding this country for themselves and posterity, to be compelled to sit quietly and see a herd of vagabonds organizing themselves into a "citizenship association", with a fund placed by it in the hands of unscrupulous lawyers to carry out one of the boldest robberies ever perpetrated on a people. This lawless class of marauders, who have come from the four corners of the earth, have fastened themselves upon our rich soil and claim to be Cherokees by blood, appealing to the United States government for protection in carrying out this infamous scheme. It makes no difference from what country he hails, if he only has the initiation fee of $5, he is duly ingrafted into said association and then instructed by the leader to make improvements on Cherokee land. How wonderfully strange the officers of the United States government, whose duty it is to remove them, after knowing all the facts connected with this fraud will listen to their plea and afford them protection. While recently in Washington, the Commissioner of Indian Affairs gave me his sacred promise that he would see that they were removed, but many means and ways are used to defeat this purpose.

The matter passes through many hands, many formalities are gone through with, and finally the proper officer loses sight of it; thereby this outrage goes on unsettled. This class of persons has been here for years, and in many instances accumulated fortunes by the use of our soil and the sale of our timber without paying 1 cent for the support of the government, and at the same time ignoring every statute on our law books.

Now, I recommend that you make a last appeal to the government for their removal, and if this effort should prove futile, that you provide for their removal at the hands of the proper officers of this nation. It would be better for the nation to suffer in the act of removing the intruder than to be both insulted and robbed. Self-protection is the first law of nature. We do not deserve to own homes if we are not willing to make a sacrifice in protecting them. The Cherokee Nation has for the last 20 years begged, prayed, and plead with the government to carry out its treaty agreements for the removal of intruders, but nothing has been done, and they are daily coming into our country and settling on our soil.

TOWNS IN THE FIVE CIVILIZED TRIBES.

The towns occupied by the noncitizens, called intruders, are merely camps, but with valuable and important buildings. There are no town limits, sewers, water supply, police, fire departments, or any of the ordinary features of organized communities. The United States court has jurisdiction of civil suits between or affecting noncitizens of The Five Tribes, and under this authority appoints United States commissioners in each of the towns and deputy United States marshals as well, who act as officers for the commissioners.

The Indian who owns or claims the occupancy title to the lands on which the noncitizen towns are situated collects rents from the lot holders. The permit collectors of taxes on nonresidents for license to trade, or practicing the professions, or to reside in a nation, closely watch the incoming of the noncitizen residents of towns.

It is difficult to enroll a town as such in Indian territory, as there are no town lines. Not one town in Indian territory is incorporated, there being no law to incorporate town sites. Persons, other than citizens, building houses in towns or cities do so at their own risk. They usually pay yearly rentals for the privilege to the Indian citizen who claims the land. Most of the towns are built adjacent to railroads and near the strips of land which the railroad companies own, 200 feet wide and 2,000 feet in length, where such towns or stations are located.

The population of the towns, as obtained by the enumerators, is as follows:

CHEROKEE NATION.—Tahlequah, 1,200; Vinita, 1,200.

CHICKASAW NATION.—Ardmore, 2,100; Purcell, 1,060; Wynnewood, 398; Pauls Valley, 206; Marietta, 110; Dougherty, 103; Benogn, 95.

CHOCTAW NATION.—Lehigh, 1,600; McAlester, 3,000; Krebs, 3,000; Caddo, 2,170; Atoka, 800; Colgate, 818; Hartshorn, 939.

CREEK NATION.—Muscogee, 1,200; Okmulgee, 136; Enfaula, 500.

SEMINOLE NATION.—Wewoka, 25; a mere hamlet about the council house and post office.

POST OFFICES FOR THE FIVE TRIBES.—There are 63 post offices in the Cherokee Nation; 76 in the Chickasaw Nation; 73 in the Choctaw Nation; 6 in the Creek Nation, and 4 in the Seminole Nation.

INDUSTRIAL, SOCIAL, AND SANITARY CONDITION.

It is only possible to estimate the agricultural and industrial products of The Five Civilized Tribes by the observation of the special agents and enumerators. The Indians were very reluctant to give any information in regard to their land holdings, the area cultivated, products, or individual wealth. The whites, generally temporary residents, were as reluctant to furnish information as the Indians, not knowing but that the census would lead to their expulsion from the Indian territory.

The climate is equable, with little cold weather, and usually but little snow. February is considered a spring month. It is followed by a long and hot summer, with pleasant nights. About the latitude of northern Alabama, the whole region is calculated under proper cultivation to yield enormous crops of corn, cotton, and fruit. By careful estimates not less than 360,000 acres are under a kind of cultivation in The Five Civilized Tribes. Much of the cultivation is primitive and the acreage yield small. There is in The Five Tribes an estimated production

Photograph by J. P. Standiford, Muskogee.

1. Main street, Muskogee, Creek Nation, during a fire. 2. Cotton buying, Eufaula, Creek Nation.
3. Laying corner stone of the United States court house, Muskogee, Creek Nation, June 24, 1889.

of 4,350,000 bushels of corn, wheat, and oats; 421,000 bushels of vegetables of all kinds; 35,000 bales of cotton, and 168,000 tons of hay. The total value of these productions is estimated at $5,756,000. The Five Civilized Tribes have many horses, mules, cattle, hogs, and sheep. Sheep are raised for food and the wool is used for clothing. There is a record of 20 carloads of sheep carried out of the territory in 1890. The surplus crops and productions, including cattle, are marketed in the states adjoining. The cotton crop generally finds its way to the seacoast by rail by the way of Ardmore, in the Chickasaw Nation, or by the Red river. The manufactures of The Five Civilized tribes are nominal. Still they make many woolen blankets and shawls, a large number of willow baskets, some maple sugar, gather wild rice, and take fish from the river. Home weaving is a feature. The forests supply 8,000,000 feet of lumber per year, which is generally consumed by the people. At Waggoner, in the Creek Nation, there is a sawmill engaged in cutting walnut timber, producing a large number of gunstocks, many of which are shipped for use in European armies. The forest also yields considerable hemlock bark, and large quantities of firewood are cut and sold.

LIVE STOCK ON RANGES.—Indian territory was included in the second range district for census purposes. The agents charged with the investigation of range stock report:

* * * The Indian territory * * * has been extensively occupied as a maturing ground for cattle bred farther south * * * by large companies and associations of cattle men, who lease the lands or grazing privileges from the Indian tribes, and by fencing large pastures with barbed wire dispense with herders. Each year nearly the entire stock is matured and sent to market and a new supply of young cattle from the south placed on the pastures; hence the percentage of sales is much larger from the Indian territory than from any other area of like extent in the southern portion of the grazing regions. Range stock, as shown by the tables, is located in the Chickasaw, Creek, and Osage reservations and the Cherokee Outlet or Strip. The large proportion of 3 and 4 year olds in the Indian territory indicates that the business is conducted chiefly to mature rather than to breed cattle. In ordinary years, when prices are satisfactory, all dry cows and 4-year olds and most of the 3-year olds are sent forward to market, and the pastures are replenished from southern ranges. The cattle industry in the Indian territory has been fairly satisfactory since 1880, excepting the year 1886, succeeding the great loss by the winter storms of 1885–1886. The business is controlled almost exclusively by the white men, who are not citizens of the territory or members of any Indian tribe, and the presence of the stock and the men in charge has been in some instances productive of dissatisfaction among the Indians. * * * No sheep are held on the ranges in the Indian territory.

The following table shows the number of horses, mules, asses, and swine, the value of sales, losses by death, and number of men employed on ranges in The Five Civilized Tribes and the Osages:

HORSES, MULES, ASSES, AND SWINE, VALUE OF SALES, LOSSES BY DEATH, AND NUMBER OF MEN EMPLOYED ON RANGES.

DISTRICTS	Number of horses.	Number of mules.	Number of asses.	Number of swine.	Value of horses sold in 1889.	Value of swine sold in 1889.	Died in 1889 (all stock from all causes).	Men employed on ranges.
Total	3,793	146	5	530	$10,063	$1,300	7,663	198
Cherokee, Osage, and Creek reservations	2,716	97	.....	.....	9,963	.....	4,723	161
Chickasaw Nation	1,077	49	5	530	100	1,300	2,940	37

There were reported for the Cherokee, Osage, and Creek reservations 158,438 cattle; for the Chickasaws, 72,013. Sales of cattle for Cherokee, Osage, and Creek reservations, $1,046,681; Chickasaws, $314,320. This does not discriminate stock of Indians from that owned by others.

COAL AND COAL MINING.—The census investigations develop the following regarding coal in the Indian territory: (a)

The western or fourth field, which comprises the only deposits of the carboniferous measures west of the Mississippi river, extends across the boundaries of Kansas, Missouri, and Arkansas into the Indian territory, underlying almost the entire eastern half of that territory. The present developments of importance are along the line of the Missouri, Kansas and Texas railway, in the Choctaw Nation reservation, and are conducted by the Osage Coal and Mining Company at McAlester and the Atoka Mining Company at Lehigh.

The Choctaw Coal and Mining Company is constructing a line of railroad from the Arkansas state line, passing through Oklahoma to the western boundary of the territory, and southward to Denison, Texas, intersected by the St. Louis and Kansas Pacific, the Missouri, Kansas and Texas, the Atchison, Topeka and Santa Fe, and the Chicago, Rock Island and Pacific railroads. This company is engaged in developing a large area of excellent coal territory, lying along the route of the projected railroad, secured by lease from the Choctaw Nation. This enterprise will constitute one of the most important in the southwest.

The quality of the coal now being mined in this territory is excellent for steam and heating purposes, and is well suited for gas and coking. The beds from which the product is obtained range from 3 to 5 feet in thickness, and comprise the 2 lower veins, which are here found to be of much greater thickness and freer from bone and other impurities than in any other part of the field. Competent authorities assert that the coals now being mined in the Indian territory are superior to any found west of the Appalachian field.

The total product in the territory during the calendar year 1889 was 752,832 short tons, valued at $1,323,807. The average number of persons employed during the year was 1,873; the total wages paid, $927,267. No report of mining operations in this territory was made for the Tenth Census.

a Report on Mineral Industries in the United States at the Eleventh Census, 1890, pages 375, 376.

COAL PRODUCT OF INDIAN TERRITORY IN 1889.

(Short tons.)

LOCALITIES.	MINES.		Total product of coal of all grades for year 1889.	DISPOSITION OF TOTAL PRODUCT.					Total amount received for coal sold in 1889.	Average price of coal at the mines.
	Regular.	Local.		Loaded at mines for shipment on railroad cars and boats.	Sold to local trade at mines.	Used by employés.	Used for steam at mines.	Manufactured into coke.		
Total	15	.....	752,832	699,122	1,173	5,922	33,997	12,618	$1,323,807	$1.76
Atoka	4	.....	323,080	312,236	630	3,097	7,117	.....	600,838	1.86
Choctaw Nation	5	.....	428,748	386,350	75	2,825	26,880	12,618	720,961	1.68
Tobucksy	6	.....	1,004	536	468	.....	.....	.....	2,008	2.00

LABOR AND WAGES AT INDIAN TERRITORY COAL MINES IN 1889.

ABOVE GROUND.

LOCALITIES.	Total employés about mine.	Total average number employed.	Foremen or overseers.			Mechanics.			Laborers.			Boys under 16 years.		
			Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.
Atoka and Choctaw Nation.	1,862	220	11	$2.55	291	63	$2.50	170	145	$1.90	164	1	$1.00	250

BELOW GROUND.

LOCALITIES.	Total average number employed.	Foremen or overseers.			Miners.			Laborers.			Boys under 16 years.			Total amount of wages paid during 1889.
		Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.	Average number employed.	Average wages per day.	Average number of days worked.	
Atoka and Choctaw Nation.	1,642	10	$3.10	252	1,200	$3.25	166	393	$2.41	177	39	$0.88	198	$915,567

EXPENDITURES AT INDIAN TERRITORY COAL MINES IN 1889.

LOCALITIES.	OFFICE FORCE.						Grand total employés.	Grand total wages.	Total value of supplies and materials of all kinds during 1889.	Total of all other expenditures for the mines or works.	Total mining expenditures.	Amount paid for contract work during 1889.	Grand total of all expenditures.
	Total.		Males.		Females.								
	Number.	Amount of wages.	Number.	Amount of wages.	Number.	Amount of wages.							
Total	11	$11,700	11	$11,700	.....	.....	1,873	$927,267	$53,404	$172,150	$1,152,821	$20,000	$1,172,821
Atoka	5	5,220	5	5,220	.....	.....	959	435,892	28,860	48,562	513,314	.....	513,314
Choctaw Nation	6	6,480	6	6,480	.....	.....	914	491,375	24,544	123,588	639,507	.....	639,507
Tobucksy	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20,000	20,000

VALUE OF MINES AND IMPROVEMENTS AND POWER USED AT INDIAN TERRITORY COAL MINES IN 1889.

LOCALITIES.	VALUE OF MINES AND IMPROVEMENTS.							POWER USED IN MINING.							Days idle during year.	
	In land leased.		In buildings and fixtures.	In tools, implements, live stock, machinery, and supplies.	Total.	Cash capital not reported in the foregoing items.	Total capital.	Steam boilers.		Cylinders.		Other power.				
												Motors.				
	Acres.	Value						Number.	Horse power.	Number.	Size (inches).	Number.	Horse power.	Number of animals employed.	Repairs to mines and machinery.	Short of cars.
Total	14,766	$738,643	$497,509	$131,067	$1,367,219	$124,790	$1,492,009	38	1,680	38	.....	2	30	169	8	22.25
Atoka	6,326	316,298	251,498	98,203	665,999	69,790	735,789	15	680	17	.....	.....	.....	89	8	22.25
Choctaw Nation	5,440	272,345	236,011	22,864	531,220	55,000	586,220	19	760	16	.....	2	30	80	.....	.....
Tobucksy	3,000	150,000	10,000	10,000	170,000	.....	170,000	4	240	1 4	18 x 36 16 x 30	.....	.....	.....	.....	.....

The coal measure of Indian territory is chiefly in the Choctaw Nation, covering an area of 13,600 square miles of bituminous coal. Iron, lead, copper, marble, sandstone, and limestone are found. Salt springs are also numerous.

RAILROADS.—The following is a statement of the railroads of the territory:

MILES OF RAILROAD, SINGLE TRACK, LYING WITHIN INDIAN TERRITORY JUNE 30, 1890.

	MILES.
Total for territory	1,046.20
Atchison, Topeka and Santa Fe (Southern Kansas)	155.56
Atlantic and Pacific	112.05
Chicago, Rock Island and Pacific (Chicago, Kansas and Nebraska)	65.03
Choctaw Coal and Railway Company	39.80
Denison and Washita Valley	9.74
Missouri, Kansas and Texas	256.82
St. Louis and San Francisco	144.20
Kansas and Arkansas Valley	163.00
Gulf, Colorado and Santa Fe	100.00

WAGES.—Farm hands are paid about the same wages as in Texas, Arkansas, or Kansas. The trades are not well paid, except in the towns made up of intruders or noncitizens, or by the railroads or other corporations. Coal miners receive the wages current in Missouri.

COMMODITIES OF LIFE.—Provisions and clothing are about the same in price as in southern Kansas or western Arkansas. The people outside of the towns, as a rule, live on plain fare and much in the open air.

THE PROFESSIONS.—The professions are as a rule poorly paid. Lawyers are numerous, but the business is of a petty character and not profitable.

NEWSPAPERS.—Cherokee Nation.—Cherokee Advocate, national organ, published at Tahlequah, half in English and half in Cherokee.

Chickasaw Nation.—There are 7 newspapers now published in the Chickasaw Nation, and they all claim to be ndependent in politics: the Chickasaw Chieftain, published at Ardmore; the Ardmore Courier, published at Ardmore; the Herald, published at Wynnewood; the Chickasaw Enterprise, published at Pauls Valley; Territorial Topics, published at Purcell; the Register, published at Purcell; the Minstrel, published at Minco. All of these papers are supported by the noncitizens and whites. There is no Indian paper published in the Chickasaw Nation.

Choctaw Nation.—There are 3 newspapers published in the Choctaw Nation: the Indian Citizen, a weekly issue, published at Atoka, devoted to the Indian people and their interests, has liberal patronage, and a circulation of 1,320; the same may be said of the Twin City Topics, a weekly journal, published at McAlester; the Indian Missionary, published monthly at Atoka, in the interest of the Baptist denomination, the circulation being given as 1,000.

Creek Nation.—There are 4 newspapers published in the Creek Nation: the Indian Journal (Creek), a weekly, published in Eufaula, has a circulation of 840; the Muskogee Phenix (republican and Creek), a weekly, published in Muscogee, has a circulation of 1,470; the Brother in Red (Methodist), a weekly, published in Muscogee, has a circulation of 1,300; the Brother in Black (Methodist), a weekly, published in Muscogee, has an estimated circulation of 500.

Seminole Nation.—There is no paper published in the Seminole Nation.

BANKS.—There is one national bank at Muscogee, Creek Nation, and one at Ardmore, Chickasaw Nation; there are also some private banks.

VITAL STATISTICS.—The health of the people of the Indian territory is good, the death rate small, and the local diseases are those common to the states of Kansas, Arkansas, and northern Texas. No statistics of deaths, burials, or marriages could be obtained. The laws of the several nations regulate marriages and burials for the citizens, and the Arkansas laws govern noncitizens in these particulars. The poor and unfortunate of The Five Tribes are fairly well cared for. The noncitizen poor are cared for by their own people.

DWELLINGS.—The houses of the citizens of The Five Tribes are built of stone, brick, and wood. By count 561 dwelling houses were found in the Seminole Nation and 3,583 in the Creek Nation. No complete returns were made of the houses in the other nations.

EDUCATION.

Education receives much care and attention at the hands of the people and authorities of The Five Civilized Tribes. In some of them, as shown by the reports of the special agents, the freedmen and others of negro descent are not properly considered in school matters. The school books used are in the English language.

CHEROKEE NATION.—The schools of the Cherokee Nation are justly a source of pride to all of the citizens. One-half of the revenue derived from the funds in the hands of the United States, invested in 5 per cent government bonds, is devoted to their support. These schools are: the Cherokee orphan asylum, the national male and female seminaries, and 100 primary schools scattered throughout the different judicial districts of the nation in proportion to the population, the highest number in any district being 15 and the lowest 7. The expenditure of the nation for educational purposes among the primary schools is confined to books and tuition, each locality being required to furnish the house and keep it in repair as well as to furnish fuel and water. It is required also that the locality furnish a minimum number of pupils (13), and on failure of a school to show that average attendance per month, the school is discontinued and some other neighborhood has an opportunity to furnish the required number of pupils.

The general management of the schools of the nation has heretofore been vested in a national board of education consisting of 3 members, who are appointed by the principal chief and confirmed by the senate. They serve for 3 years and get an annual salary of $600 each. They are intrusted with the duty of hiring the teachers, the law requiring them to give preference to natives and graduates of the seminaries, the purchase and distribution of books and other supplies, and the general supervision of the schools, each member having a separate part of the nation under his special care.

The orphan asylum, as well as each seminary, is under the charge of a superintendent, and has a steward, matron, and the usual number of employés, in addition to the principal and a corps of teachers. The asylum and each of the seminaries is capable of accommodating from 150 to 200 pupils, and a provision is made for the board and clothing of a certain number of pupils, about 50, as well as the tuition and books of all. Those who are able to pay are charged $2 per week for board, lodging, laundry, and tuition.

The primary teachers are paid a minimum salary of $30 per month for an attendance of 15 pupils. This monthly salary may be increased $1 per month for each additional pupil that attends up to $50 per month, the maximum salary allowed for 35 pupils, but it can not be further increased, though if the number is large enough, in the opinion of the board, to justify it, 2 teachers may be allowed. In the latter case each teacher receives the same amount of salary, making the maximum cost of the school for tuition $100 per month.

Each teacher is required to render a monthly report to the board of education, as well as a term report at the end of each term. There are 2 terms during the year, the spring term continuing through February, March, April, May, and June, and the fall term running through September, October, November, and December. Each school has a board of directors, consisting of 3 members, appointed by the national board of education.

School books are issued by the national board of education on a requisition signed by the teacher. There does not seem to be any limit or any responsibility in regard to this matter of issuing or drawing books and supplies. The first teacher applying is served first and the later ones go away many times with nothing. The next term or the next year is likely to find the wide-awake teacher on hand early again, while the slow-going teacher goes away with slate pencils and foolscap and whatever else happens to be left by the more fortunate and active ones.

Buildings for the male and female seminaries were erected in 1848. The male seminary was located about 2 miles from Tahlequah, while the female seminary was in another direction, about 4 miles from Tahlequah, and 2.5 or 3 miles from the male seminary. The buildings were exactly alike, each room being furnished with a large fireplace and each building having a porch extending along 3 sides of it 2 stories high and supported by 25 circular brick columns. In 1874 a large addition was built to each, making them still precisely alike and probably doubling their capacity. The female seminary took fire and burned to the ground one Sunday afternoon in April, 1887, during the spring term. While little was saved from the flames, no lives were lost. The pupils were sent to their homes, a special session of the national council was called, and an appropriation made to erect another building. It was decided to put the new building near the town of Tahlequah, which it overlooks from an eminence in the suburbs. It is a beautiful structure, in modern style of architecture, with all the approved modern conveniences. It will accommodate over 200 pupils. The male seminary has been overhauled and put in good condition also, and with its large fireplaces, huge chimneys, great porches, and numerous columns, it offers a contrast to the modern building erected for the girls. A score of the columns of the old female seminary still stand as melancholy monuments of its former days.

The cost of the system of education as now carried on aggregates about $80,000 per year.

The Cherokees have schools for their negro children, including a high school.

In addition to the system of schools already described there are quite a number of schools carried on in the Cherokee Nation by the different mission school boards of the country. These are doing effective work in educating the young and are a great power in molding the nature of the youth as well as restraining the adult population, and go a great way in giving moral and religious tone to the Cherokees. Of these schools, those supported by

1 New York Mission school, mostly Creeks and Seminoles. 2 Main street north from Phenix building, Muskogee, Indian territory.
3 Cherokee, Creek, and Seminole school children, Muskogee, Indian territory, 1890.

the Presbyterians are the most numerous, though the Baptists, the Congregationalists, and the Southern Methodists are represented. Of those under the charge of the Presbyterians, one is located at Tahlequah, one at Park Hill, one at Elm Springs, and one at Pleasant Hill. The Baptists have a school at Tahlequah and the Congregationalists and Southern Methodists each have one at Vinita.

The pupils in the Cherokee public schools June 1, 1890, were:

Total		4,439
Number of pupils attending Cherokee common schools	3,877	
Female seminary	156	
Male seminary	156	
Orphan asylum	250	

The Cherokee children in mission schools June 1, 1890, were:

Total		445
Baptist mission at Tahlequah	70	
Presbyterian mission at Tahlequah	35	
Presbyterian mission at Park Hill	77	
Presbyterian mission at Woodall	41	
Presbyterian mission at Elm Springs	40	
Worcester academy at Vinita	122	
Galloway college at Vinita	60	
Aggregate in all schools in the Cherokee Nation		4,884

CHICKASAW NATION.—No provision is made in the Chickasaw Nation for the education of the children of the negroes. The Chickasaw legislature provides for 5 boarding academies, as follows: male, at Tishomingo, 60 pupils; male, at Wapanucka, 60 pupils; female, at Stonewall, 40 pupils; female, at Bloomfield, 45 pupils: male and female orphan school, 60 pupils; total in boarding academies, 265; sent to school in the states, 35: aggregate in all boarding schools, 300. Besides the boarding pupils thus provided for, there are 15 schools known as neighborhood schools. Thirty-five students were sent to institutions in Texas for higher education in 1890. The superintendent of public instruction is elected by the legislature. He has the management and general control of all national schools and school buildings in the nation. His term of office is 4 years, unless sooner removed for misdemeanor in office. Section 3 of the act of October 9, 1876, provides that the standard of school books shall be of uniform character and of the southern series, and no other books shall be used or taught in the Chickasaw Nation. Any person decoying a scholar from school against the wishes of a parent or guardian is liable to a fine not exceeding $50, or imprisonment not exceeding 3 months, at the discretion of the court.

There are a number of denominational schools, including a large and prosperous Catholic school at Purcell, in Pontotoc county.

CHOCTAW NATION.—The school property of the Choctaw Nation is valued at $200,000. There are 4 boarding schools, besides several mission or denominational schools, and 174 neighborhood or public schools. Their yearly expenditure for schools is $83,000. Some negro schools are provided, estimated to be about 20 per cent of the whole number of neighborhood or public schools.

The academies and boarding schools are: Spencer academy, 120 pupils; New Hope seminary, 130 pupils; Wheelock orphan asylum, 60 pupils; Armstrong orphan asylum, 60 pupils.

CREEK NATION.—The Creek public school system consists of 36 neighborhood schools, for the support of which $76,488.40 is annually appropriated by the council out of the moneys received from the United States. The school year is divided into 2 terms of 4 months each. Both Indians and negroes are educated. The schools bear evidence of a commendable effort on the part of the progressive element of the nation to elevate their people to a higher standard of knowledge and civilization, but either for want of intelligent management or proper support they are only indifferently successful. Against this is arrayed the combined influence of traditional superstition, ignorance, and conceit that are as yet deep seated in the minds of no inconsiderable portion of this tribe. This element takes little interest in the cause of education, and if their children spend the day in hunting instead of at school the parents are as well satisfied, particularly if the young sportsmen have been successful in quest of game.

Education with these Indians is purely optional, and statistics show that more than two-thirds of the children of school age do not attend school. The English language is not generally spoken, except among the educated people. The Indian youth is imitative and learns mechanically, and instances are common where they acquire the art of reading English fluently and at the same time do not understand a word they read. The council of 1890 created a board of public instruction composed of 3 progressive citizens of the nation, from whose management better results are expected. The mission and contract schools are well attended and as a rule are in a flourishing condition. There are 10 of these institutions located in the Creek Nation under the auspices of religious denominations given on the following page.

DENOMINATIONAL SCHOOLS IN THE CREEK NATION.

NAMES.	Location.	Denomination.	CAPACITY.		AVERAGE ATTENDANCE.	
			Boarding.	Day.	Boarding.	Day.
Nuyaka mission	Nuyaka	Presbyterian board of home missions	86		79	
Wealaka mission (a)	Wealaka	Presbyterian board of home missions	100		100	
Presbyterian school for girls	Muscogee	Presbyterian board of home missions	30	4	35	4
Presbyterian school	Red Fork	Presbyterian board of home missions	200			17
Presbyterian school	Tulsa	Presbyterian board of home missions		38		19
Harrell institute	Muscogee	Methodist Episcopal Church, South	50	150	55	147
Indian university	Bacome	American Baptist home missions	100	20	64	29
Levering mission	Wetumka	American Baptist Home missions	75		87	
Tallahassee manual labor school for freedmen	Muscogee	American Baptist home missions	50	10	51	
Methodist Episcopal school	Tulsa	Methodist Episcopal Church	100	25		23

a Burned April 20, 1890; loss, $48,000; being rebuilt.

Of the several institutions scheduled above, the Nuyaka mission, Nuyaka, Presbyterian school for girls, and Harrell institute, Muscogee; Indian university, Bacome, and the denominational schools at Red Fork and Tulsa are equal in appointments and instruction to the standard of similar institutions in the states.

SEMINOLE NATION.—The public school system consists of 4 neighborhood schools, with an annual public school fund of $7,500. Two of these public schools are set apart for the education of negro children, and have an average attendance of 47 pupils, as against 34 for the two Indian schools. About three-fourths of the children of school age do not attend school.

There are 2 denominational contract schools (missions) as follows: Wewoka mission, Wewoka, Presbyterian, capacity 50, average attendance 50, number who have been accommodated 58; Seminole female academy, Sasakwa, Baptist, capacity 50, average attendance 30, number who have been accommodated 39.

CHURCH STATISTICS.

The statistics of churches in The Five Civilized Tribes are, as obtained by Henry K. Carroll, LL. D., special agent, as follows:

NATIONS AND CHURCHES.

SUMMARY.

NATIONS AND CHURCHES.	Organizations.	Church edifices.	Approximate seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Nations	786	422	77,783	309	30,755	$177,066	28,571
Cherokee	225	86	16,752	122	10,725	48,900	9,153
Chickasaw	200	65	11,830	117	13,070	36,535	7,275
Choctaw	289	209	40,251	63	6,350	68,448	8,532
Creek	64	55	8,000	6	560	21,183	3,308
Seminole	8	7	950	1	50	2,000	303
Churches:							
Baptist, regular (south)	181	110	18,485	57	7,455	35,765	9,147
Catholic, Roman	16	8	1,680	8	60	5,850	1,215
Christian Union	2			2	450		90
Church of God (Winebrennerian)	16	11	1,285	5	550	1,200	811
Congregational	6						127
Disciples of Christ	73	8	2,305	36	3,230	2,850	1,732
Dunkards or Brethren (conservative)	1			1	40		27
Friends (orthodox)	5			5	315		162
Latter-day Saints, Reorganized Church of Jesus Christ	2						46
Methodists:							
African Methodist Episcopal	14	22	1,680			2,618	489
Colored Methodist Episcopal	13	9	2,850			2,975	291
Free Methodist	1			1	75		12
Methodist Episcopal	30	14	3,525	16	2,300	8,550	785
Methodist Episcopal, South	274	133	24,155	127	11,135	58,900	9,683
Methodist Protestant	16	1	200	15	2,100	300	278
Moravian	1	1	150			400	40
Presbyterian:							
Cumberland Presbyterian	52	29	8,200	22	1,985	10,145	1,204
Presbyterian Church in the United States (Southern)	13	22	5,250			7,750	629
Presbyterian Church in the United States of America (Northern)	79	54	3,018	14	1,060	39,763	1,803

NATIONS AND CHURCHES—Continued.

BAPTIST, REGULAR (SOUTH).

NATIONS.	Organizations	Church edifices.	Approximate seating capacity.	Halls, etc. (a)	Seating capacity.	Value of church property.	Communicants or members.
Total	181	110	18,485	57	7,455	$35,765	9,147
Cherokee	23	23	5,200			9,400	2,838
Chickasaw	64	10	1,895	sh39, ph3 } 42	5,705	5,285	1,976
Choctaw	56	41	7,040	sh13	1,650	13,640	2,388
Creek	32	31	3,750	sh1	50	6,440	1,708
Seminole	6	5	600	sh1	50	1,000	237

CATHOLIC, ROMAN.

Total	16	8	1,680	8	60	5,850	1,215
Cherokee	4	1	150	h1, ph2 } 3	60	600	200
Chickasaw	4	1	200	ph3		800	230
Choctaw	7	6	1,330	ph1		4,450	735
Creek	1			ph1			50

CHRISTIAN UNION.

Chickasaw	2			h1, sh1 } 2	450		90

CHURCH OF GOD (WINEBRENNERIAN).

Total	16	11	1,285	5	550	1,200	811
Cherokee:							
Canadian district	3	1	100	ph1, sh1 } 2	100		80
Flint district	2	2	275			600	154
Sequoyah district	10	8	910	sh2	350	600	527
Choctaw:							
Sans Bois district	1			sh1	100		50

CONGREGATIONAL.

Total	6						127
Cherokee	2						37
Choctaw	4						90

DISCIPLES OF CHRIST.

Total	73	8	2,305	36	3,230	2,850	1,732
Cherokee	23	2	900	sh9, ph7 } 16	1,055	800	595
Chickasaw	19	3	505	ph5, sh4, h1 } 10	575	550	547
Choctaw	27	3	900	sh6, ph1 } 7	1,150	1,500	512
Creek	4			sh2, ph1 } 3	450		78

DUNKARDS OR BRETHREN (CONSERVATIVE).

Chickasaw	1			sh1	40		27

FRIENDS (ORTHODOX).

Cherokee	5			sh4, ph1 } 5	315		162

a The letters sh in this table indicate school house; ph indicates private house; h indicates hall

NATIONS AND CHURCHES—Continued.

LATTER-DAY SAINTS—REORGANIZED CHURCH OF JESUS CHRIST.

NATIONS.	Organizations.	Church edifices.	Approximate seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Cherokee	2						46
AFRICAN METHODIST EPISCOPAL.							
Total	14	22	1,680			$2,618	489
Cherokee	4	5	500			2,000	112
Choctaw	6	14	655			163	320
Creek	4	3	525			455	57
COLORED METHODIST EPISCOPAL.							
Choctaw	13	9	2,850			2,975	291
FREE METHODIST.							
Chickasaw	1			sh1	75		12
METHODIST EPISCOPAL.							
Total	30	14	3,525	16	2,300	8,550	785
Cherokee	16	6	1,000	h2, sh5, ph3 } 10	1,400	2,150	391
Chickasaw	4	3	825	sh1	100	2,200	75
Choctaw	6	1	500	h1, sh2, ph2 } 5	800	1,200	125
Creek	4	4	1,200			3,000	194
METHODIST EPISCOPAL, SOUTH.							
Total	274	133	24,155	127	11,135	58,900	9,683
Cherokee	78	a18	3,750	h1, sh45, ph6 } 52	4,425	13,500	2,635
Chickasaw	86	38	6,005	h1, sh45, ph1 } 47	5,200	19,050	3,829
Choctaw	97	66	12,950	sh24, ph3 } 27	1,450	21,250	2,312
Creek	13	a11	1,450	sh 1	60	5,100	907

a One edifice rented.

NATIONS.	Organizations.	Church edifices.	Approximate seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
METHODIST PROTESTANT.							
Total	16	1	200	15	2,100	300	278
Cherokee	10			sh 10	1,050		168
Choctaw	6	1	200	sh 5	1,050	300	110
MORAVIAN.							
Cherokee	1	1	150			400	40
CUMBERLAND PRESBYTERIAN.							
Total	72	29	8,200	22	1,985	10,145	1,204
Cherokee	14	3	950	ph2, sh8 } 10	1,060	4,050	411
Chickasaw	15	1	200	10	925	450	166
Choctaw	27	25	7,050	2		5,645	597

NATIONS AND CHURCHES—Continued.

PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTHERN).

NATIONS.	Organizations.	Church edifices.	Approximate seating capacity.	Halls, etc.	Seating capacity.	Value of church property.	Communicants or members.
Total	13	22	5,250			$7,750	629
Chickasaw	2	5	1,200			1,200	175
Choctaw	11	17	4,050			6,550	454

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (NORTHERN).

Total	70	54	8,018	14	1,060	39,763	1,803
Cherokee	28	16	2,867	h2 sh10 } 12	910	14,800	727
Chickasaw	6	4	1,000			7,000	148
Choctaw	28	26	2,726	2	150	10,775	548
Creek	6	6	1,075			6,188	314
Seminole	2	2	350			1,000	66

SUNDAY SCHOOLS IN THE FIVE CIVILIZED TRIBES.—The following table embraces the statistics of Sunday schools in The Five Civilized Tribes, 1890, as compiled by Rev. J. McC. Leiper: (*a*)

DENOMINATIONS.	Sunday schools.	Teachers.	Scholars.	Total teachers and scholars.
Total	262	1,341	10,525	11,866
Presbyterian	44	271	2,475	2,746
Baptist	65	325	2,500	2,825
Methodist	116	562	4,130	4,692
Congregationalist	5	25	300	325
Christian	30	150	1,050	1,200
Moravian	2	8	70	78

REVENUES OF THE FIVE CIVILIZED TRIBES.

The interest on trust funds in the hands of the United States, receipts from licenses, permits, rents from leased lands, and intruder permits are the main sources of revenue of the governments of The Five Civilized Tribes. In some of The Five Tribes no publication is made of receipts and disbursements.

There are no taxes, direct or otherwise, paid by citizens of the nations, and there is no listing or appraising of real or personal property for taxation. It is a land without taxation. The citizens are thus content with almost any government, and power is easy to maintain. As lands are held in common, the improvements only and personal property being liable to levy and sale, an assessment would be valueless. No estimate, therefore, can be made of property values in these nations.

An idea of the methods prevailing in The Five Tribes in revenue matters can be had from the following from the fourth annual message of J. B. Mayes, principal chief of The Cherokee Nation, 1890: (*b*)

> An appointment of a revenue officer and a proper handling of our revenue would certainly procure funds sufficient to meet largely the expenses of our government. Our revenue system is a poor one and badly managed. A per cent is taken out of it by the clerks, sheriffs, and solicitors, and after it is turned in the treasurer takes out his 10 per cent, which leaves the nation but little. A government with the resources of the Cherokee Nation is certainly poorly managed to get only the pitiful sum now received.

a Report of the Commissioner of Indian Affairs, 1890, page 95, where the total is printed 362.

b The following extract from the message of Governor William L. Byrd, of the Chickasaw Nation, September 4, 1891, is an illustration of the method of reporting the finances of The Five Tribes: "The receipts of the treasury for the fiscal year are $221,568.90, and the disbursements have been $145,048.78 leaving a balance in the treasury of $76,520.12".

TRUST FUNDS OF THE FIVE CIVILIZED TRIBES.

The total amount of trust funds arising from sales of lands under treaties with and the laws of the United States, the property of The Five Civilized Tribes, is $7,984,132.76, and the annual interest on this, paid by the United States, is $413,219.01, apportioned as follows: (a)

TRIBES.	Amount of principal.	Annual interest.
Total	$7,984,132.76	$413,219.01
Cherokee	2,625,842.37	137,469.33
Chickasaw	1,308,695.65	68,404.95
Choctaw	549,594.74	32,344.73
Creek	2,000,000.00	100,000.00
Seminole	1,500,000.00	75,000.00

The interest on the principal of these funds is placed by the United States semiannually with the United States assistant treasurer at St. Louis, Missouri, to the credit of the treasurer of each nation, and the expenditure of these funds is entirely under the control of the nation and its council.

The above $413,219.01 received from the United States each year, together with fees from licenses and permits, enables the several tribes or nations to exist without levying a tax upon the people.

FORM OF GOVERNMENT.

The form of government of 4 of The Five Tribes or nations in Indian territory is similar to that of the states in the United States, having 3 departments, executive, legislative, and judicial, whose functions are about the same as in the states. The Cherokees, Chickasaws, Choctaws, and Creeks have written and printed codes of laws. The Seminoles have no written or printed laws or constitution, and enforce the Creek laws, except that the principal chief has no pardoning power. There are also a first and second chief and a national council, which is, in fact, a legislature and a supreme court as well, composed of 14 "band chiefs". Still, the government is virtually in the hands of two or three men, who control its policy and finances.

The constitution of the Cherokee Nation is based upon that of Mississippi, and its provisions have been repeatedly outlined in government reports; for example, in the report of the Commissioner of Indian Affairs for 1885, page 149 and following, as given by United States Indian Agent Robert L. Owen. The forms of government in the other tribes, except Seminoles, are in general similar.

LAWS OF THE CREEK NATION.

The constitution of the Muscogee (Creek) Nation in effect March 1, 1890, consists of 10 articles, with 34 sections. It provides for the usual executive, judicial, and legislative departments, but with extraordinary powers in each.

The laws made under this constitution maintain the power of the officials, and so the entire official body is interested in preventing any change in the existing laws or methods, and most of the people are content so long as they pay no direct taxes.

These laws govern citizens of the Muscogee Nation only. No citizen of the United States can become a citizen of the Muscogee Nation, nor any citizen of the Muscogee Nation become a citizen of the United States by Muscogee rule.

Four sections of a portion of the laws of the Muscogee Nation, known as "civil laws", are given in full.

These laws are enacted under a constitution of a so-called nation erected within the republic of the United States and claiming an authority as high as that of the national government, and they have never been questioned in a United States court.

EXTRACTS.—Be it enacted by the national council of the Muscogee Nation, That all meetings and conventions, and all secret movements having for their object the prevention of the execution of law, or the subversion of the laws and constitution, are hereby forbidden. Any citizen of this nation who shall be found guilty of the violation of the above law shall receive one hundred lashes on the bare back for each such offense. Approved August, 1872.

Be it further enacted, That no citizen of this nation shall exercise the power of petitioning any foreign power upon any question, when such petition shall be in its nature subversive of the laws and constitution of this nation; and any citizen who shall be found guilty of violating the above law shall receive fifty lashes on the bare back.

Be it further enacted, That no citizen of this nation shall exercise the right of attending any meeting or council called by an alien or aliens, when such meeting is intended to produce lawlessness, or is subversive of the constitution and laws of this nation; and any citizen found guilty of violating the above law shall receive fifty lashes.

Be it further enacted, That no citizen of this nation shall be permitted to carry, knowingly, any message or dispatch to forward or promote any move having a tendency to prevent the free operation of the laws and constitution of this nation. Any person or persons found guilty of the violation of this law shall be fined the sum of fifty dollars, which fine shall be paid into the national treasury; but if unable to pay, he or she shall receive twenty-five lashes. Approved August, 1872.

a Report of the Commissioner of Indian Affairs, 1890, page cxxvi.

BIBLIOGRAPHY OF THE LAWS OF THE FIVE CIVILIZED TRIBES.

The laws of the Cherokee Nation are in one volume, 284 pages, in English, entitled "Constitution and Laws of the Cherokee Nation", published by authority of the Cherokee national council. These laws are also published in the Cherokee language.

The laws of the Creek Nation are in one volume, 250 pages, in English, entitled "Constitution and Laws of the Muscogee Nation, as compiled by L. C. Perryman, March 1, 1890". These laws are also published in the Creek language.

The Seminoles have no written or printed laws. The Creek laws as a rule are applied among the Seminoles, whose government is in many features still almost tribal and virtually in the control of three or four men.

The codified laws of the Choctaw Nation are in one volume, in English, 200 pages, "Constitution, Treaties, and Laws of the Choctaw Nation, made and enacted by the Choctaw legislature, 1887".

The Chickasaw laws are in one volume, 343 pages, in English, "The Constitution, Treaties, and Laws of the Chickasaw Nation, made and enacted by the Chickasaw legislature, 1890".

UNITED STATES INDIAN AGENT.

There is a United States Indian agent for The Five Tribes, who resides at Muscogee, Creek Nation. This agency, known as "Union agency", is maintained in pursuance of certain treaties made many years ago, and the agent's original functions are mostly obsolete. In the Creek Nation, however, he has a quasi veto of some matters cognizable with the council. This agent has a clerk, and received $2,000 per year. The duties he performs under the law, while nominal in most instances, are really of the most arduous and responsible character. He is the executive arm of the nation in Indian territory, making reports to and acting for the Department of the Interior. This agent has under him a United States Indian police force of 40 men and officers who travel about the country and assist in keeping the peace. This force is in addition to the United States marshals and the Light Horse or other policemen of The Five Tribes.

UNITED STATES COURTS.

The United States courts authorized in Indian territory by the act of March 1, 1889, now apply to The Five Tribes and only to civil causes and for cases which the courts of The Five Tribes may not have adjudicated. As to these courts the Commissioner of Indian Affairs, in 1890, reports, pages lxxxi–lxxxii:

Since my last annual report, by an act approved May 2, 1890 (26 Stats., 81, and page 371 of this report), Congress has created the territory of Oklahoma out of a part of what was the Indian territory, establishing therein a territorial government. By the same act Indian territory is defined to comprise "all that part of the United States which is bounded on the north by the state of Kansas, on the east by the states of Arkansas and Missouri, on the south by the state of Texas, and on the west and north by the territory of Oklahoma". In other words, all that portion of the old Indian territory occupied by The Five Civilized Tribes and by the several tribes under the jurisdiction of the Quapaw agency now composes the Indian territory.

The said act, in section 29 et seq., proceeds to limit the jurisdiction of the United States court in the Indian territory established by the act of March 1, 1889 (25 Stats., 783), to the Indian territory as above defined and to enlarge the authority conferred on that court by the said act, giving it jurisdiction within the limits of the said Indian territory over all civil cases therein, except those over which the tribal courts have exclusive jurisdiction.

The Indian territory is divided into 3 judicial divisions and the court will be held for the first division, consisting of the country occupied by the Indian tribes in the Quapaw agency, the Cherokee country east of 96 degrees of longitude and the Creek country, at Muskogee, in the Creek nation; for the second division, consisting of the Choctaw country, at South McAlester, in the Choctaw nation; and for the third division, consisting of the Chickasaw and Seminole countries, at Ardmore, in the Chickasaw nation.

The court is given probate jurisdiction and certain of the general statutes of the state of Arkansas are extended over and put in force in the Indian territory.

It is authorized to appoint not more than 3 commissioners for each judicial division, who "shall be ex officio notaries public and shall have the power to solemnize marriages"; they shall also "exercise all the powers conferred by the laws of Arkansas upon justices of the peace in their districts".

Except as otherwise provided in the law, appeals and writs of error may be taken and prosecuted from the decisions of this court to the Supreme Court of the United States in the same manner and under the same regulations as from the circuit courts of the United States.

Much good is expected to result from the enlarged jurisdiction of the court, and especially from that provision of the law which gives the judge of the "United States court in the Indian territory the same power to extradite persons who have taken refuge in the Indian territory, charged with crimes in the states or other territories of the United States, that may be now exercised by the governor of Arkansas in that state". This power properly exercised will, it is expected, have the effect to purge the territory to a great extent of the criminal element that for years is said to have found an asylum there, where pursuit and punishment seldom, if at all, found its way, to which element much of the introduction of whisky and the moral degradation of many of the Indians is due.

The Indian territory is now provided with a judicial system which reaches in its jurisdiction every manner of controversy that may arise, and the exercise of the authority of this office to interfere and settle disputes arising in that country over property rights is no longer necessary. I have therefore instructed the agent for the Union agency to refer to the proper court for remedy all parties who apply to him for settlement of civil controversies, unless the complainant is an Indian whose poverty practically excludes him from his remedy in the court and the party against whom the complaint is made is an intruder and a trespasser.

The courts being of limited jurisdiction they have not thus far been of the service expected.

According to the report of the United States Attorney General, 1890, the leading items are as follows:

Civil suits commenced, United States not a party, for the year ending June 30, 1890, 593.

Tried, judgment for plaintiff, 85; judgment for defendant, 13. Amount of judgments rendered, $73,545.14. Dismissed or discontinued, 94.

Suits in the United States court from Indian territory, under solicitor of the treasury, 181.

Amount sued for during the fiscal year, $23,250. Amount reported in judgments on the above suits, $10,871. Amount collected, $1,161.15.

The total expenses of the court for the year to June 30, 1890, were $72,227.49. The items were:

Marshals' fees	$18,541.55
Jurors	8,951.00
Witnesses	31,495.00
Support of prisoners	6,671.00
Bailiffs	1,000.00
Miscellaneous	1,326.00
Regular compensation to United States attorneys	2,488.30
Special compensation to United States attorneys	28.00
Rent of court rooms	1,726.64

The criminal business of the Indian territory where it relates to noncitizens is tried in the United States district courts at Fort Smith, Arkansas, and Paris, Texas. For the fiscal year 1890 the court expenses at Fort Smith, Arkansas, incurred and paid by the United States were $242,813.41, and at Paris, Texas, $137,454.44. There are 200 deputy United States marshals at one court alone. A large population at each of these points derives an income from the arrest in Indian territory of persons charged with crime against the laws of the United States, hundreds of whom are not convicted.

The Attorney General of the United States, in his annual report of 1890, pages xix and xx, says:

In my last report attention was called to the great expense of the courts having jurisdiction of felonies in the Indian territory. I again call attention to what was there said, and especially emphasize the same with reference to the court at Paris, Texas. The necessity for a modification of the present state of things there is twofold. It is a grievous hardship that men charged with crime, and the witnesses in support of or against such charges, shall be required to travel oftentimes many hundred miles in order to reach the tribunal where the trial of such charges is to be had.

In the second place the expense to the government of maintaining such a system is simply enormous; so great, indeed, that it can not be met out of the ordinary appropriations for such purposes without using moneys necessary to conduct the ordinary business of other United States courts.

A long step toward a better state of things would be taken if the courts in the Indian territory were given full jurisdiction of felonies. My information, I think, justifies the assertion that the objection that good juries can not be had in that court is without foundation.

Another evil closely related to the same subject matter is the practice which in the past has prevailed in some districts of making arrests and conveying prisoners long distances and at great expense, without sufficient reason, for examination or bail, instead of taking them before the nearest commissioner. An amendment requiring prisoners to be taken before the nearest commissioner for examination or bail, unless for special reasons and on cause shown, would be a great improvement.

Any change in the existing system is stoutly resisted by interested parties in the localities above named.

LANDS OF THE FIVE TRIBES.

The area of the land holdings of The Five Tribes is given on page 252, together with reference to the treaties laws, or orders affecting the same.

The Chickasaw lands and the outboundaries of all the lands are surveyed.

The Chickasaw and Choctaw lands are held by them in common under their treaties, namely, the Choctaws own three fourths of the rights and interests and the Chickasaws one-fourth. These lands were obtained from the United States under treaty, and patents in gross or to the nations have been issued for the same. Whether these patents are in fee is a question. Still in all of these patents or the treaties under which they are made there is reserved a supervising power of distribution, at least by the United States.

The lands of The Five Civilized Tribes are among the most valuable in the United States and form one of the watered sections in the country.

No lands can be disposed of by the Indian nations or tribes or individuals in Indian territory. The United States must approve or concur in title to lands in this territory. There are no public lands therein coming within

the provisions of the settlement or disposition laws. No act of Congress has brought any portion of the lands of the territory under the operation of any public land laws. Persons entering Indian territory as settlers and claiming land under the public land laws of the United States become intruders and trespassers. (*a*)

UNITED STATES LAND PATENTS TO THE FIVE TRIBES OR NATIONS.

The following statement is taken from the report of the Commissioner of Indian Affairs for 1890, pages xxxiv and xxxv: patents have been issued to the Cherokee, Choctaw, and Creek Nations for the tracts respectively defined by treaty stipulations as follows:

December 31, 1838, to the Cherokee Nation forever, upon conditions, one of which is "that the lands hereby granted shall revert to the United States if the said Cherokees become extinct or abandon the same".

March 23, 1842, to the Choctaw Nation, in fee simple to them and their descendants, "to inure to them while they shall exist as a nation and live on it, liable to no transfer or alienation, except to the United States or with their consent". [The Chickasaw lands are embraced in this patent.]

August 11, 1852, to the Muskogee or Creek tribe of Indians "so long as they shall exist as a nation and continue to occupy the country hereby conveyed to them".

The title therefore of the Cherokees, Choctaws [Chickasaws], and Creeks to their lands is not the ordinary Indian title by occupancy, but is a base, qualified, or determinable fee, with only a possibility of reversion to the United States (United States v. Reese, 5 Dill., 405), and the authorities of these nations may cut, sell, and dispose of their timber, and may permit mining and grazing within the limits of their respective tracts by their own citizens.

The general allotment act provides that the law of descent and partition in force in the state or territory where such lands are situate shall apply to all allotments made under said act after patents therefor have been executed and delivered; and that the laws of the state of Kansas regulating the descent and partition of real estate shall, as far as practicable, apply to all lands in the Indian territory which may be allotted under the provisions of said act.

The Seminole lands are held by them under treaty of purchase from the Creeks, confirmed by the United States.

The question of allotment in The Five Tribes is one which will probably have to be settled under special authority of Congress.

The lands of The Five Tribes are known among them as "public domain", and are held in common. Occupation of lands for any purpose gives a possessory or occupancy title, which can be defended in the tribal courts. A person running a furrow with a plow around a tract of land holds all within the same, and in case it covers a road or public highway the road must be changed and pass around the tract. Abandonment of lands so held for a term, 2 years usually, throws it back into the public domain, to be used or occupied by a new occupant.

No titles are recorded. Occupancy titles to lands can be sold by one citizen of a nation to the others, but no such title or lands can be sold by a citizen of any of the nations to a citizen of the United States. Enormous areas of lands belonging to The Five Tribes are now held by individuals under this system for their own use, and these men are usually found to be opposed to allotment. The Creeks and Cherokees are affected more than the others. Principal Chief J. B. Mayes of the Cherokee Nation, in his fourth annual message, November 4, 1890, thus referred to the absorption of the public lands by citizens. He says:

The settlement of public domain has become one of the greatest questions that concern our people. When the Cherokees were greatly a pastoral people the land was prized for the grass and cane which furnished ample food for their stock and the land valued on account of the natural growth it furnished for the subsistence of one's herds, then the settlement of the public domain was an easy problem. But to day the Cherokees are an agricultural people; wheat, corn, cotton, fruits, and vegetables are produced in abundance for exportation. Large wealth is now being accumulated in tilling the soil, so much so that our valuable lands will soon be taken up and put in cultivation, thereby making permanent and happy homes. Hence this important question presses itself upon your consideration. The strong, energetic, and wealthy class of our citizens will naturally get possession of our rich lands and monopolize the use of the same. Our forefathers in the formation of this government wisely looked to this day and engrafted in the constitution a provision by which this monopoly could be restrained.

At this time this monopoly has grown to be an evil that demands your immediate action. The information I have from many parts of the country is that individuals have become so infatuated with the accumulation of improvements that single persons claim as many as 30 farms. The country in some sections is literally fenced in without a pass way. While you should encourage every citizen to make and own good farms and become large tillers of the soil, there should certainly be a limit to this greed. You should teach the people that every one has an equal interest in this our common country, and when they properly understand and fully appreciate this great family government and estate, they will then know that a few citizens can not fence up and own the entire country.

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a The following is the form of proclamation warning intruders out of a tribe or nation. It was posted on trees, houses, or fences in the Chickasaw Nation:

NOTICE—TO ALL PERSONS WHO RESIDE IN THE CHICKASAW NATION CONTRARY TO LAW OR WITHOUT AUTHORITY OF LAW

Notice is hereby given to citizens of the United States who reside in the Chickasaw Nation that they must obtain their permit sin the manner and within the time prescribed by the laws of the said Chickasaw Nation, and must comply with all laws of the said nation.

Now, under and in accordance with the instructions from the Commissioner of Indian Affairs, notice and warning is hereby given to all persons who reside in the Chickasaw Nation contrary to law or without authority of law that they must remove with their movable property from within the Chickasaw Nation and the Indian territory by or before the first day of November, 1890, and that any crop or crops that may be planted by them in the Chickasaw Nation will be so planted at their own risk.

LEO E. BENNETT,
United States Indian Agent.

UNION AGENCY, July 21, 1890.

The way in which this monopoly is greatly carried on is by our citizens entering into pretended leases of the land to noncitizens for a number of years, which is plain violation of the laws of this nation. The citizen is to get all improvements after the noncitizen gets the use of the land, and in many instances after the land is nearly worn out. The citizen, as a general thing, has never invested a dollar in this transaction. I am also informed that a land office business is being carried on between noncitizens in buying and selling these leases. You can at once see the great evil and danger that will be entailed on the country by this unscrupulous action of our own citizens. I am of the opinion that you are justified in resorting to extreme measures to relieve our country of this curse.

In the same message Chief Mayes says:

The national council has never assumed the sole right of disposing of lands belonging to the Cherokee people.

The treaty of 1866 was a result of the civil war and forced upon this nation as an alternative for something worse. The Cherokees submitted to and ratified it, whereby an agreement was made for the sale of the Cherokee lands west of [meridian] 96 for the settlement of friendly Indians; but this idea has long since been abandoned by the United States government. The original intention to reserve the entire Indian territory for the Indians, as at first inaugurated by such men as Jefferson and Jackson, was still provided for in the treaty of 1866 and carried out in good faith by that great man General Grant at the close of the late war; but this faith was broken and violated in the organization of the United States territory of Oklahoma in the midst of the Indian country. Under these circumstances the Cherokee Nation must consider the full and complete ownership of these lands, and if ever sold it must be by all means at a price equal to the value, either by a constitutional amendment or by the modification of the treaty of 1866 in a manner that will make the sale to the government instead of to friendly Indians. This can, perhaps, be effected if the Cherokees so desire it, and by following this line of policy the sale, if made at all, should be made under the shelter of treaty stipulations, which treaty stipulations the Cherokees can never afford to lose sight of as a safeguard in their dealings with the government of the United States.

Our people should feel proud and thankful that such distinguished men as Senators Butler, Teller, Ingalls, and Dawes and others have the manhood to openly declare on the floor of the United States Senate that this land is the property of the Cherokee Nation, and that we have the right to live upon it and keep it forever, and if we choose, to sell it; that we are entitled to its value.

A distinguished senator remarked in a speech in the United States Senate that the Cherokee commissioners came to this country with a proposition in "one hand and a sword in the other" to buy our land for $1.25 per acre, which is worth from $3 to $5 and even $10 per acre. Politics should not enter into your deliberations on this question, as it is a matter of pecuniary interest to every citizen alike. A division and political strife on this subject may cause the nation to lose millions of dollars. Whatever is done, let us come together as one family and agree for the best.

The allotment of 160 acres of land to a person would be possible in all of The Five Tribes except the Seminole. In the Seminole tribe or nation it is probable that the land holdings, namely, 375,000 acres, will be about enough to give each Indian an allotment, with but little, if any, surplus for sale or other disposition. In the other nations there will be an excess for sale, on a basis of 160 acres to each person. The surplus will depend on the area to be allotted, and whether or not all will take alike as to acreage, men, women, and children, heads of families or not. (*a*)

HISTORICAL OUTLINE OF THE FIVE CIVILIZED TRIBES.

The Five Civilized Tribes of Indian territory are of two stocks: the Cherokees of Iroquoian and the Creeks, Seminoles, Choctaws, and Chickasaws of Muskhogean stock. Originally they inhabited contiguous portions of the Atlantic coast in and below Virginia, and claimed westward to the Mississippi river. They present many tribal features peculiar to themselves, and it is to be regretted that not one of these Five Tribes has a written history of any extent. Neither Indian nor white man has been found to preserve a full record of these people, who, since the advent of the whites, have met the conditions of war or requirements of peace with dignity and ability. A vast collection of written material and legend is at hand, and many old Indians of these tribes even now can be found speaking aboriginal languages only, who could contribute much of value in relation to their people.

The local traditions and names of places in the states which were their former homes contain much to aid a historian. No history of any of the states they originally occupied can be written without ample reference to them. The mountain chains, valleys, rivers, and towns of the southeast bear their names and will preserve their memory. Pioneer life in the region named was a terror, owing to their warlike raids, and their resistance to encroaching white life and their gradual withdrawal before it have been carried in story and in song and live in the history of the United States. No force of whites was too strong for them to attack, no distance too great to travel for battle. In the meantime they were noted for keeping their word when once passed, and famous for hospitality when not invaded by armed force. Osceola, Billy Bowlegs, Big Dutch, and their warriors within a century will always be famous. Take in illustration the Creek war of 1813–1814. The Creeks had adopted many of the arts of civilization, when Tecumseh, the Shawnee chief, went among them and urged them to join the northwestern confederation and abandon civilized life. With his great eloquence he pictured the restraints of civilization and the beauties of unrestrained wild life, which they enjoyed prior to the advent of the whites. This war resulted in a loss to the whites of 689 killed and wounded, while 1,300 Creek Indians were killed and thousands wounded. This war broke the back of the Creek confederacy and afterward they were at peace.

The Seminole war of 1835–1842 is an illustration of the prowess of this people. It required an army of 41,000 whites, under such generals as Scott, Taylor, Gaines, Clinch, and Worth, to subdue this handful of people, who from everglade or forest poured upon them an almost incessant fire. It cost more than $10,000,000. This war was caused by the refusal of the Seminoles to abandon their homes in Florida and remove to lands west of the

a In a Senate report, Fifty second Congress, first session, No. 1079, can be found a table of land holdings per capita in The Five Tribes.

Mississippi river. The whites suffered a total loss of 765 killed and wounded. Five hundred and forty Indians were killed out of a tribe estimated then at 1,000 all told.

The descendants of those fierce warriors of The Five Tribes are now the best of Indian citizens, and compare favorably with the whites about them in Indian territory, not showing a trace of their former warlike propensities.

The tribal history, legends, beliefs, customs, and myths of The Five Civilized Tribes would fill volumes. Their traditions of heroes and warriors show the highest human courage and devotion to tribe and country. Their legends, interwoven with descriptions of the beautiful country they occupied, are classic in detail and round out into epics. Their customs were peculiar. Their form of tribal government in many features was entirely original, while useful and bringing contentment to their people. Their myths, almost oriental in their richness of coloring, exceeded the usual aboriginal imagination.

The Cherokee Nation, by a treaty made in 1817, ceded to the United States an area of land lying east of the Mississippi river. In exchange for this the United States ceded to that part of the nation then on the Arkansas river as much land on that river, acre for acre, as the United States received from them east of the Mississippi river, and provided that all treaties then in force should continue in full force with all of the Cherokees. This established the two names, eastern and western Cherokees. The eastern band of Cherokees is the portion now living in North Carolina, Georgia, and East Tennessee, but chiefly in North Carolina on a tract of land known as the Qualla boundary. They are thus designated to distinguish them from the Cherokees who emigrated between 1809 and 1817 and located on the public domain at the headwaters of Arkansas and White rivers, and who are now known as the Cherokee Nation, Indian territory. The latter became known as the Cherokee Nation, west. The general term, the Cherokee Nation, includes both. Some of the eastern Cherokees after 1866, on invitation, joined the western Cherokees and are now with them in Indian territory.

As early as 1809 the aggregate of annuities due the Cherokees on account of the sale of lands to the United States was $100,000, and it was provided by articles of the the treaty of 1817 that a census should be taken of those east and of those west and of those still intending to remove west, and also that a division of the annuities should be made ratably, according to numbers as ascertained by said census, between those who were east and those who were west. Thus the Cherokees, although geographically separated, were treated as a unit, and all property owned by them was treated as common property.

In 1819 they were estimated at 15,000 in number. By a treaty made in 1819 the formal census was dispensed with, and for the purpose of distribution it was assumed that one-third had removed west and that two-thirds were yet remaining east of the Mississippi river. At the same time the nation made a further cession to the United States of land lying east of the Mississippi. Upon the basis of this estimate of numbers, in lieu of a census, annuities were distributed until the year 1835.

By a treaty made in 1828 with the Western Cherokees, the United States guaranteed to them 7,000,000 acres, with a perpetual outlet west as far as the sovereignty and right of soil of the United States extended. This vast tract was in what has been known as Indian territory, and the Cherokees at the same time surrendered the lands occupied by them on the Arkansas and White rivers, to which they had removed between the years 1809 and 1817. In 1819 there were estimated to be 6,000 of them in Arkansas. By the same treaty special inducements were offered to those east to remove west, including a rifle, blanket, kettle, 5 pounds of tobacco, and cost of emigration to each person, with a just compensation for the property each might abandon.

The treaty of 1833 simply redefined the boundaries of the land mentioned in the treaty of 1828. In 1835 the Cherokees still held a quantity of land east of the Mississippi larger than the states of Massachusetts, Rhode Island, and Connecticut combined. It had been agreed that the United States Senate should fix the price that should be paid for these lands in contemplation of the cession of the same to the United States. The Senate fixed the price at $5,000,000. The original draft of the treaty of 1835 authorized such Cherokees as so desired to remain east, and in such event set apart certain lands to them. By supplemental treaty in 1836 the United States initiated the policy of compelling the Eastern Cherokees to remove west. The Cherokee treaty of 1836, whereby they were to remove west from Georgia produced factions among the Cherokees and much bloodshed. The 6 Cherokees who signed that treaty in Georgia on behalf of the Cherokees always claimed that they affixed their names under a positive assurance from Rev. Mr. Schermerhorn, the United States agent, that the treaty should not be held binding until the Ross delegation, then in Washington on behalf of the Cherokees, should consent. The Ross delegation were not consulted as to the treaty going into effect, and the forced expulsion of the Cherokees began In 1838 General Winfield Scott employed 2,000 troops for the purpose. It was a fearful policy. The Indians were hunted over their native lands as if they were wild beasts. As many as escaped capture clung to their homes, and by the treaty of 1846 it was agreed that they might remain, and the present Eastern Band of Cherokees is the remnant.

All of this mixed condition has been a fruitful source of litigation and legislation, and the rights of the Eastern and Western Cherokees, and questions growing out of treaties and laws relating to them, are not yet settled. The Cherokees since 1776 have made about 40 treaties with the United States, and claim to have ceded more than 80,000,000 acres of land to the whites.

The Cherokee Nation of Indian territory came to the present location in 1839. The Cherokees in Arkansas, 6,000, and those removed in Georgia, estimated at 16,000, made a joint removal and thus formed the Cherokee Nation in Indian territory. One reason for their removal was that frequent cessions of their lands had reduced their territory to less than 8,000 square miles in extent. There was also the hostility of the Georgians. They were removed in 1838 to their present reservation in the Indian territory, excepting a number who remained in North Carolina and adjoining states. At the opening of the war of the rebellion in 1861 the Cherokees in Indian territory had progressed to a high degree of prosperity, but they suffered great injury from both parties ravaging their country, and heavy loss by the emancipation of their slaves. Nearly all the Cherokees at first joined the Confederacy, but after the fight at Pea Ridge a majority of the nation abandoned the Southern cause and joined the Union forces; a part adhered to the Confederacy to the end. At the time of their removal west the Cherokees were estimated at between 24,000 and 27,000. In 1867 they were reduced to 13,566, but since then they have increased. In 1871 they numbered about 18,000; in 1880, about 18,500.

CHEROKEES IN SOUTH CAROLINA.

Harry Hammond, in "South Carolina, Resources and Population, Institutions and Industries", published by the state board of agriculture in 1883 (page 365), gives the following outline and statement regarding the Cherokees as found by John Lawson in 1700:

Nation: Cherokee. Tribes: Echotee, Nequasse, Tehohe, Chatusee, Noyowee, Chagee, Estatoe, Tussee, Cussatee, Tugoola, Keowee, Echay, Aconee, Toxaway, Seneka, Tewraw, Tukwashwaw, Chickerohe, Naguchie, Totero, Quacoratchie, Chota, Eno, Stickoey, Esaw, Sapona, Wisack.

The Cherokees were a mountain race, occupying extensive territory in Alabama, Tennessee, Georgia, North and South Carolina, and Kentucky. Less than one-tenth of this territory is in the present boundaries of South Carolina, comprising the counties of Oconee, Pickens, Anderson, Greenville, and Spartanburg, which would make the number of warriors in this state by Adair's computation to have been 230, or a total population not exceeding 1,000. They were expelled in 1777 for siding with the British, and are now the most advanced in civilization of the Indians.

The above names are local and the Cherokee Indians in the vicinity took the local name. This designating Indian tribes by names of localities in early days gave much color to the stories of a vast number of tribes and an enormous Indian population.

IROQUOIAN FAMILY.

As to the name, original location, geographical distribution, and tribal relations of the Cherokees, the Seventh Annual Report of the Bureau of Ethnology gives the following information (pages 76–79):

Iroquois, Gallatin in Trans. Am. Antiq. Soc., II, 21, 23, 305, 1836 (excludes Cherokees). Prichard, Phys. Hist. Mankind, v. 381, 1847 (follows Gallatin). Gallatin in Trans. Am. Eth. Soc., II, pt. 1, xcix, 77, 1848 (as in 1836). Gallatin, in Schoolcraft, Ind. Tribes, III, 401, 1853. Latham in Trans. Philolog. Soc. Lond., 58, 1856. Latham, Opuscula, 327, 1860. Latham, Elements Comp. Phil., 463, 1862.

Irokesen, Berghaus (1845), Physik. Atlas, map 17, 1848. Ibid, 1852.

Irokesen, Berghaus, Physik. Atlas, map 72, 1887 (includes Kataba and said to be derived from Dakota).

Huron-Iroquois, Bancroft, Hist. U. S., III, 243, 1840.

Wyandot-Iroquois, Keane, App. Stanford's Comp. (Cent. and So. Am.), 460, 468, 1878.

Cherokees, Gallatin in Am. Antiq. Soc. II, 89,306, 1836 (kept apart from Iroquois though probable affinity asserted). Bancroft, History U. S., III, 246, 1840. Prichard, Phys. Hist. Mankind, v. 401, 1847. Gallatin in Trans. Am. Eth. Soc., II, pt. 1, xcix, 77, 1848. Latham in Trans. Philolog. Soc. Lond., 58, 1856 (a separate group perhaps to be classed with Iroquis and Sioux). Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853. Latham, Opuscula, 327, 1860. Keane, App. Stanford's Comp. (Cent. and So. Am.), 460, 472, 1878 (same as Chelekees or Tsalagi "apparently entirely distinct from all other American tongues").

Tschirokies, Berghaus (1845), Physik. Atlas, map 17. 1848.

Chelekees, Keane, App. Stanford's Comp. (Cent. and So. Am.), 472, 1878, (or Cherokees).

Cheroki, Gatschet, Creek Mig. Legend, I, 24, 1884. Gatschet in Science, 413, April 29, 1887.

Huron-Cherokee, Hale in Am. Antiq., 20, Jan., 1883 (proposed as a family name instead of Huron-Iroquois; relationship to Iroquois affirmed).

DERIVATION.—French adaptation of the Iroquois word Hiro, used to conclude a speech, and koué, an exclamation (Charlevoix). Hale gives as possible derivation ierokwa, the indeterminate form of the verb to smoke, signifying "they who smoke", also the Cayuga form of bear, iakwai. Mr. Hewitt suggests the Algonquin words irin, true or real; ako, snake; with the French termination ois, the word becomes Irinakois.

With reference to this family it is of interest to note that as early as 1798 Barton compared the Cheroki language with that of the Iroquois, and stated his belief that there was a connection between them. Gallatin, in the Archæologia Americana, refers to the opinion expressed by Barton, and although he states that he is inclined to agree with that author, yet he does not formally refer Cheroki to that family, concluding that "we have not a sufficient knowledge of the grammar, and generally of the language of The Five Nations, or of the Wyandots, to decide that question".

Mr. Hale was the first to give formal expression to his belief in the affinity of the Cheroki to Iroquois. Recently extensive Cheroki vocabularies have come into possession of the Bureau of Ethnology, and a careful comparison of them with ample Iroquois material has been made by Mr. Hewitt. The result is convincing proof of the relationship of the two languages as affirmed by Barton so long ago.

GEOGRAPHIC DISTRIBUTION.—Unlike most linguistic stocks, the Iroquoian tribes did not occupy a continuous area, but when first known to Europeans were settled in 3 distinct regions, separated from each other by tribes of other lineage. The northern group was surrounded by tribes of Algonquian stock, while the more southern groups bordered upon the Catawba and Maskoki.

A tradition of the Iroquois points to the St. Lawrence region as the early home of the Iroquoian tribes, whence they gradually moved down to the southwest along the shores of the Great Lakes.

When Cartier, in 1534, first explored the bays and inlets of the Gulf of St. Lawrence he met a Huron-Iroquoian people on the shores of the bay of Gaspe, who also visited the northern coast of the gulf. In the following year when he sailed up the St. Lawrence river he found the banks of the river from Quebec to Montreal occupied by an Iroquoian people. From statements of Champlain and other early explorers it seems probable that the Wyandot once occupied the country along the northern shore of Lake Ontario.

The Conestoga, and perhaps some allied tribes, occupied the country about the lower Susquehanna, in Pennsylvania and Maryland, and have commonly been regarded as an isolated body, but it seems probable that their territory was contiguous to that of The Five Nations on the north before the Delaware began their westward movement.

As the Cherokee were the principal tribe on the borders of the southern colonies and occupied the leading place in all the treaty negotiations, they came to be considered as the owners of a large territory to which they had no real claim. Their first sale, in 1721, embraced a tract in South Carolina between the Congaree and the south fork of the Edisto, but about one-half of this tract, forming the present Lexington county, belonged to the Congaree. In 1755 they sold a second tract above the first and extending across South Carolina from the Savannah to the Catawba (or Wateree), but all of this tract east of Broad river belonged to other tribes. The lower part, between the Congaree and the Wateree, had been sold 20 years before, and in the upper part the Broad river was acknowledged as the western Catawba boundary. In 1770 they sold a tract, principally in Virginia and West Virginia, bounded east by the Great Kanawha, but the Iroquois claimed by conquest all of this tract northwest of the main ridge of the Alleghany and Cumberland mountains, and extending at least to the Kentucky river, and 2 years previously they had made a treaty with Sir William Johnson by which they were recognized as the owners of all between Cumberland mountains and the Ohio down to the Tennessee. The Cumberland River basin was the only part of this tract to which the Cherokee had any real title, having driven out the former occupants, the Shawnee, about 1721. The Cherokee had no villages north of the Tennessee (this probably includes the Holston as its upper part), and at a conference at Albany the Cherokee delegates presented to the Iroquois the skin of a deer, which they said belonged to the Iroquois, as the animal had been killed north of the Tennessee. In 1805, 1806, and 1817 they sold several tracts, mainly in middle Tennessee, north of the Tennessee river, and extending to the Cumberland river watershed, but this territory was claimed and had been occupied by the Chickasaw, and at one conference the Cherokee admitted their claim. The adjacent tract in northern Alabama and Georgia, on the head waters of the Coosa, was not permanently occupied by the Cherokee until they began to move westward, about 1770.

The whole region of West Virginia, Kentucky, and the Cumberland River region of Tennessee was claimed by the Iroquois and Cherokee, but the Iroquois never occupied any of it and the Cherokee could not be said to occupy any beyond the Cumberland mountains. The Cumberland river was originally held by the Shawnee, and the rest was occupied, so far as it was occupied at all, by the Shawnee, Delaware, and occasionally by the Wyandot and Mingo (Iroquoian), who made regular excursions southward across the Ohio every year to hunt and to make salt at the licks. Most of the temporary camps or villages in Kentucky and West Virginia were built by the Shawnee and Delaware. The Shawnee and Delaware were the principal barrier to the settlement of Kentucky and West Virginia for a period of 20 years, while in all that time neither the Cherokee nor the Iroquois offered any resistance or checked the opposition of the Ohio tribes.

The Cherokee bounds in Virginia should be extended along the mountain region as far at least as the James river, as they claim to have lived at the Peaks of Otter, and seem to be identical with the Rickohockan or Rechahecrian of the early Virginia writers, who lived in the mountains beyond the Monacan, and in 1656 ravaged the lowland country as far as the site of Richmond, and defeated the English and the Powhatan Indians in a pitched battle at that place.

The language of the Tuscarora, formerly of northeastern North Carolina, connects them directly with the northern Iroquois. The Chowanoc and Nottoway and other cognate tribes adjoining the Tuscarora may have been offshoots from that tribe.

PRINCIPAL TRIBES.—Cayuga, Cherokee, Conestoga, Erie, Mohawk, Neuter, Nottoway, Oneida, Onondaga, Seneca, Tionontate, Tuscarora, Wyandot.

THE CREEKS.

The Creeks were originally a fierce and warlike tribe with great organizing and controlling capacity. The original Creek confederacy was a confederacy of towns. Each town was a complete government in itself. There was a town chief for each town and a body of men in the nature of an advisory council, and in this great council of the confederacy these several towns were represented by the town chiefs.

These Creek towns are still preserved in the Creek Nation in Indian territory, and are in fact representative districts. In 1832 they made a treaty with the United States ceding the lands of their old homes, and removed to Indian territory, which, in fact, they settled at the "Old Agency".

Twenty-four thousand five hundred and ninety-four Creeks were removed west of the Mississippi in 1832 and after, only 744 remaining on their old hunting grounds. At the breaking out of the civil war the western Creeks were estimated to number less than 15,000. The Creeks divided on the war of 1861, and engaged in pitched battles against each other, the Unionists suffering badly, many fleeing to Kansas. They were brought together again after the war, and in 1872 numbered, as estimated, 13,000, and in 1890, by their census, 14,800.

CREEKS IN SOUTH CAROLINA.

Harry Hammond, in the work on South Carolina already cited, speaks of the Creeks as follows (page 366):

Nation: Creeks or Muscogee. Tribes: Savannah, Serrina, Cusoboe, Yamassee, Huspa, and Cosah. Fragmentary tribes on the Savannah river, south of the Uchees, in Barnwell county.

The Yamassees numbered about 100 men, women, and children, near Pocotaligo, in 1715, and were driven across the Savannah by Governor Craven. Twenty men of the tribe were left at St. Augustine, Florida, in 1743, and they were absorbed by the Seminoles. The Yamassee, or Jamassi, were one of a small number of isolated tribes, of dark complexion, found widely scattered among the inhabitants of North and South America. Supposed to have been immigrants from Africa prior to the European discovery of America (See Human Species, by A. De Quatrefages). If this be so, it explains why D'Alyon persisted in slave hunting about Beaufort (1520), these negroes being valuable as laborers, while the Indians were worthless. It were strange, too, if negroes first occupied this section where they now predominate.

Salutah: Located near Saluda, old town, Newberry county, removed to Conestoga, in Pennsylvania.
Congaree: On the river of that name. John Lawson visited them in 1700 and found a town of 12 huts, one man at home and the women gambling.
Santee: Near Nelsons Ferry in Clarendon. John Lawson found a few of their huts in 1700.
Westoes and Stonoes: Between Edisto and Ashley rivers in Colleton and Charleston counties; amalgamated with the Catawbas.
Wateree and Chickasee: On Pine Tree creek, Kershaw county. Lawson says they were more populous than the Congarees.
Waxsaws: Lawson makes a day's march from the last.
Wenee: Indian. Old township, Williamsburg county.
Winyaw: On the inlet of that name.
Sewee: On Sewee bay. Lawson says the larger part of them were lost at sea, or rescued and sold as slaves by the English in an attempt they made to open direct communication with England by a fleet of canoes, in which they put to sea in the direction whence they had observed the English vessels arrive.
Saraw, or Cheraw: Chesterfield and Marlboro counties, absorbed by the Catawbas.
Kadapaw: Lynchs creek. Joined the Catawbas.

The Pee Dees are not mentioned, as it is thought the name is of European origin, probably from P. D., the initials of Patrick Daly, a white man, carved upon a tree by an early settler.

The 19 tribes claimed under the Creek Nation, occupying at least one-half of the state, appear to have been very insignificant in numbers, according to the earliest authentic accounts of them. Governor Glenn sums them up in one sentence: "There are among our settlements several small tribes of Indians, consisting only of some few families each". Lawson says of them: "Although their tribes or nations border upon one another, yet you may often discern as great an alteration in their features and disposition (he was much impressed by the comeliness of the Congaree women) as you can in their speech, which generally proves quite different from each other, though their nations be not above 10 or 20 miles in distance.

The Creeks in South Carolina at their discovery by the whites are estimated by Hammond at about 400.

UCHEES, MUSKHOGEAN STOCK, WITH THE CREEKS.—With the Creeks are the Uchees or Euchees of Uchean stock. The Uchees are part of the Uchees who once occupied the southern part of Georgia and peninsula of Florida. They consolidated with the Creeks in or about 1729, being of the same stock. They became for all purposes Creeks, and removed with them to Indian territory in 1832. They now live in a district by themselves in the northwest corner of the Creek Nation and number from 400 to 700. They speak their own language, a peculiar guttural one, and intermarry among themselves. In taking the census of 1890, great difficulty was found in obtaining an enumerator competent to enroll them.

Harry Hammond (op. cit., page 366) says of them:

About one-eighth of the territory of the Uchees extended across the Savannah river into Aiken, Edgefield, and Barnwell counties. There is no estimate of their numbers. Their Princess of Cutifachiqui (Silver Bluff) entertained De Soto with great splendor, according to the narrative of the Gentleman of Elvas (1540). They were absorbed by the Creeks, and have left no trace except in the name of a small stream in Silverton township, Aiken county, and of a neighboring steamboat landing on the Savannah, Talemeco, after their great temple, which it is said stood there in De Soto's time.

UCHEAN FAMILY.

As to the name, original location, and geographic distribution of the Uchees, the Seventh Annual Report of the Bureau of Ethnology, 1885–1886 states, (pages 126, 127):

Uchees, Gallatin in Trans. and Coll. Am. Antiq. Soc. ii., 95, 1836 (based upon the Uchees alone). Bancroft, Hist. U. S., iii., 247, 1840. Gallatin in Trans. Am. Eth. Soc., ii., pt. 1, xcix, 77, 1848. Keane, App. Stanford's Comp. (Cent. and So. Am.), 472, 1878 suggests that the language may have been akin to Natchez.
Uchees, Gallatin in Trans. and Coll. Am. Antiq. Soc., ii., 306, 1836. Gallatin in Schoolcraft, Ind. Tribes, iii., 401, 1853. Keane, App. Stanford's Comp. (Cent. and So. Am.) 472, 1878.
Utschies, Berghaus (1845). Physik. Atlas, map 17, 1848. Ibid., 1852.
Uche Latham, Nat. Hist. Man. 338, 1850 (Coosa River). Latham in Trans. Philolog. Soc. Lond., ii., 31–50, 1846. Latham, Opuscula, 293, 1860.
Yuchi, Gatschet, Creek Mig. Legend, i, 17, 1884. Gatschet in Science, 413, April 29, 1887.

The following is the account of this tribe given by Gallatin (probably derived from Hawkins) in Archaeologia Americana, page 95:

The original seats of the Uchees were east of Coosa and probably of the Chatahoochee; and they consider themselves as the most ancient inhabitants of the country. They may have been the same nation which is called Apalaches in the accounts of De Soto's expedition, and their towns were till lately principally on Flint river.

GEOGRAPHIC DESCRIPTION.—The pristine homes of the Yuchi are not now traceable with any degree of certainty. The Yuchi are supposed to have been visited by De Soto during his memorable march, and the town of Cofitachiqui chronicled by him is believed by many investigators to have stood at Silver Bluff, on the left bank of the Savannah, about 25 miles below Augusta. If, as is supposed by some authorities, Cofitachiqui was a Yuchi town, this would locate the Yuchi in a section which, when first known to the whites, was occupied by the Shawnee. Later the Yuchi appear to have lived somewhat farther down the Savannah on the eastern and also the western side, as far as the Ogeechee river, and also upon tracts above and below Augusta, Georgia. These tracts were claimed by them as late as 1736.

In 1729 a portion of the Yuchi left their old seats and settled among the Lower Creek on the Chatahoochee river; there they established 3 colony villages in the neighborhood, and later on a Yuchi settlement is mentioned on Lower Tallapoosa river among the Upper Creek. Filson gives a list of 30 Indian tribes and a statement concerning Yuchi towns which he must have obtained from a much earlier source: "Uchees occupy 4 different places of residence, at the head of St. Johns, the fork of St. Marys, the head of Cannouchee, and the head of St. Tillis" (Satilla), etc.

POPULATION.—More than 600 Yuchi reside in northeastern Indian territory, upon the Arkansas river, where they are usually classed as Creek. Doubtless the latter are to some extent intermarried with them, but the Yuchi are jealous of their name and tenacious of their position as a tribe.

THE SEMINOLES.

When the Creeks resided in Alabama it was customary for the members of the confederacy to go on hunting excursions, and sometimes these hunting parties would be gone for months. They would go a distance of from 100 to 200 miles. In one of these hunting excursions the Seminoles, the word "Seminole" meaning strayed people, failed to return to the tribe and remained permanently away, and on this account it is said that they were called Seminoles; in the language of the Creeks, Isti-Semole, wild or strayed men. They are Creeks, and they were considered as such and treated with the Creeks as one people until the treaty of 1866. In treaties prior to that time the Seminoles and Creeks are all spoken of as one people.

In 1856 the Creeks by treaty sold the Seminoles a tract of country, which they occupied for a time, and in 1866 they sold it to the United States for 15 cents an acre. In 1866 the Seminoles bought of the United States, at 50 cents an acre, 200,000 acres of Creek land which they now occupy, being part of their lands. Under the treaty of 1856 they could bring, as they did, a portion of their brethren from Florida. The Seminoles in Florida in 1890 numbered 171, all self-sustaining. They are in two distinct bands, the Okechobee and Tiger Tails band near the Everglades and Key Biscayne. They are famous hunters and fishermen.

The Creeks in 1881–1882 sold the Seminoles another tract of 175,000 acres, which they now occupy, making their entire land holdings in Indian territory 375,000 acres, or 586 square miles. By the treaty of 1866 the United States recognizes the Seminoles as a separate and distinct nation. They are the least known of any of The Five Civilized Tribes. They are exclusive and keep to themselves, with not much desire for advanced education.

HISTORY OF THE CHOCTAWS AND CHICKASAWS.

R. W. McAdam, treating of the traditions, early history, and progress of the Choctaws and Chickasaws, writes:

If credence is to be given tradition the Choctaws, Chickasaws, Muskhogees (Creeks), and Seminoles were many centuries ago one tribe, occupying the southeastern portion of the United States from the Mississippi to the Savannah river. Internecine rebellions, engendered by factional quarrels and the jealousies of ambitious chiefs, ultimately divided the great nation into 4 tribes, which, in the course of time, learned different dialects, customs, and laws. The Seminoles claimed as their domain the peninsula country, now Florida; the Creeks, the region north of the Seminoles, comprising a part of eastern Alabama, Georgia, and perhaps part of South Carolina; the Choctaws a large portion of Alabama and the southern half of Mississippi; the Chickasaws, the lands to the north of the Choctaws, comprising northern Mississippi and a portion of west Tennessee. When De Soto explored this region (1540) these tribes occupied the territory in the manner described.

The Choctaws and the Chickasaws had their traditions, many of which have been preserved to this day. In the old Choctaw country is a cave in a hill which the Choctaws held as sacred, claiming that the first parents of their people came from this cave by magic. The Chickasaws have another tradition. Long centuries ago, when the Choctaws and Chickasaws were one people, they dwelt far to the west of the Mississippi. Driven by ferocious northern Indians from their country, they journeyed toward the sunrise many moons, under the guardianship of a sacred dog, led onward by a magic pole, which they planted in the ground every night, and in the morning traveled toward the direction the pole leaned. At last, after crossing vast deserts, boundless forests, and dismal swamps, leaving thousands of their dead along the way, they reached the great Father of Waters. While crossing the Mississippi the sacred dog was drowned. Following the direction indicated by the magic pole they continued eastward to the banks of the Alabama river, where the pole, after being unsettled for several days, pointed distinctly southwest. They proceeded in that direction to the southern portion of Mississippi, where the pole planted itself firmly in a perpendicular line. This was the omen for permanent settlement, and here the tribe dwelt. Tradition concerning the rebellion and formation of an independent tribe by the Chickasaws is very vague. The word Chikasha (Chickasaw) in the Choctaw tongue signifies rebel, the latter tribe giving its rebellious offshoot that name, which the Chickasaws evidently accepted as their distinctive tribal name. * * *

When the early navigators touched upon the unknown shores of the Gulf of Mexico, the red men who greeted them were not savages, living exclusively by the chase and the spoils of war. In a measure these Indians were civilized. They had their rude arts, laws, customs, and religion, inferior but somewhat similar to those of the Aztecs and Incas, which leads to the belief that the magic pole tradition had its origin in an exodus of these tribes from Mexico. The theory that the Chickasaws and Choctaws were an offshoot of the civilized Aztecs has some foundation. They were not primarily a warlike race. Their disposition was not ferocious, although they were capable of waging long and bloody wars when driven to such an extremity by perfidy and wrong. The ancient government of the Choctaws and Chickasaws was democratic and simple. Their ruler was called king, but his authority was abridged by the powers of the council, which was made and unmade at will by the people. Their ideas of justice were based on principles of equity. Virtue, truth, and honesty were, it is said, a striking characteristic. Their methods of agriculture were crude, but it is certain that they cultivated

the great Indian cereal and prepared it for food by crushing, the meal being baked as bread, or the grain parched or boiled whole. Their theology was beautifully poetic and largely a worship of the heart, without the elaborate and barbarous rites of the sun worshipers farther south. To their simple imagining the manifestations of the Great Spirit were constantly heard and seen in the works of nature. Their daily life was one of devotion to quaint and pretty superstitions and spirit worship. When De Soto, Deluna, and other white explorers first penetrated their country they found a race hospitable, virtuous, peaceable, and happy. They were met as gods, and lavished with gifts and kindness. They requited this generous treatment by treachery, rapine, and conquest.

After the white man had come among these Indians with the innovations which we proudly term civilization, the history of the Choctaws and Chickasaws is the history of the subjugation of the red race. Contact with the white man's civilization began the work of extermination and implanted in hitherto trustful breasts the seeds of hatred and revenge. The Chickasaws and Choctaws were fearfully decimated by wars with the Europeans and other tribes. During the early explorations it is said they had 15,000 warriors, while in 1720 the two tribes could muster less than 1,000 fighting men. The Choctaws allied themselves to the French in the war against the Natchez, whom the Chickasaws aided. The two latter tribes were badly beaten. From 1540 to the establishment of the American republic the Chickasaws and Choctaws were almost constantly at war. As progress followed the star of empire westward the rights of these Indians as they understood them were more and more circumscribed. In 1765 the Chickasaws made their first general treaty with General Oglethorpe, of Georgia, and in 1786, after the colonies had gained their independence, both the Chickasaws and Choctaws made a treaty at Hopewell and were guaranteed peaceable possession of their lands. From the date of this treaty the Choctaws and Chickasaws have kept faith with the federal government. The Chickasaws, in the treaty of 1834, boast "that they have ever been faithful and friendly to the people of this country; that they have never raised the tomahawk to shed the blood of an American".

As early as 1800 the encroachment of the whites filled these people with a desire to emigrate beyond the Mississippi, and many families did so. In 1803 it was estimated that 500 families had departed, mostly Choctaws. The whole nation would have gone but for the opposition of the Spaniards and the western tribes. In the war of 1812 and the Creek war the Choctaws and Chickasaws did valiant service for the United States. In 1820 the Choctaws ceded to the government a part of their territory for lands west of Arkansas. The establishment of state governments over their country, to whose laws they were subject, still further dissatisfied the Choctaws and Chickasaws, who, as their treaty put it, "being ignorant of the language and laws of the white men, can not understand nor obey them". The Choctaws were first to emigrate. By the treaty of Dancing Rabbit Creek in 1830 they ceded the remainder of their lands, 19,000,000 acres in all, and received 20,000,000 acres in the country west of Arkansas, with $2,225,000 in money and goods. After the ratification of this treaty nearly the entire Choctaw tribe emigrated to the new lands. Those who chose to remain behind were given allotments by the government and the residue lands were sold to white settlers. In 1805, 1816, and 1818 the Chickasaws ceded all their lands north of Mississippi on liberal terms. Many of the tribe joined the Choctaw exodus to the west. In 1822 there were 3,625 Chickasaws remaining in Mississippi. In 1832 the Chickasaw Nation began negotiations with the United States for the sale of their reservation, consisting of 6,442,400 acres, and the treaty was ratified the following year. The conditions of the sale were that the government should sell the land to the highest bidder, the Chickasaws to receive the sum so derived, after the expense of the survey and sale had been deducted. It was the purpose of the Chickasaws to seek a new home in the west, whither their neighbors, the Choctaws, had gone; but in case a desirable location could not be procured, or certain members of the tribe should prefer to remain behind, the Chickasaws were allowed to take allotments pending their emigration. The government agreed to furnish funds sufficient to defray the expenses of the journey and for one year's provisions after their arrival at their new home, the amount thus appropriated to be refunded from the receipts of the sale. The amount received by the Chickasaws from the sale of these lands was $3,646,000. The Chickasaws determined to create a perpetual fund from the sale of their lands, the money to be invested by the United States, the interest derived therefrom to be used for national purposes. In 1834 the final treaty in reference to the cession of the Chickasaw lands and the removal of the tribe was made at Washington.

The commissioners sent by the Chickasaw Nation to seek out a new home in the west entered successfully into negotiations with the Choctaws for an interest in their lately acquired lands beyond the Mississippi. In 1837 a treaty between the two tribes was ratified near Fort Towson, in the Choctaw Nation, by which the Chickasaws, for the consideration of $530,000 were ceded a district in the Choctaw country west of the Choctaw Nation proper. The conditions of this sale were that the Chickasaws should participate jointly with the Choctaws in the tribal government, with equal rights and privileges, the land to be held in common by both, neither tribe having a right to dispose of its interest without the consent of the other. Each tribe reserved to itself the right to control and manage its own funds, invested in Washington. The lands set apart for the Chickasaws were known as the Chickasaw district of the Choctaw Nation, and members of either tribe were given the privilege of locating in either the Choctaw or the Chickasaw country proper.

During the emigration of the Chickasaws to their new home, smallpox broke out, carrying off nearly 700 of the movers. They did not settle in the Chickasaw district, but many scattered through the Choctaw country.

As a body, the Chickasaws did not advance as rapidly as the Choctaws, their large annuities encouraging idleness and improvidence. Their efforts at agriculture were insignificant, such work as there was being performed by slaves. Their first school was not established until 1851. The political relations between the two tribes, under the provisions of the treaty of 1837, were far from amicable, as instead of equal representation, as they expected, they were allowed only in proportion to population, and were therefore a powerless minority, the Choctaws outnumbering and hence outvoting the Chickasaws, thereby controlling the national offices and affairs of government. The Chickasaws feeling themselves aggrieved, appealed to the President of the United States, and on paying $250,000 to the Choctaws obtained by treaty of 1855 a political separation from the Choctaws and a complete title to the Chickasaw district. The Chickasaws then established their own government, and though closely allied by treaty and other relations to the Choctaws, they have maintained an independent government and distinct geographical boundaries.

By a liberal policy extended toward intermarried whites and stock raisers within their boundaries, and through their efforts in the direction of education, the progress of the Chickasaws and Choctaws was gradual until the great civil war. The agents of these nations took sides with the seceding states, and the sympathies of the Indians were naturally with the Confederate states. The Choctaws and Chickasaws furnished several thousand men for the cause and negotiated treaties with the Confederate government. The nations suffered considerably by the war, losing nearly one-fourth of their population, much stock, and of course their slaves. The United States held that by the part taken by the tribal government in the war they had forfeited all their rights, which, however, were restored under certain conditions, and the treaty of 1866 was made. This treaty, the provisions of which supersede all conflicting

provisions of former treaties, is the basis of all laws pertaining to the intercourse of the Choctaws and Chickasaws with the federal government. The allotment and governmental provisions of the treaty of 1866 have never been complied with, and vexed questions have resulted therefrom.

MUSKHOGEAN FAMILY.

The Seventh Annual Report of the Bureau of Ethnology, 1885–1886, pages 94, 95, discusses the names, tribal connections, and geographic distribution of the Chickasaws, Choctaws, Creeks, and Seminoles, as follows:

Muskhogee, Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 94, 306, 1836 (based upon Muskhogees, Hitchittees, Seminoles), Pritchard, Phys. Hist. Mankind, v. 402, 1847 (includes Muskhogees, Seminoles, Hitchittees).

Muskhogies, Berghaus (1845, Physik. Atlas, map 17, 1848). Ibid., 1852.

Muscogee, Keane, App. Stanford's Comp. (Cent. and So. Am.), 460, 471, 1678 (includes Muscogees proper, Seminoles, Choctaws, Chickasaws, Hitchittees, Coosadas or Coosas, Alibamons, Apalaches).

Maskoki, Gatschet, Creek Mig. Legend, I, 50, 1884 (general account of family; four branches, Maskoki, Apalachian, Alibamu, Chahta). Berghaus, Physik. Atlas, map 72, 1887.

Choctaw Muskhogee, Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 119, 1836.

Chocta-Muskhog, Gallatin in Trans. Am. Eth. Soc., II, pt. 1, xcix, 77, 1848. Gallatin in Schoolcraft, Ind. Tribes, III, 401, 1853.

Chata-Muskoki, Hale in Am. Antiq., 108, April, 1883 (considered with reference to migration).

Chahtas, Gallatin in Trans. and Coll. Am. Antiq. Soc., II, 100, 306, 1836 (or Choctaws).

Chahtahs, Pritchard, Phys. Hist. Mankind, v. 403, 1847 (or Choktahs or Flatheads).

Tschahtas, Berghaus (1845), Physik. Atlas, map 17, 1848. Ibid., 1852.

Choctah, Latham, Nat. Hist. Man. 337, 1850 (includes Choctahs, Muscogulges, Muskohges). Latham in Trans. Phil Soc Lond., 103, 1856, Latham, Opuscula. 366, 1860.

Mobilian, Bancroft, Hist. U. S., 249, 1840.

Flat-heads, Prichard, Phys. Hist. Mankind, v. 403, 1847 (Chahtahs or Choktahs).

Coshattas, Latham, Nat. Hist. Man, 349, 1850 (not classified).

Humas, Latham, Nat. Hist. Man, 341, 1850 (east of Mississippi above New Orleans).

DERIVATION.—From the name of the principal tribe of the Creek confederacy.

In the Muskhogee family Gallatin includes the Muskhogees proper, who lived on the Coosa or Tallapoosa rivers; the Hitchittees, living on the Chattahoochee and Flint rivers; and the Seminoles of the peninsula of Florida. It was his opinion, formed by a comparison of vocabularies, that the Choctaws and Chickasaws should also be classed under this family. In fact, he called the family Choctaw Muskhogee. In deference, however, to established usage, the two tribes were kept separate in his table and upon the colored map. In 1848 he appears to be fully convinced of the soundness of the view doubtfully expressed in 1836, and calls the family the Chocta-Muskhog.

GEOGRAPHIC DISTRIBUTION.—The area occupied by this family was very extensive. It may be described in a general way as extending from the Savannah river and the Atlantic west to the Mississippi, and from the Gulf of Mexico north to the Tennessee river. All of this territory was held by Muskhogean tribes, except the small areas occupied by the Yuchi, Na'htchi, and some small settlements of Shawni.

Upon the northeast, Muskhogean limits are indeterminate. The Creeks claimed only to the Savannah river; but upon its lower course the Yamasi are believed to have extended east of that river in the sixteenth to the eighteenth century. The territorial line between the Muskhogean family and the Catawba tribe in South Carolina can only be conjectured.

It seems probable that the whole peninsula of Florida was at one time held by the tribes of Timuquan in connection; but from 1702 to 1708, when the Apalachi were driven out, the tribes of northern Florida also were forced away by the English. After that time the Seminoles and the Yamasi were the only Indians that held possession of the Floridian peninsula.

PRINCIPAL TRIBES—Alibamu, Apalachi, Chicasa (Chickasaw), Choctaw, Creek or Maskoki proper, Koasati, Seminole, Yamacraw, Yamasi.

POPULATION.—There is an Alibamu town on Deep creek, Indian territory, an affluent of the Canadian, Indian territory. Most of the inhabitants are of this tribe. There are Alibamu about 20 miles south of Alexandria, Louisiana, and over 100 in Polk county, Texas.

So far as known only 3 women of the Apalachi survived in 1886, and they lived at the Alibamu town above referred to. * * * There are 4 families of Koasati, about 25 individuals, near the town of Shepherd, San Jacinto county, Texas. Of the Yamasi none are known to survive.

FIVE TRIBE SURVIVORS OF THE WAR OF THE REBELLION.

In compliance with the census law, efforts were made to obtain the names, service, and organizations of surviving soldiers of the War of the Rebellion, or the names of the widows of the same. At the breaking out of the rebellion The Five Civilized Tribes entered into treaties with the Confederate States, and it was claimed they forfeited treaty rights with the United States. It was difficult to obtain information on any of these points. Ex-soldiers were reluctant to answer and widows refused. Some years ago in Indian territory there was a good deal of trouble over matters connected with the bounty and pay of some of the Indian soldiers who served in the Union army. It was the subject of congressional investigation and made the Indian ex-soldiers cautious afterward as to questions they answered or signatures to papers. This cause, added to the natural caution of the Indian as to the purpose or intentions of the white men, resulted in the enrollment of but few Indian soldiers on the special schedules.

The archives of the War Department show the number of men and organizations raised in the Indian territory among The Five Civilized Tribes of Indians for the Union and Confederate States armies during the

late war to have comprised three regiments of Indian home guards in the service of the United States during the late war, viz:

Total	5,238
First regiment, strength during service	1,848
Second regiment, strength during service	1,901
Third regiment, strength during service	1,489

and some 20 organizations in the Confederate States army, the particulars of which are given in the letters in the appended note. (*a*)

The deaths among these from all causes, killed wounded, or diseased, was 1,018.

The Indian brigade in the Union army was engaged in 28 battles or affairs, besides many skirmishes.

In a report from the Quartermaster General's office, called "The Roll of Honor", issued in 1884, under the title, "The National Cemetery at Fort Gibson", the number of burials is given at 2,427, of which but 215 are marked as known and 2,212 unknown. Of the 215 marked as known about 150 are of Indian soldiers of the Indian Union regiments. (*b*)

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a The letters received from the War Department in reply to a request for a verification of the number of men and the organizations raised among these Indians were as follows:

WAR DEPARTMENT, ADJUTANT GENERAL'S OFFICE,
WASHINGTON, February 16, 1894.

SIR:

In answer to your favor of the 14th instant it gives me pleasure to submit a list of Indian organizations that served in the Confederate states army, viz:

First Cherokee Cavalry Battalion, Major Benj. W. Meyer. First Cherokee Cavalry Battalion, Major J. M. Bryan. First Cherokee Mounted Rifles (also called Second. See Drew's Cherokee Mounted Rifles). First Cherokee Mounted Rifles, Colonel Stand Watie. First Chickasaw Cavalry Battalion, Lieutenant Colonel Joseph D. Harris. First Chickasaw Cavalry Regiment, Colonel William L. Hunter. First Choctaw Cavalry Battalion (afterward First Choctaw War Regiment), Lieutenant Colonel Franceway Battice. First Choctaw Battalion (afterward Third Choctaw Regiment), Lieutenant Colonel Jackson McCurtain. First Choctaw and Chickasaw Mounted Rifles, Colonel Douglas H. Cooper. First Choctaw Cavalry War Regiment (in 1864 known as Second Choctaw Regiment), Colonel Simpson N. Folsom. First Choctaw Cavalry Regiment, Colonel Sampson Folsom. First Seminole Cavalry Battalion (afterward First Seminole Regiment). Lieutenant Colonel John Jumper. First Creek Cavalry Battalion, Lieutenant Colonel Chilly McIntosh. First Creek Regiment, Colonel Daniel N. McIntosh. Second Cherokee Mounted Rifles, Colonel William P. Adair. Second Creek Regiment, Colonel Chilly McIntosh. Third Choctaw Regiment (formerly First Choctaw Battalion). Colonel Jackson McCurtain. Cherokee Battalion, Major Moses C. Frye, Major Joseph A. Scales. Chickasaw Cavalry Battalion, Lieutenant Colonel Martin Sheco. Drew's Cherokee Mounted Rifles (called First and Second), Colonel John Drew. Osage Battalion, Major Arm Broke.

Respectfully,

H. C. CORBIN,
Assistant Adjutant General.

To JAMES H. WARDLE, Esq.,
Acting Superintendent of Census

RECORD AND PENSION OFFICE, WAR DEPARTMENT,
WASHINGTON CITY, March 6, 1894.

SIR:

Referring to your letter of the 17th ultimo, relative to the number of Indians from the Indian territory in the military service of the United States during the late war, I am directed by the Secretary of War to inform you that there were 3 regiments of these troops (home guards) numbering from organization to muster-out:

First regiment	1,848	Third regiment	1,489
Officers	64	Officers	52
Enlisted men	1,784	Enlisted men	1,437
Second regiment	1,901	Aggregate	5,238
Officers	66	Officers	182
Enlisted men	1,835	Enlisted men	5,056

These Indian regiments were officered by both white men and Indians probably two-thirds of them being of the former class, and for that reason the numbers of officers and enlisted men have been given separately.

From an official statement prepared by this department in 1872 it appears that the First regiment was composed principally of Creek Indians, the second of Osages and Cherokees, and the Third of Creeks and Cherokees.

The number of Indians from the Indian territory, if any, enlisted in organizations bearing state designations can not be ascertained.

The foregoing figures are given in lieu of those contained in the statistical table published by this department under date July 15, 1885, and those given in a letter from this department of October 30, 1891.

Very respectfully,

F. C. AINSWORTH,
Colonel United States Army, Chief Record and Pension Office.

To the ACTING SUPERINTENDENT OF THE CENSUS.

b For an account of the Indian brigade in the year 1863, see "Memoirs of the Rebellion on the Border 1863" by Wiley Britton late Sixth Kansas cavalry Chicago. Cushing, Thomas & Co., publishers, 1882.

For a history of the Indian troops from The Five Civilized Tribes of Indian territory in the Union army, see a report made by S. S. Burdett, M. C., in the House of Representatives, June 8, 1872, entitled "Alleged frauds against certain Indian soldiers".

An account of the condition of The Five Tribes in 1861 and 1862 and their sympathy with the Confederacy or service in its army can be found in 2 reports from the committee on foreign missions made to the general assembly of the Presbyterian Church in the Confederate states of America; one at Augusta, Georgia, December 4, 1861, and the other at Montgomery Alabama, May 1, 1862.

CONCLUSIONS AND SUGGESTIONS.

TOWN SITE ACT.

Congress should pass a town site act for The Five Tribes, forcing their consent, if necessary, to the end that valuable accrued property rights shall be protected. Millions of dollars are now invested by citizens of the United States in the several towns of Indian territory with no legal or proper protection. Trade and the interests of commerce necessitated the building of stores, warehouses, hotels, and dwellings, and these outlays would thus be protected.

Railroads are chartered through The Five Tribes, and cities, towns, and villages grow up along them in aid of their operation. Congress should incorporate these towns and provide for a legal method of registering and passing title to these various properties or adjuncts of railroad trade and commerce. The Adams Home at Muscogee was ordered built in aid of commerce by the United States district court of the lower district of Kansas, on application of the receiver of the Missouri, Kansas and Texas road.

The Indian occupancy claimant to the land on which the town is, or the nation claiming the land, could be paid say $10 or more per acre for it, and the town site then be parceled out to lot holders, the remaining lots to be sold for the benefit of the town. The commission in charge of the allotment in each of The Five Tribes could take charge of the town site allotment as well. In any view of Five Tribe affairs, town sites are the serious problems. They should be settled first and at once by Congress exercising its right of eminent domain and in aid of internal commerce. Much of the discontent among the whites of The Five Civilized Tribes would cease could title be acquired to town lots. The Five Tribes will probably never pass an incorporative law by which whites or colored, so-called intruders, can get title to lots. Congress will have to do this. The passage of a general town site act of 320 or 640 acres each by Congress will be first in order. Then the question of allotment of the remaining lands can come up. Whatever is to be done as to town sites should be done quickly, as delay only thickens the danger and makes the work more difficult.

LANDS.

The proper settlement of the land question in The Five Civilized Tribes of Indian territory presents one of the most serious problems the United States has as yet had to deal with in connection with the Indians. They are not on reservations, but on lands patented to each nation (except the Seminoles, and theirs they bought), to be held by them as long as they shall remain nations. They have homes, farms, towns, churches, schools, capitol buildings, courts, laws rigidly enforced, and peace and order. They ask no alms from the nation and are self-sustaining, self-reliant, and fairly well off in worldly goods. Promises will not settle this question. These Indians, often Indians in name only, can not be driven off, cajoled, or threatened. Glass beads, beef, firearms, gewgaws, vermilion, and feathers will not reach these people. The United States is to meet as able a class of leading men in these communities as can be found in the civilized communities of the old states, and they have the means to employ counsel and defend their rights. In addition, public sentiment throughout the nation will resist any attempts to wrongfully despoil these people of lands they have occupied and owned for 60 years. The vast army of whites covering many of the nations of Indian territory demand that they shall be allowed to make homes on the unoccupied Indian lands. These whites are there by sufferance of the nation and the Indians. Any acts of the nation by which these surplus Indian lands shall be turned over to the whites who are noncitizens of The Five Tribes before the land question is settled satisfactorily to The Five Tribes would smack of confiscation. This can not be done in this enlightened age. The surplus lands above allotment to the citizens of The Five Tribes will of course be sold to whites or others, but not at the usual rate for the present public domain, $1.25 per acre. The whites who are residents of The Five Tribes at the time of the sale of the lands should have a preferred right above new comers, but no favors above any others as to price.

ALLOTMENT.

The allotment of Five Tribe lands can not be proceeded with in the manner that lands of the reservation or wild Indians are allotted. Whatever proceedings are had in Indian territory as to the final breaking up of The Five Tribes and their becoming citizens of the United States and as to the lands to be allotted, the steps to reach such results must be slowly taken, as Indians think and act slowly upon all questions affecting their lands or property rights. The necessary action to dismember The Five Civilized Tribes as nations and put them into citizenship must be taken cautiously, and the Indians thereof be made to understand what is expected of them by slow and deliberate approaches. It can be accomplished in this way only. Hurried visits of a commission to these people will result in failure. Time and discussion are the only methods of success.

The lands of 4 of The Five Tribes are patented to each nation. A patent has been held by the Supreme Court of the United States to be a "grant executed". The features in these patents varying, a fee may be equitable, provisions probably inserted more for the protection of The Five Tribes against designing men in the tribes than for outsiders, and leaving the United States as referee in the matter.

To declare The Five Civilized Tribes citizens of the United States prior to the settlement of all questions as to their lands and legal and civil rights would be unjust and end destructively to them. The United States can and should alone settle all questions in controversy. After the Indians are established in their land holdings, the sale of the surplus land made, and the proceeds distributed to rightful Indians or Indian citizens owning them, The Five Tribes will have an even chance with others who occupy Indian territory, but not until then, and statehood can then be considered. The moral sentiment of this republic will not permit this people to be despoiled or unjustly treated. These are not wards of the nation nor wild men dependent on the treasury for food. They are not on the ordinary Indian reservation, but on lands patented to them by the United States.

Allotment of Five Tribe lands under laws of the United States should mean the selection by each Indian and setting aside of a tract of 160 acres of land or less to him, and the sale by the United States of the surplus lands, after survey, to settlers and others, paying over the proceeds pro rata to the Indian owners, deducting the expense of survey and sale. The law for this proceeding will be different from any other heretofore adopted, because the lands have a large actual value over any other lands of the public domain, and to sell them below a justly appraised value would be an error. These lands will average more than $10 per acre in value. Many tracts of 160 acres will sell for $75 per acre; besides, when the lines of the legal subdivisions are run, many valuable improvements will be found to be on the surplus tracts. These must be appraised and the value given to the Indians who own them. The Seminoles will probably have no surplus lands to sell.

The per capita distribution of surplus money among these Indians will be on a probable value of $100,000,000, but differing in proportion in the several tribes. In the winding up of these questions there will be many opportunities for gigantic frauds, unless a careful law is drawn and vigorously executed.

Great care must be exercised that The Five Tribes do not exclude any one who is entitled to citizenship. Citizenship in these tribes may mean 160 acres of land and may be about $1,800 from the sale of surplus lands. The United States alone can judge this on appeal. Courts would be too slow. Four commissions of three each, with full powers, under laws of Congress, and for the Cherokees, Creeks and Seminoles, Choctaws and Chickasaws, would be the best method, after a statute of limitation had been passed. The claimants are not now numerous, but with plunder in sight they will rise up like an army.

Unquestionably, in the settlement of the entire Indian question, The Five Tribe problem presents the most difficulties and will require the most prudence and care. The nation, in dealing with these people, will find men mentally able to cope with the ablest and fully advised as to the right.

After citizenship is settled and land tenures fixed, full criminal jurisdiction can be given the United States court in Indian territory, as the juries of citizens can be drawn, and the inducement to drag people hundreds of miles from their homes merely to get fees will cease.

With the freedman question settled, their lands allotted, and the surplus acres, where there are any, sold for their benefit, these people are well fitted for statehood. The small actual Indian population would be absorbed and hardly noticed in the population, which would soon utilize the lands and other resources of the territory. (*a*)

(*a*) THE QUESTION OF STATEHOOD.—For the settlement of the question of statehood for The Five Civilized Tribes several plans have been proposed.

In reply to inquiries from the Census Office as to his views, first, on the powers of the United States Indian agent in the Indian territory; second, what shall be done with the political part of the territory—shall it be organized into a state? third, which are the objectionable features of the laws of the several nations, or The Five Tribes; Leo E. Bennett, United States Indian agent for The Five Tribes and enumerator for the same for the Eleventh Census, wrote as follows:

POWERS AND DUTIES OF THE UNITED STATES INDIAN AGENT, FIVE TRIBES.

UNION AGENCY, MUSKOGEE, INDIAN TERRITORY, May 29, 1891.

Hon. ROBERT P. PORTER,
Superintendent Eleventh Census, Washington, D. C.

SIR:

I have to acknowledge the receipt of your favor of the 22d instant, requesting my views on certain questions. Replying thereto, I will say that the authority for the appointment of Indian agent is vested in the President under section 2052, Revised Statutes of the United States. The requirements, liabilities, and duties of an Indian agent are set forth in succeeding sections up to and including section 2078.

Sections 2147 and 2149 confer upon superintendents, agents, and subagents the authority to remove from any Indian reservation "persons found therein contrary to law, or whose presence within the limits of the reservation may, in the judgment of the commissioner, be detrimental to the peace and welfare of the Indians".

Section 465 provides that "the President may prescribe such regulations as he may think fit for carrying into effect the various provisions of the act relating to Indian Affairs", etc.

Section 463 provides that "the Commissioner of Indian Affairs shall, under the direction of the Secretary of the Interior, and agreeable to such regulations as the President may prescribe, have the management of all Indian affairs and of matters arising out of Indian relations".

The Attorney General, in Opinions VII, 453, held, "As a general rule, the direction of the President is to be presumed in all instructions and orders issuing from the competent department".

Referring to Wilcox vs. Johnson, 13 Peters, 498 "the President speaks and acts through the several departments in relation to subjects which appertain to their respective duties".

Section 2058 provides that "each Indian agent shall, within his agency, manage and superintend the intercourse with the Indians agreeably to law, and execute and perform such regulations and duties not inconsistent with the law as may be prescribed by the President, the Secretary of the Interior, the Commissioner of Indian Affairs, or the Superintendent of Indian Affairs".

These and other sections of the Revised Statutes are not obsolete, have never been repealed, and, it seems to me, are paramount in the government of the Indian country. They conferred upon the Indian agent powers judiciary and executive, authority to make and enforce such rules and regulations not inconsistent with law as, in his judgment, he deemed necessary for the interest or welfare of the Indians under his charge, an arbitrary, monarchical power not now in keeping with the institutions of this free country, but which, on the other hand, seemed necessary in the early period of Indian government, when the Indians were far beyond the jurisdiction of the federal courts and the enforcement of intercourse laws was against the fugitive and outlaw only. The status of the Indian agent's authority is one that is undefined: that is to say, not so clearly defined as to relieve him from the embarrassments and entanglements which beset him in the discharge of his duty, from clashing with the federal courts claiming jurisdiction, which, if ever possessed by the agent, has never been taken away from him. This is but

Photograph by R. C. Adams, Talequah.

TALEQUAH, CAPITAL OF THE CHEROKEE NATION, 1890.

THE CHEROKEES.

BY FLETCHER MEREDITH, SPECIAL AGENT.

LOCATION.—The Cherokee Nation occupies the principal part of the northeast portion of Indian territory extending south to the Arkansas river, which is the boundary line of their lands from the state line of Arkansas west and north to a point near Fort Gibson. From near Fort Gibson the line runs north about 25 miles, thence west to the ninety-sixth degree of west longitude, and thence north to the Kansas state line. In this body of land, bounded on the north by Kansas and east by Missouri and Arkansas, there are about 5,031,351 acres. At the extreme northeast corner of this tract, joining the states of Kansas and Missouri and extending west as far as the Neosho river, are the reservations of the Peorias, the Quapaws, the Ottawas, the Modocs, the Shawnees, the Wyandots, and the Senecas, granted them previous to the location here of the Cherokees, and under Quapaw agency.

The Cherokee country is beautifully diversified, the northwestern part being rolling prairie and the southern and eastern portions hilly, mountainous, and covered with forests. The entire body of land is well watered by numerous rivers, streams, creeks, and springs, and is most excellent for farming and stock raising.

The streams abound in fish, and the prairies and hills and mountains in game. Antelope, prairie chickens, and quail are plentiful on the prairie, while wild turkeys are near the timber, and bear, deer, and black and gray wolves are found in the hills and mountains. Mocking birds, red birds, and cat birds are among the songsters. Hundreds of springs of pure, clear, soft water break out from the hills and slopes, and others with medicinal and healing properties are numerous, among them being chalybeate, saline, and sulphur springs.

There are also veins of excellent coal lying near the surface, quarries of good building stone, and many varieties of the best timber. Fruit, both wild and domestic, grows in great quantities wherever it is cared for. Lead and zinc may be found in the northeastern portion of their lands, as the adjacent portion of Missouri contains valuable mines of these minerals.

The Cherokee Nation claims to own another body of land lying south of the state of Kansas and extending from the ninety-sixth to the one hundredth degree of longitude, except about 2,000,000 acres which they have sold at different times to the Osages and a half dozen other tribes of friendly Indians. This is mostly covered with grass and would give subsistence to hundreds of thousands of cattle. All of this body of land, together with about 5,000,000 acres before described, is claimed by the Cherokee Nation under a fee simple title and the patent which was issued to them signed by President Martin Van Buren in the year 1838. It is held by the nation as tenants in common.

This "Cherokee Outlet", so called, about 60 miles in width, containing 5,908,783 acres, has long been a subject of contention, the Cherokee Indians, on the one hand, claiming an unextinguished title thereto under treaties and a patent in fee simple executed in 1838, while, on the other hand, parties desiring to settle on these lands claimed that the Cherokee Nation had only an easement in the "Outlet" for the purpose of reaching hunting grounds

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the natural outcome of the changed condition of affairs brought about by the advance of civilization and the changes incident to the advent of the white man, for, except so far as the landed interests of the Indian is concerned, this can not now properly be called Indian country. Laws that were made for the governance of savages and wards can not be enforced in the interests of the Indians, who are the equal in every respect to their white brothers whom they have invited into their domain. The power of the Indian agent appears to me to be sufficiently strong to cope with any emergency that might have arisen at the time and under the conditions which made his employment necessary, but something better than the agency system, more capable and efficient, with powers more clearly defined, should succeed it in the present advanced stage of civilization to which these former wards have attained. And what shall this be?

What shall be done with the lands of The Five Tribes? What shall be done with the political part of the territory? Shall it be organized into a state?

The right to make and carry into effect such laws as they may deem necessary for the protection, for the government, of the persons or property within their own country has been guaranteed to these Indians by treaty stipulation. It is therefore their privilege to say what shall be done with their lands, if they decide in time and before a hasty decision is forced upon them. It is a self-evident and admitted fact that if the Indians would secure themselves the greatest benefit of their landed interest a change must be made in the manner of their holding, some more potent and certain protection of their interest must be secured.

No argument is needed to shake the faith of any thinking, intelligent Indian of The Five Tribes in the power of treaty pledges or provisions or the ability of the federal government to enforce the same as a protection of the Indians' interest; too much evidence of the insufficiency of both confront us. As a proof of this, we see the Chickasaw and Cherokee countries overrun with intruders and spurious claimants to citizenship, usurping thousands of acres of the best land. These lands have been patented to the Indians, the only reservation being that they are inalienable except to the United States. As I said before, the right of self-government, the right to make laws for the protection of the person and property within their own country has been guaranteed to these Indians, and yet in a recent session of Congress it required the most strenuous efforts on the part of the Choctaw Nation and others interested in their behalf to prevent the passage of a bill practically placing beyond the control of the Choctaw national council for a period of a century a large and most valuable portion of the Choctaw domain, and placing at the disposal of an alien corporation lands that have for many years been pre-empted by citizens of the Choctaw Nation and were theirs by inherent right.

LANDS IN SEVERALTY.—That a change must and will come soon is an admitted fact, and is openly advocated by many who have heretofore been adverse to such a proposition or have dodged the issue. I believe a per capita division of the lands is preferable to the allotment plan, and would be the choice of the Indians themselves. The taking of land in severalty, thereby creating individual interests, which are absolutely necessary to teach the benefit of labor and induce the following of civilized pursuits, the coalition of these five civilized nations under a state government by and for the Indians would secure to them the strongest protection to their interests, and would form one of the grandest and richest states in the Union, and would afford ample scope for the gratification of the ambition of many bright and talented Indian citizens, who, if opportunity were offered, could display an ability in the management of affairs of state or nation that would place them in the front rank as legislators, men who are a credit to any community and whose opinions are valued at home and abroad. I do not believe, however, that a state government by and for the Indians alone will ever exist in The Five Tribes. The situation is too complex. It need not necessarily exist to secure the protection needed and desired for and by the Indians. Secure to them their landed interests and they are prepared to-day to assume the responsibilities and to exercise the rights of a citizen of the United States. "What shall be done with the Indian lands and what shall be done with the political part of the territory" may well be merged into one question.

WHITE MEN IN THE FIVE TRIBES.—One of the principal factors that must eventually enter into the solution of this question is the interest of the white man legally acquired in the Indian country, the interest of the merchant, the farmer, and laborer who have availed themselves of the liberal laws of the several nations and have devoted time and energy and invested their money in the development of the resources and increasing the natural value of the country. It is true they too have reaped the benefit from a residence here, but what they have acquired they have paid for at the price demanded by the Indians' laws, and their equity right must be recognized, their interest in the common property or in the increased value of the country which their investments have brought about must be

farther west. Under this claim settlers from time to time have gone upon these lands, but have been ejected therefrom by the government, as have been cattlemen to whom the Cherokee Nation leased the lands, so that at the present time they are practically unoccupied.

A commission was appointed by the President under and by authority of an act of Congress approved March 2, 1889, to negotiate with all Indians who claimed or owned lands in the Indian territory west of the ninety-sixth meridian for the cession thereof to the United States.

After concluding negotiations with other tribes of Indians this commission entered upon negotiations with the Cherokee Indians, which resulted in an agreement for the relinquishment of any interest they might have in and to the "Outlet" lands to the United States, including also the surrender of any title that they had in and to the lands east of the ninety-sixth meridian not embraced within their home country, amounting in all to 8,144,682.91 acres, for the net sum to be paid to the said Indians of $8,595,736.12. This has since been confirmed by Congress with certain limitations and restrictions which the Cherokees have accepted. (*a*)

GOVERNMENT.

The constitution adopted in 1825 was the first attempt of the Cherokees to establish a regular form of civil government. Under that constitution the government was divided into 3 distinct departments, the executive, the legislative, and the judicial.

EXECUTIVE.—The executive officer is a principal chief. There is also an assistant principal chief, but he does not stand in the line of succession and does not become chief in the event of a vacancy in the principal chieftaincy. In the event of a vacancy by death, removal, or from any cause, the assistant acts until the national council causes the vacancy to be filled. He is also the constitutional adviser of the principal chief. The chief and the assistant principal are elected for 4 years. The salary of the former is $2,000 per year and that of the latter $1,000. Their principal chief has the veto power over all acts of the council, and it requires a two-thirds majority to override his veto. He must visit every district in the nation at least once in 2 years. The chief has the appointment of an executive secretary and as many assistants as are found necessary.

The national council in joint convention elects a national treasurer to serve for 4 years. His duties and responsibilities are suggested by his official title. The national treasurer's salary is $1,000 per year. There is also an auditor of public accounts elected by the national council for a term of 2 years with a salary of $400 per year.

JUDICIAL.—There is a supreme court consisting of 3 members, a chief justice, and two associate justices. Their salaries are $600 each per year.

The jurisdiction of the supreme court extends to all civil cases appealed from the circuit courts wherein the amount in controversy exceeds $100. No appeal lies to the supreme court in any criminal case whatever. The verdict of the jury in a criminal case is final. Only an application to the executive for pardon or commutation of

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taken into consideration. The interest of the white man is increasing every day, and with the consent of the Indians themselves, and although he can not under existing laws and conditions obtain any right to the soil the interest of the white man and the Indian are so closely allied, from a social as well as a business standpoint, that a form of government, when a change is made, that would inure to the benefit of the one would prove equally beneficial and protective to the interests of the other. The governmental institutions of these five nations are patterned after state governments; their advancement is such as would enable them easily to adapt themselves to the broader sphere of action in which they would move under a state government. Why, then, when the change is made, should not the usual intermediary condition of a territorial government be jumped, and by some well devised plan of political unification, in which the interests of all shall be taken into consideration, should not the questions of what shall be done with the lands of The Five Tribes and what shall be done with the political part of the territory be settled on the firm basis of state government?

OBJECTIONABLE FEATURES OF LAWS OF THE FIVE TRIBES.—As to the "objectionable features of the laws of the several nations of The Five Tribes", I will say that an attempt to enter fully into details or particularize in the matter is impracticable, and would make a cumbersome letter that, in my opinion, would not be so much to the purpose as to consider the matter in a general way. By this I would not convey the idea that I consider their laws all or for the greater part objectionable; the reverse is the case. The objections exist, in my opinion, not so much to the laws themselves (with few exceptions) as to the manner of their enforcement in some instances, the impossibility of enforcement in other instances, the case with which measures in the interest of individuals and detrimental to the common welfare are passed by Indian legislatures, and the inability of the several nations, under existing circumstances, to enact such laws as will protect the white element now legally within their borders, and at the same time insure to themselves the rights which have been theirs under existing treaties. This last objection covers for the most part the whole question. The others are to be found in more advanced forms of government quite frequently.

The laws framed before the many perplexing questions of the day entered into the considerations which made their enactment necessary are per force of circumstances inadequate to the present requirements. The authority vested in the Indian nations to make laws that will be just and fair to the varied interests now existent within their limits is likewise inadequate. The treaties on which their right of lawmaking exist were framed when the Indians' only desire was to govern themselves and not the white man and his property. Yet their laws were so framed that inducements were thrown out to white men to come in, and the white man has not been slow to avail himself of the opportunities thus offered him and has come in until he outnumbers the Indian four [two] to one. Where so many thousand civilized people have settled in communities and established interests, social and financial, it is necessary that laws should be prescribed to regulate their conduct, to protect the right and suppress the wrong. The absence of law is a constant menace to their safety and a drag on the wheels of progress.

What facilities have the Indian nations within themselves for legislation to protect the white man in his legitimate enterprises or restrain him in the usurpation of privileges to which he is not entitled? Nothing, except the right secured to them by treaty "to make and carry into effect all such laws as they deem necessary for the government and protection of the persons and property within their own country belonging to their people or such persons as have connected themselves with them, provided always that they shall not be considered as extending to such citizens and to the army of the United States as may travel or reside in the Indian country by permission, according to laws and regulations established by the government of the same".

FROM TRIBAL TO STATE GOVERNMENT AND CITIZENSHIP.—The interests of "such citizens of the United States as reside in the Indian country by permission" and those of the Indians themselves are so clearly identical at this time, or if not identical so closely allied as to render the enactment of any law that would extend to this class of persons a useless expenditure of legislative ability. The inadequacy of the Indian laws of the civilized nations, their inability under their present status to increase their efficiency is, in my opinion, the most objectionable feature, their inability to make and enforce such laws as will protect their own interests and the alien interests that form a part of their commonwealth. The principle upon which this government within a government exists to-day is wrong so far as the five civilized nations are concerned. The conditions which rendered self-government feasible for them have changed. These changes have in a measure been the natural result of their own legislation. They should follow to the end and pass from their tribal condition to statehood and citizenship in the United States.

a As to the title of Cherokees to the "Outlet," see Senate Executive Document No. 63, Fifty-second Congress, first session.

CHEROKEE SENATE, TALEQUAH, 1889 and 1890.

1. L. B. Bell, President of Senate.
2. William Rogers.
3. Henry Ross.
4. Walter Agnew.
5. S. H. Mayes.
6. Wash Swimmer.
7. William P. Ross.
8. John Meigs.
9. Johnson Whitmere.
10. David Faulkner.
11. William Triplett.
12. Stephen Tehee.
13. Roach Young.
14. Jackson Christie.
15. Rabbit Bunch.
16. W. P. Henderson.
17. William Mayes, interpreter.
18. T. B. Downing, assistant clerk.
19. A. H. Norwood, clerk.
20. John Welch, assistant interpreter.

READING THE CHIEF'S MESSAGE, 1889, IN THE PUBLIC GROUNDS, TALEQUAH, CHEROKEE NATION. OPENING OF THE LEGISLATURE.

sentence remains for the defendant. In the trial of all criminal cases involving capital punishment, one of the supreme judges presides. Each supreme judge is assigned to a circuit composed of 3 districts. The supreme judges hold their office for the term of 3 years, one term expiring annually on the third Monday in November. They are elected by a joint vote of the two houses of the legislature. The supreme court meets annually on the first Monday of October and continues in session until the docket is disposed of in some way.

In the trial of capital offenses, the supreme judge in whose criminal circuit the offense was committed is required to call a special term of court for such trials. He selects the names of 144 persons, qualified electors of each district in the circuit, deposits the same written on small slips of paper in a box; the sheriff then, in the presence of the clerk, draws, by chance, 24 names to be summoned as the venire in the case. The prosecution may challenge 6 and the defendant 6; the remaining 12, if otherwise qualified, try the case. In all criminal trials the verdict of the jury to convict must be unanimous.

Any man can practice law without examination, the license fee for admission being $10, to be paid to the clerk of the district for the use of the nation. No legal knowledge is required by law for the position of judge, the only qualification being citizenship and votes.

There is a national editor of the Advocate, which is a weekly paper published partly in Cherokee and partly in English. The editor is elected biennially by a joint convention of the 2 houses of the council, and his salary is $600 per year. The nation owns the entire plant and publishes all legal advertisements. All the receipts of the office from any source are accounted for, and the deficit is met by an appropriation out of the national treasury. The editor is allowed a translator, whose salary is $400 per year.

The principal chief appoints a high sheriff at a salary of $600 per year, and his duties are similar to those of the warden of a state penitentiary, he being in charge of the national prison located at the capital. The senate must approve and confirm the appointment of the high sheriff.

The nation is divided into 3 judicial circuits with a judge for each elected by the people for a term of 4 years, and they hold court at stated times in each of the 9 districts. Each district has also a judge, a clerk, a prosecutor, and a sheriff. This district court has a jurisdiction limited to cases involving less than $100 and with an appeal to the circuit courts. The courts of the nation have jurisdiction of cases arising between citizens. If either plaintiff or defendant is not a citizen the case goes to the United States court.

There has been great progress made by both the bench and the bar of the Cherokee Nation within the last 15 years, the practice now being the same as it is in several states. The records are all kept in the English language, though there is need for interpreters in all the courts where there are jury trials.

LEGISLATIVE.—The legislative department is composed of 2 bodies, the senate and the council. Each district, without reference to its size or population, is entitled to a representation of 2 members in the senate, but in the lower house the representation is based on population or votes. The members in both houses are elected or a term of 2 years. There are 9 districts and 18 senators. The council is composed of 40 members. Each house elects its own officers to serve for a term of 2 years.

Among the officers of each house of the legislature are included 3 interpreters, 1 in the senate and 2 in the house, and all proceedings, motions, the reading of bills, petitions, and all other papers and all speeches must be in both languages. If a member makes a speech or a motion in English the interpreter repeats it in Cherokee before any action is taken, and if the speech or motion is in Cherokee the interpreter translates it into English. In the senate the interpreter sits while translating, but in the house he stands. Very few of the members of either house can write and speak both languages. Interpreters are paid the same as members, $3 per day.

The regular legislative session begins on the first Monday in November, and the time for which members can draw pay is limited to 50 days. They can sit longer, but without pay. The principal chief can convene the legislature in extra session at any time, and they sit till he dismisses them. In an extra session only legislation can be had on such subjects as the principal chief designates.

REVENUES.—The lands of the Cherokee Nation are held in common. Each man controls all he holds as long as the possession continues, but after an abandonment of 2 years any one can take possession. This being the case no tax can be levied and collected on that class of property. In fact, no tax on property of any kind is collected. The revenue of the Cherokee Nation has been derived from several sources, all of them furnishing inconsiderable amounts except two: funds invested in United States bonds and the lease money received from the stock men for the pasturage of the lands west of the ninety-sixth degree of west longitude, the latter arrangement recently terminated. Other sources from which revenue is derivable are: licenses issued to merchants, town commissioners, ferries, lawyers, peddlers, marriage licenses, sales of estrayed stock, royalties on coal, lead, stone, sand, and tax on railroad companies for right-of-way. "Permitted inhabitants" also pay a monthly license; that is, if a Cherokee citizen hires a noncitizen to work for him, he pays to the Cherokee government 50 cents a month for the privilege, or $6 per year. A stipulated sum is also paid for the right to cut and put up hay, and the railroad companies pay for the right to make ties.

The amount collected and paid over to the national treasury during the last year by district sheriffs and clerks for different causes was nearly $1,300; from town commissioners, from sales of town lots, a little over $1,100;

lawyers and peddlers' licenses and the royalty on sand, rock, and lead amounted to about $60; merchants paid over $1,400 for the privilege of trading; ferries across the different rivers paid over $300, and the coal mines over $100. About $350 per year is realized in interest from a fund deposited by the Shawnee tribe when they were incorporated into the Cherokee Nation.

Nothing has been received from the right of way and tax on railroads running through the nation. The law of Congress required all railroads except the Missouri, Kansas and Texas, and the St. Louis and San Francisco, which were allowed to run through free, to pay $50 per mile for their right of way and $15 per mile annually forever for the privilege of running their roads and doing business among these people. The Cherokee government protested that this amount was too small and would not receive it, but went into litigation for more. The above amounts are assured and will amount to considerable, as 4 roads are running through these lands and others soon will be. From the lease of the large body of lands in the Cherokee "Outlet." to the cattle men $200,000 per year was realized.

The most reliable and permanent source of revenue for the nation is the amount realized for the sale of lands and invested in 5 per cent United States government bonds and held in the United States treasury. These bonds amount to $2,625,842.37, and the interest fund amounts to $137,469.01 yearly, which is paid over to the treasurer of the Cherokees and divided pro rata.

THE UNITED STATES COURT.—The courts of the Cherokee Nation have jurisdiction over matters of dispute between members of the tribe. This includes all who are enumerated as members of the tribe, and the intermarried whites so rank. These courts, as heretofore remarked, are modeled after those of the same grade in the different states.

Until 1888 there was no way of settling a civil case except by a decision of the United States Indian agent of The Five Tribes, when the dispute was between a member of the tribe and an outsider who was residing in the Cherokee Nation under a permit, or who came into the Cherokee Nation temporarily, or between 2 outsiders. The higher crimes were tried at the federal court at Fort Smith, Arkansas. In 1888 Congress established a court at Muscogee and gave it jurisdiction over all matters involving $100 and upward, but left criminal matters as they were before, thus leaving misdemeanors arising among 120,000 whites and negroes in the Indian territory unnoticed. These people had business daily with the 60,000 Indians or claimants. All disputes about money matters under the amount of $100 were left with no place of trial. Here were nearly 200,000 people with no court in which to settle their differences. Affairs often needed to be settled speedily or they would develop disputes which would lead to higher crimes. In 1889 Congress declared that among these people the misdemeanors and several grades of felonies should be tried at the Muscogee court, and, without specifying which, it declared certain provisions of the Arkansas laws should be in force as nearly as, or when, practicable. Three commissioners were provided for in the Cherokee Nation, but the law failed to provide for the trial of causes before these commissioners, and the United States court at Muscogee held that they could only hold preliminary examinations and discharge or bind over and not punish. In civil cases these commissioners can try all cases when the amount in controversy is under $100, except cases of forcible entry and detainer, with the right of appeal to the United States court at Muscogee.

For a violation of the Arkansas Sunday laws, or a case of violation of the statute of that state prohibiting profane swearing, even where the fine was only $1, one must go to Muscogee for trial before the United States court. The result was that instead of relieving that court it has precipitated over 1,700 criminal cases into it from the 3 Cherokee divisions, and it is safe to say that of these 1,700 cases, if so authorized, four-fifths could have been tried and finally settled before the commissioners, who are justices of the peace and notaries public.

PARTY ORGANIZATION.—The convention of each party appoints 3 committeemen, called "head captains", for each district. Each member of these committees has to appoint an additional member. It is the duty of this committee to ascertain the feelings of the people. How that feeling is to be ascertained rests with the committee of each district. It may be by a primary meeting or convention, or it may be by a personal canvass and inquiry. They are expected to learn the sentiments of their constituency and voice them in the national convention called for the selection of candidates for principal chief and assistant chief. They also supervise and direct the political affairs in their respective districts which result in the choosing of candidates for either house of the legislature, and are directors and guardians of political sentiment and feelings of those under them.

At the proper time, which is a year before the time for the election of the chief and assistant chief, these delegates, 54 in number, meet at a place designated for their convention. The convention is held near a spring and away from any town or house. The conventions of both parties are held the same day and about 12 miles apart. The occasions are of great moment. Barbecues are advertised, and thousands of people, men, women, and children, with tents and blankets, come from all parts of the nation to see and to assist in choosing the candidate. Beeves and other animals are roasted and delivered free, and sometimes the meetings last 4 or 5 days.

After the candidates are nominated the interest in the campaign subsides till the next spring. The election occurs on the first Monday in August, and during the months of May, June, and July things are lively in a political way. Barbecues, public meetings, and regular campaignings, including the effective "still hunt", are fully utilized.

COUNCIL BRANCH OF THE NATIONAL COUNCIL OF THE CHEROKEE NATION, TALEQUAH, 1889 and 1890.

1. Joseph Lapp.
2. Ned Frog.
3. James Horsefly, interpreter.
4. Jug Starr.
5. George Walker.
6. George Blair, assistant clerk.
7. James Christie.
8. Calvin Fargo.
9. Morgan West.
10. Simpson Melton.
11. George McDaniel.
12. Jerry Alberty.
13. James Wickliffe.
14. George Bullette.
15. Dick Crossland.
16. James Monroe.
17. D. W. Vann.
18. Will P. Thompson, clerk.
19. Didd Beck.
20. W. W. Chambers.
21. Isaac Bertholf, auditor.
22. Billy Barker, Speaker of Council.
23. Zaik Taylor.
24. William Holt.
25. Nelson Terrapin.
26. Charles Tehee.
27. Phillip Bennett.
28. Frank Consene.
29. Coon Povois.
30. James Starr.
31. Isaac Groves.
32. Red Bird Smith.
33. William Mitchell.
34. Oce Dew.
35. James Fields.
36. Fox Glass.
37. Daniel Gritts.
38. Frog Six Killer.
39. Coffee Woodall, interpreter.
40. ——— ———.

The voting is viva voce, and any male citizen 18 years old has a right to vote. The rolls of voters are preserved till the meeting of the council in November, when in a joint convention of both houses the vote is canvassed, the result announced, and the successful candidates are inducted into office.

LITERATURE.—The Cherokees have not preserved any great amount of legends or traditions. They have a language that is peculiarly their own, with an alphabet of 84 letters, but it is not taught by their schools, and very few of their educated men can read, write, or even talk it. The writing is simply a formation with a pen of letters similar to the printed ones.

While the Cherokees boast of many able men, and their history has much of importance and interest, Cherokee literature consists of the New Testament Scriptures, a few of the psalms, and a few hymns, a primer or two, a few tracts, a few books of Cherokee laws, and one-half of the Cherokee Advocate, the national newspaper, published at Tahlequah.

Albert Gallatin, in 1836, wrote of the Cherokee alphabet and its inventor:

Sequoyah, or Guess, as he is commonly called, is a native Cherokee unacquainted with the English language. He saw books in the missionary schools and was informed that the characters represented the words of the spoken language. Not understanding how this was done, he undertook to make characters of his own for the Cherokee, and at first attempted to have a distinct one for each word. He soon saw that the number would be such as to render that plan impracticable; and discovering that although the Cherokee is eminently polysyllabic, the same syllables variously combined perpetually recurred in different words, he concluded to have a character for each syllable. This he did by listening, with a view to his object, to every discourse held in his hearing, and noting in his own way every new syllable. In a short time he produced his syllabic alphabet consisting of only 85 characters, through which he was enabled to teach within 3 weeks every Cherokee, old or young, who desired it, how to write his own language. That alphabet has superseded ours. Several books and a newspaper called the Phœnix, edited by Mr. Boudinot, have been published with those characters, and the Cherokees universally use them when writing in their own tongue. When the first imperfect copy of that alphabet was received at the War Department, it appeared incredible that a language, known to be copious, should have but 85 syllables. The examination of a Cherokee spelling book, published in our characters by the missionaries, explained what seemed to be a mystery.

It was found that every Cherokee syllable ended in a vocal or nasal sound, and that there were no other double consonants but tl or dl and ts and combinations of s with 4 or 5 different consonants. The language has 12 consonants, including h, viz, g or k, h, l, m, n, qu, d or t, dl or tl, ts, w, y, s; 5 vowels, viz, a, e, i, o, u, and a nasal ung. It is obvious that, multiplying the number of consonants (including the tl) by the 6 vowels (including the nasal) and adding to the product the said 6 vowels, each of which is occasionally a syllable, you have the whole number of possible syllables in the language, those excepted which result from the combination of s united to another following consonant, with the 6 vowels. It would have required about 30 additional characters, if Guess, adhering to his principle, had made a new one for each such combination (sta, ste, etc.; spa, spe, etc.). He gave a strong proof of talent in discovering that he might dispense with those 30 by making for the s a distinct character. (*a*)

It wanted but one step more, and to have also given a distinct character to each consonant, to reduce the whole number to 16, and to have had an alphabet similar to ours. In practice, however, and as applied to his own language, the superiority of Guess's alphabet is manifest, and has been fully proved by experience. You must indeed learn and remember 85 characters instead of 25; but this once accomplished the education of the pupil is completed; he can read, and he is perfect in his orthography without making it the subject of a distinct study. The boy learns in a few weeks that which occupies 2 years of the time of ours. It is that peculiarity in the vocal or nasal termination of syllables and that absence of double consonants more discernible to the ear than to the eye which were alluded to when speaking of some affinity in that respect between the Cherokee and the Iroquois languages.

It is true that the original idea of expressing sounds by characters was suggested to Guess by our books; it must be admitted that his plan would have failed if applied to perhaps any other language than the Cherokee; and it is doubtful whether, in such case, he would have ascended to the discovery of one character for each analyzed sound. But it can not be denied that this untaught Indian in what he has performed had exhibited a striking instance of the native intelligence of his race.

While there is almost no literature in the Cherokee language there is little relating to Cherokees in the English language. Any one wishing to trace the history of the Cherokee people will be compelled to go to the files of the missionary papers, to the diaries and memoranda of the missionaries and teachers who have been with them for so many years, and to the many times ill-kept official records. It is impossible to find any reliable printed history of their ablest men. The Cherokee Nation furnished thousands of men to both armies during the war of the rebellion, many of them taking an active part, and while a quarter of a century has passed since that time, nothing of consequence has been written on the subject, and much of what would have been important history has been irretrievably lost.

MISSIONS.—The zealous and unceasing efforts of the missionaries of different churches of our land have been directed to the Cherokee people for nearly a century. Other tribes and people have been looked after in a limited way, but the grand effort of civilizing and evangelizing this tribe has been special. The effort is so old and has been so continuous that men who are highly educated, wealthy, and traveled, men who have succeeded as farmers, mechanics, physicians, lawyers, teachers, politicians, or diplomats, receive the assistance of the charitable and benevolent people of the world as a matter of course. We can see here a people worthy, educated, refined, living in one of the best countries, with a hundred common schools, with national seminaries for both girls and boys, and an asylum for orphans and another for the insane, with a system of republican government consisting of three branches, executive, legislative, and judicial, with a national prison, with parties, politics, and political machinery, receiving its spiritual nourishment from outside sources as a matter of right.

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a When Guess subsequently explained the process of his invention, he said that what had cost him most labor was the hissing sound. Guess's characters amount to 85, viz. 77 as above stated, less 1, the syllable mung not appearing in the language. Finding that occasionally k was pronounced g d like t, and two distinct aspirations connected with na, he has added 8 characters representing the sounds s, ka, kna, nah, ta, te, ti, tla.

Presbyterians, Baptists, Congregationalists, Methodists, Southern Methodists, and others vie with each other in their efforts to elevate this people who are richer than their benefactors, and as a body are as moral as the communities from which some of their missionaries come.

The first regularly organized effort at preaching the gospel and instituting schools among the Cherokees of which we have an authentic account was begun in the eastern part of Tennessee, in 1803, by the Rev. Gideon Blackburn, of Virginia, a Presbyterian, but the Rev. Gotlieb Byhan, of the United Brethren, began preaching among them in 1801. In addition to preaching Mr. Blackburn introduced the carding and spinning of wool and flax and the manufacture of cloth. He labored among the Cherokees until 1810, and he left them on account of ill health. When he left several schools were in successful operation. In 1812 and 1813 agents of the Connecticut and Massachusetts missionary societies traveled through the Cherokee country from New Orleans, and their report of the condition of things added much to the zeal and enthusiasm shown in the work, and in the year 1816 the Rev. Cyrus Corning was sent by the board of foreign missions and organized a mission by authority of the Cherokee council near where Chattanooga, Tennessee, now is. It was called Brainard, and began work in 1817. A school was opened by the beginning of the year 1818, and Mr. Corning was joined by the Rev. A. Hoyt, the Rev. D. Butrick, the Rev. William Chamberlain, and Messrs. Williams, Moody, and Hall. Mr. Corning was a graduate of Andover Theological Seminary in the class of 1815.

In 1820 the Rev. Alfred Finney, a graduate of Dartmouth College, the Rev. Cephas Washburn, and others joined the forces, and from that time a constant supply of ministers, physicians, teachers, and helpers from Vermont, New Hampshire, Massachusetts, Virginia, and other states kept pouring in to this people.

In 1827 John Huss, a native Cherokee, joined in the work of teaching, and in 1833 he was regularly ordained as a minister. Stephen Foreman, another of the effective workers, was educated at the mission schools and labored during a long life in the cause. Catherine Brown, a native girl, began attendance at the Brainard school in 1818 and, after a term, becoming qualified, began teaching. She died in 1823 of consumption. In 1828 the Cherokee Phœnix was established at New Electa, Tennessee, with Elias Boudinot as editor. At the close of the year 1828 Brainard mission had 7 stations, 174 pupils in the schools, and 159 members of the church. The first hymn was translated into Cherokee in 1829, English characters being used to spell the sound of the Cherokee words. Sequoyah's alphabet was used the following year, 1830, for the publication of 33 hymns and a translation of the gospel of Matthew, 1,000 copies of the volume being printed and circulated. At the close of 1829 there were 180 pupils in the 7 schools and 192 members of the churches. In March, 1830, the mission building at Brainard, with all of its furniture, was destroyed by fire. This loss and the question of removal to the west of the Mississippi retarded the mission work very seriously. A law was passed by the legislature of Georgia about this time making it a penal offense, punishable by from 4 to 6 years' confinement at hard labor in the penitentiary, for a white man to live in that part of the Cherokee country claimed by the state of Georgia unless he had a permit from the governor of that state and had taken oath to support the jurisdiction of the state of Georgia over that territory. This oath the missionaries would not take. Four of the missionary stations and schools were located in Georgia, and many of the missionaries were arrested and subjected to abuses and indignities by the authorities of the state of Georgia, and at least two of them, the Rev. S. A. Worcester and Dr. Butler, were sentenced to a 4 years' term in the penitentiary, and served 1 year and 5 months of the time before they were pardoned out by the governor. The Supreme Court of the United States, to which they appealed, through Chief Justice Marshall, declared the Georgia law unconstitutional, and ordered their release, but the Georgia authorities refused to obey the mandate of the Supreme Court. The decision of the court was rendered on March 3, 1832, but they were held until January 14, 1833, more than 10 months afterward.

The negotiations and arrangements for the removal of the Cherokees to the west of the Mississippi river, which occupied the years from 1835 to 1838, disturbed the missionary work and retarded it seriously. All the churches and schools were broken up and the members separated and scattered. The bitterness engendered by the forced removal of these people from their homes demoralized them, and in many cases undid the work of years of education and reformation.

Missions had been founded among the western Cherokees in Arkansas in 1820 by the Rev. Alfred Finney and the Rev. Cephas Washburn, the first, called Dwight, about 100 miles below Fort Smith, near the Arkansas river. Another followed near Fort Gibson, called the Union Mission, and still another called Harmony, not many miles northwest of the northwest corner of the state of Arkansas. The mission school opened at Dwight on January 1, 1822.

War with the Osages and the arrival of other parties of Cherokees from east of the Mississippi river kept the western Cherokees in a state of uneasiness that militated against the progress of the mission work, both in educating and evangelizing, though much more interest was taken in schools, and encouragement was given to them rather than to churches. In 1828 the treaty was made which necessitated a removal still farther west. This again unsettled and demoralized the work and discouraged the missionaries and their assistants, but another mission was organized and work begun on Saliisan creek, about 35 miles northeast of Fort Smith. The new location, called New Dwight, was opened in 1829. While the schools were moderately prosperous and successful, and the people showed much interest in education, the religious interest still languished. There was not much

progress made in this work after this. The events of the enforced removal of the Cherokee people kept up the excitement and distraction of mind until within a few years of the breaking out of the war, when the agitation of the slavery question was added to the other causes of want of success, and in 1860 the American Board of Commissioners of Foreign Missions relinquished the work and abandoned the field. During the war and for some time after the Cherokee people were divided by contending factions, but with the formation of the Downing party in 1866 quiet was in a great measure restored, and the work was resumed under the care of the board of home missions.

The results of the work of education and evangelization among this people are that the Cherokees are on an average equal to the people of the United States as to education and religion.

POLITICS.—The political issues in the Cherokee Nation are not so much principles as persons. John Ross was chief for a total period of 40 years before and after crossing the Mississippi river and before and after the union of the eastern and western Cherokees into the present nation. His administration was imperial and autocratic rather than republican or representative. He led the remaining Cherokees from the east to the west of the Mississippi. About a third of the nation had already gone over and were under the chieftaincy of John Jolly, when John Ross was elected chief of the united Cherokees and ruled uninterruptedly till the breaking out of the civil war. When that happened Ross proclaimed neutrality. This lasted till August, when a convention was called and war was declared on the United States and the fortunes of the Cherokee Nation were cast with the Southern Confederacy.

Early in 1863 the treaty with the Confederacy was set aside, and slavery which had existed in the nation was abolished. Soon after this nearly all the Cherokees in the Confederate army deserted, many of them joining the Union forces and fighting until the end of the war. After the war the line between those who fought for the Confederacy and those who fought for the perpetuity of the Union was kept up and cultivated. In 1867 Lewis Downing, who served in the Union army as a lieutenant colonel of a Cherokee regiment, became a candidate for principal chief on the platform of peace between the factions and a recognition of that portion of the population that had been in the Southern Confederacy. Downing was elected over W. P. Ross and served one term, was re-elected, but died after a year's service. The senate elected W. P. Ross chief, and he served 3 years. He was succeeded by Charles Thompson, who served one term of 4 years. D. W. Bushyhead, an anti-Downing man, was elected chief in 1879, and succeeded himself, serving until 1887, when the Downing party succeeded in electing their candidate, Joel B. Mayes, though the opposition had majorities in both houses of the legislature.

There is no visible line of policy on which the Cherokees are divided. It appears to be only a question of personal popularity of the candidates and the local effects of individual acts of the administration. Neither party advocates the allotment of lands in severalty nor the abandonment of tribal arrangements. Partisanship becomes very stormy and excitement becomes very high.

There is a very strong undercurrent of feeling in favor of allotment of the lands, each person holding his and in severalty, but the outspoken advocacy of such a proposition is confined to a very few, and they are very young and educated, or have been away from home, or are not full bloods.

PRESENT CONDITIONS.—It is a question how far the solicitude of the government for their physical comfort, assisted by the American foreign and home missionary societies for their spiritual safety, has tended to teach the Cherokees, either as a nation or as individuals, self-reliance and independence. There are many men and women among them who are cultured and refined, but their life and condition, location, and surroundings, have not been conducive to the best development.

Their present condition is a language without a literature; a government with no authority; a code of laws with no force; millions of acres of land and not a foot of it that any man can call his own.

The effect of the mission work among this people is evident, for they are pre-eminently a religious people. They are generally Protestants. Presbyterians, Baptists, Methodists, and Moravians, have been with them from the time before their removal west. The most enterprising citizen of the Cherokee Nation considers it as quite the thing for the whites to furnish him his spiritual sustenance.

There are among the present Cherokees none of the traditions, legends, and wild, weird, poetical lore that marks the J. Fenimore Cooper romances and the poetry of Longfellow. Their unwritten history furnishes instances of heroism, invention, endurance, treachery, assassination, murder, learning, patriotism, diplomacy, and political leadership, but literature is lacking. Sequoyah invented an alphabet and constructed a language, but no Cherokee has utilized it except to translate a part of the holy scriptures, a few hymns and songs, the imperfect laws of the nation, and part of one weekly newspaper. Sequoyah, who invented the alphabet and constructed their language, signed his English name, George Guess, thus: "X".

The Cherokees are less than one-fourth full blood Indians. Their marriage with the agents, missionaries, and others in the earlier times has been imitated by the Cherokees of a later day, and now the only way to discover the presence of Cherokee blood in many of them is to ask them. Whether this mixing of blood has been to the physical advantage of either of the races is a question that will bear further investigation.

The average Cherokee is not in affluent circumstances. It is true that there is a large number of wealthy men among them, who have fenced large bodies of the best land and farmed and raised stock quite successfully. Others,

under the privileges of a tenancy in common, have removed the best of the timber and sold it for their private benefit. The larger number of the Cherokee people are in only moderate circumstances, while many of them are living in very primitive conditions. The system of per capita payments at irregular times is not encouraging to habits of industry, frugality, or foresight. The idea that seems to pervade all their minds, that they are "wards" of the governments, both their own and the United States, and that they will be taken care of in some way or another, is productive of much want and suffering.

The dwellings of the Cherokees are made like those of the whites, and are of almost all sizes, shapes, grades, and materials. There are no wigwams and no habitations of poles covered with skins. The dwellings of the few wealthy Indians are like those of the wealthy whites, either of brick, stone, or wood, while those of the poor Indians are like those of the poor whites. Their farming is primitive and in a small way. The Cherokees have been civilized so long that they are not Indians except in name, blood, and their treatment by the United States government.

BIOGRAPHICAL—JOHN ROSS.—John Ross was born October 3, 1790, near Lookout mountain, Tennessee. His father, Daniel Ross, was a Scotchman, and his mother a part-blood Cherokee. He had 2 brothers and 6 sisters and was educated at Kingston, Tennessee. His public career began when he was 19 years old, when he was sent by the Cherokee agent on a mission to the western Cherokees, then occupying territory now included in the boundaries of the state of Arkansas. He served during the war of 1812 as adjutant of a Cherokee regiment under General Andrew Jackson in the war against the hostile Creeks in Florida. In 1817 he became a member of the national committee of the council of the Cherokee people. Two years later, at the age 30 years, he was president of the committee, in which capacity he served until 1826. In 1827 he was associate chief of the nation, with William Hicks as principal chief, and was president of the convention of that year that framed the first national constitution. In 1828 he became principal chief of the eastern Cherokees, and when, in 1838, they removed to the west, he became principal chief of the united tribe. He held that office until his death, which occurred in Washington on August 1, 1866. In 1813 he was married to Elizabeth, whose surname is unknown, a full-blood Cherokee woman. With her he lived 26 years and she bore him 5 children, 4 boys and 1 girl. She died February 1, 1839, during the removal of the nation to the west of the Mississippi river, and was buried en route at Little Rock, Arkansas, where her remains still rest. He was married again in 1845 to Miss Stapler, a Quaker girl of Wilmington, Delaware, the marriage taking place in the city of Philadelphia, the bride being 19 years of age, while the groom was 55. This union continued for 20 years, Mrs. Ross dying in 1865.

CHIEF MAYES.—Joel B. Mayes (died December, 1890), at the time of the census the principal chief of the Cherokee Nation, was born in the old Cherokee Nation in what is now Bartow county, Georgia, October 2, 1833. His father was Samuel Mayes, a white man. His mother was a Cherokee of mixed blood, a daughter of Wat Adair, whose mother was a full-blood Indian. Chief Mayes removed from the old Cherokee Nation in 1837, when he was between 3 and 4 years of age. He was educated in the common schools of the nation and graduated at the male seminary in 1856. His father farmed in the mountainous part of the country in the eastern part of the nation, and on his father's farm Joel was raised and became a practical farmer. He taught school several years, and at the breaking out of the rebellion enlisted as a private in Bryant's battalion, an Arkansas organization. He was soon promoted to the rank of major and held the positions of quartermaster and paymaster in the first Indian brigade of the Confederate army, and remained in the service till the close of the war in 1865. After the war he located on a farm on Grand river, and as a farmer, fruit grower, and stock raiser was very successful. Soon after the war, 1868, he was appointed clerk of the district and circuit courts of Cooweescoowee district, and after serving 1 term in that capacity, in 1870 he was elected judge of the northern circuit, composed of the districts of Cooweescoowee, Delaware, Saline, and Tahlequah, in which position he served 5 years. After his term as circuit judge expired he was appointed and served 2 years as secretary of the commission on citizenship, and then was elected clerk of the national council. While serving as clerk of the national council he was elected associate justice of the supreme court, where he served 1 year. In 1885 he was elected by a joint session of the national council chief justice of the Cherokee Nation, where he served 2 years. In August, 1887, he was the candidate of the Downing party for principal chief and was elected, taking the office in the month of November, and succeeding Chief D. W. Bushyhead.

In the year 1857, the year after his graduation from the male seminary, he was united in marriage to Miss Martha Candy, who had graduated in 1856 from the female seminary, and who lived only 3 years. In 1863, during the war, Mr. Mayes was married to Miss Martha McNair, another member of the class of 1856. This union was of the same brief duration as the first, only lasting 3 years, when Mrs. Mayes died. In 1873 he married Miss Mary Varn, who was also a graduate of 1856, and who is still living. Chief Mayes left no children, though his first wife bore him 1 child and his second wife 2 children.

THE TREATY OF 1866.

The treaty of 1866 with the Cherokees has been a serious matter of contention among them.

That treaty, like the treaty of 1846, was a compromise to settle serious divisions among the Cherokees. The Cherokees in 1861 were slaveholders, and were induced to join the Southern Confederacy in the War of the

Miss ROSS, half-blood Cherokee.

JOEL B. MAYES, principal chief, Cherokee Nation.

JOHN JUMPER, Seminole.

Rebellion. The treaty was negotiated between the Cherokees and the Southern Confederacy on the 7th of October, 1861. Under this treaty 3 regiments of soldiers, numbering about 3,000 men, were raised, who participated in the military operations of the south until after the battle of Pea Ridge. After that battle 1 regiment went almost wholly over to the Union army. Over 2,000 Cherokees, men, women, and children, without food, clothing, or shelter, claimed protection within the Union lines, and were taken charge of by the military authorities of the United States.

At the special session of the Cherokee council in 1863 John Ross was continued principal chief, the treaty of October 7, 1861, with the Confederate States was abrogated, a delegation consisting of Chief Ross and others was appointed to represent the Cherokee Nation before the United States authorities, a law was passed deposing all officers disloyal to the government and confiscating all property and improvements of the rebel Cherokees, and provision was made for abolishing slavery in the Cherokee Nation. Although a force of United States troops was sent to assist in protecting the reorganized Cherokee government, the country was overrun by scouting parties and guerrillas, causing great destruction and waste.

The Cherokees were divided into 2 parties by the course of events, and the United States found it difficult to adjust its treaties to the satisfaction of both and to secure the rights of all concerned.

In the endeavor to make treaties the United States at first found a difficulty in framing a treaty with the loyal party owing to the land in interest. A treaty was made, however, with the southern party on June 13, 1866, but it was retained by the President of the United States until a treaty was secured with the loyal Cherokees on the 19th of July, 1866. The latter treaty was officially confirmed, and it has been the basis of dispute as to citizenship and the distribution of funds largely growing out of the division in the nation during the War of the Rebellion.

ALLOTMENT OF LANDS.

The intelligent, active, and thrifty have opened large farms on a southern plantation style, the only thing "in common" between them and others of the population being the title to the land, and of this the big farmer has had the sole benefit, often holding thousands of acres of the choicest lands, while his co-tenants worked at moderate wages or existed in cabins on little patches of land in the hills too thriftless to contend in the race of life with more energetic neighbors.

Others have fenced several tracts and leased them to different tenants, holding the reversionary interest in these farms, expecting the present status of things to break up, and hoping in the readjustment of affairs to profit thereby.

Many citizens of other states have gone into the Cherokee Nation, married Cherokee women, and by the rights thus obtained have proceeded to despoil the forests and to accumulate possession of lands.

The allotment of lands in severalty would necessitate a survey, which might encourage the building or opening of roads and the construction of bridges. The survey should be made to correspond with the surveys of lands in the adjoining states, and after each head of a family has been allotted his piece of land the remainder should be placed in charge of a commissioner or agent, for sale at an appraised value, on long time at a low rate of interest after 1 payment has been made, as the school lands in the different states have been sold. The proceeds of these sales could go into the school fund, poor fund, internal improvement fund, or into a fund for any meritorious and approved purpose.

This should be followed by a prohibition or abolition of per capita payments, and inducements should be offered or influences set to work to have the Cherokees become American citizens.

The "intruder" question could be settled by allowing this class of population to buy lands as other applicants, and the Cherokee territorial authorities should be authorized to enforce an action for trespass or for ejectment of those unlawfully occupying the lands of the Cherokees.

Some proper tribunal ought to be required to act conclusively on the question of that large body of American citizens who are trying to establish their claims to the additional distinction of being possessors of Cherokee blood. There ought to be a way to settle the "claimant" question.

DELAWARE INDIANS, CHEROKEE NATION.

The Delaware Indians residing in the Cherokee Nation, as a part of it, numbered in the census of 1890 754. The Delawares at Kiowa, Comanche, and Wichita agency, Oklahoma, numbered 95. This band left the main body in 1866 on their removal from Kansas and joined the Kiowas and Comanches, with whom they now are.

The Delawares in the Cherokee Nation removed from Kansas in 1866–1867, having sold their lands in that state to the Union Pacific Railroad Company. They bought their present land holdings from the Cherokees, consolidated with them, and became in fact a part of the Cherokees. They reside in a compact body by themselves in 2 districts, known as Coo-wee-scoo-wee and Delaware districts. They are civilized and all wear citizens' dress. They are thrifty, wealthy farmers, industrious and law abiding. Much of the material herein relating to them was furnished by R. C. Adams, a Delaware Indian residing at Alluwe, Cherokee Nation, Indian territory.

The Delawares are the traders and business men of the North American Indians. The census of 1890 showed that some of them were in almost all of the western tribes, and that all of them were men of shrewdness and ability.

Mr. R. C. Adams, in response to an inquiry from the special agent, answered:

We have quite a number of full-blood Delawares in the Cherokee Nation, about 175; of these 95 do not speak English. There are not more than 15 or 20 families who do not speak the Delaware language as well as the English. The Delawares here are increasing in number. Many are very old, some 90, 95, and probably 100 years of age. Among the old Delawares are Charles Journeycake and William Adams, Alluwe; Charles Armstrong, Codys Bluff; Mrs. James Armor, Claremore; George Scarcoxie, Captain Curlyhead, Andrew Miller, Colonel Jackson, and Ice Wilson, of Bartlesville.

DELAWARE LAWS.—The Delawares in the Cherokee Nation, while now part of the Cherokee, preserve their autonomy and are largely governed by their own tribal laws and traditions. The Delaware Nation of Indians, at their reservation in Kansas in 1862, adopted a series of laws which control them in many details. The criminal portion and some other details are now superseded by the Cherokee laws. This code of laws, written by a Delaware, was administered by the chiefs and councilors. Under it they had a national organization with a clerk, sheriff, treasurer, and jailer. It is given in full. Article 8 illustrates the idea of descent in the female line.

LAWS OF THE DELAWARE NATION OF INDIANS.

The chiefs and counsellors of the Delaware tribe of Indians, convened at their council house, on the reservation of said tribe, the eighteenth day of December, A. D. 1862, do hereby adopt the following laws, to be amended as they think proper:

ARTICLE I.

1. A national jail shall be built on the public grounds upon which the council house is now situated.

2. Any person who shall steal any horse, mule, ass, or cattle of any kind, shall be punished as follows: for the first offence the property of the offender shall be sold by the sheriff to pay the owner of the animal stolen the price of said animal and all costs he may sustain in consequence of such theft. But if the offender has no property, or if his property be insufficient to pay for the animal stolen, so much of his annuity shall be retained as may be necessary to pay the owner of said animal as above directed, and no relative of said offender shall be permitted to assist him in paying the penalties of said theft.

For the second offence the thief shall be sent to jail for thirty-five days, and shall pay all costs and damages the owner may sustain on account of said theft.

For the third offence the thief shall be confined in jail three months, and shall pay all costs and damages as above provided.

3. If any person shall steal a horse beyond the limits of the reserve and bring it within the limits thereof, it shall be lawful for the owner to pursue and reclaim the same upon presenting satisfactory proof of ownership, and, if necessary, receive the assistance of the officers of the Delaware Nation. And it is further provided that such officials as may from time to time be clothed with power by the United States agent may pursue such offender either within or without the limits of the reserve.

4. Whoever shall ride any horse without the consent of the owner thereof shall for the first offence pay the sum of ten dollars for each day and night that he may keep such animal, and for the second offence shall be confined in jail for the term of twenty-one days, besides paying a fine of ten dollars.

5. Whoever shall reclaim and return any such animal to the rightful owner, other than the wrongdoer, as in the last section mentioned, shall receive therefor the sum of two and fifty-hundredths dollars.

6. In all cases of theft the person or persons convicted of such theft shall be adjudged to pay all costs and damages resulting therefrom, and in case of the final loss of any animal stolen, then the offender shall pay the price thereof in addition to the costs and damages as provided in a previous section.

7. Whoever shall steal any swine or sheep shall for the first offence be fined the sum of fifteen dollars; ten dollars of which shall be paid to the owner of the sheep or swine taken, and five dollars to the witness of the theft.

For the second offence the thief shall, in addition to the above penalty, be confined in jail for twenty-eight days.

And for the third offence, the thief shall be confined four weeks in jail, and then receive a trial and bear such punishment as may be adjudged upon such trial.

8. Whoever shall steal a fowl of any description, shall for the first offence pay to the owner of such animal the sum of five dollars.

For the second offence, in addition to the above penalty, the thief shall be confined in jail for twenty-one days.

The witness by whom such theft shall be proven, shall be entitled to receive such reasonable compensation as may be allowed to him, to be paid by the offender.

9. A lawful fence shall be eight rails high, well staked and ridered. If any animal shall break through or over a lawful fence, as above defined, and do any damage, the owner of the enclosure shall give notice thereof to the owner of such animal, without injury to the

DELAWARE INDIAN RELICS, CHEROKEE NATION.

1. The belt of wampum delivered by the Delaware Indians to William Penn at the Great Treaty under the elm tree at Shakamaxon in 1682. "Not sworn to and never broken
2. A stone hammer for cutting wood. 3. Buckskin hunting pouch 4. Silver tomahawk presented to Tom Hill by T. P. Reading.
5. Peace pipe from the Red Pipe stone quarry, Minnesota. 6. Stone pestle for pounding corn 7. Pair of moccasins

animal. The owner of such animal shall therefor take care of the same and prevent his doing damage; but should he neglect or refuse so to do, the animal itself shall be sold to pay for the damages it may have done.

But if the premises be not inclosed by a lawful fence as above defined, the owner of the enclosure shall receive no damages; but should he injure any animal getting into such enclosure, shall pay for any damage he may do such animal.

10. Every owner of stock shall have his or her brand or mark put on such stock, and a description of the brand or mark of every person in the tribe shall be recorded by the national clerk.

ARTICLE II.

1. Whoever shall maliciously set fire to a house shall, for the first offence, pay to the owner of such house all damages which he may sustain in consequence of such fire; and, in addition thereto, for the second offence, shall be confined in jail for the term of twenty-one days.

2. Should human life be sacrificed in consequence of any such fire, the person setting fire as aforesaid shall suffer death by hanging.

3. It shall be unlawful for any person to set on fire any woods or prairie, except for the purpose of protecting property, and then only at such times as shall permit the person so setting the fire to extinguish the same.

4. Whoever shall violate the provisions of the last preceding section, shall, for the first offence, be fined the sum of five dollars, and pay the full value of all property thereby destroyed; for the second offence, in addition to the penalty above described, the offender shall be confined in the jail for the term of thirty-five days, and, for the third offence, the same punishment, except that the confinement in jail shall be for the period of three months.

5. Any person living outside of the reserve cutting hay upon the land of one living on the reserve shall pay to the owner of such land the sum of one dollar per acre, or one-half of the hay so cut.

6. No person shall sell any wood on the reserve, except said wood be first cut and corded.

ARTICLE III.

1. Whoever shall find any lost article shall forthwith return the same to the owner if he can be found, under the penalty imposed for stealing such article for a neglect of such duty.

2. Whoever shall take any article of property without permission of its owner, shall pay the price of the article so taken and receive such punishment as the judge, in his discretion, may impose.

ARTICLE IV.

1. Whoever shall take up any animal on the reserve as a stray, shall, within one week, have the description of such animal recorded in the stray book kept by the council.

2. If the owner of said stray shall claim the same within one year from the day on which its description was recorded, he shall be entitled to take it after duly proving his property, and paying at the rate of five dollars per month for the keeping of such animal.

3. The title to any stray duly recorded, and not claimed within one year from the date of such record, shall rest absolutely in the person taking up and recording the same.

4. Whoever shall take up a stray, and refuse or neglect to record a description of the same as provided in section one of this article, shall be deemed to have stolen such animal, if the same be found in his possession, and shall suffer the penalties inflicted for stealing like animals. The stray shall also be taken from him and remain at the disposal of the council, and a description of the same shall be recorded in the stray book.

ARTICLE V.

1. If a person commit murder in the first degree, he shall, upon conviction, suffer the penalty of death. But if the evidence against him shall be insufficient or if the killing be done in self defence, the person doing the killing shall be released.

2. Whoever shall, by violence, do bodily harm to the person of another, shall be arrested and suffer such punishment as may on trial be adjudged against him, and should death result from such bodily harm done to the person of another, the offender shall be arrested and suffer such punishment as may be adjudged against him.

3. Whoever shall wilfully slander an innocent party shall be punished for such slander at the discretion of the judge.

4. Whoever being intoxicated or under the influence of liquor shall display at the house of another, in a dangerous or threatening manner, any deadly weapons, and refuse to desist therefrom, being commanded so to do and put up such weapons, either by the owner of the house or by any other person, shall, for the first offence, be fined the sum of five dollars and pay all damages which may accrue; for the second offence, shall be confined in jail for thirty-five days, be fined twenty dollars, and pay all damages as aforesaid.

5. Officers shall be appointed to appraise all damages occurring under the last preceding section, who shall hear all the evidence and render judgment according to the law and the evidence.

6. Whoever shall, being under the influence of liquor, attend public worship, or any other public meeting, shall first be commanded peaceably to depart, and if he refuse, it shall be the duty of the sheriff to arrest and confine such person until he becomes sober, and the offender shall pay a fine of five dollars.

7. It shall be the duty of the sheriff to attend all meetings for public worship.

8. No member of the Delaware Nation shall be held liable for any debts contracted in the purchase of intoxicating liquors.

9. The United States agent and the chiefs shall have power to grant license to bring merchandise to the National Payment for sale, to so many traders as they may think proper for the interest of the nation.

10. It shall be unlawful for any person to bring any kind of drinks, except coffee, on or near the payment ground; and any person who shall offend against this section shall forfeit his drinkables and his right to remain on the payment ground.

11. It shall be unlawful for any person to bring within the reserve more than one pint of spirituous liquors at any one time. For the first offense against this section the offender shall forfeit his liquors and pay a fine of five dollars; for the second offense, he shall forfeit his liquors and pay a fine of ten dollars; and for the third offence, he shall forfeit his liquors and be fined the sum of twenty-five dollars.

12. Any person who shall find another in possession of more than one pint of liquor at one time upon the reserve may lawfully spill and destroy the same, and shall use such force as may be necessary for that purpose. Should the owner resist and endeavor to commit bodily harm upon the person engaged in spilling or destroying said liquor, he shall be taken into custody by the sheriff, and be punished as an offender against the law.

13. The sheriff may lawfully compel any man, or any number of men, ministers of the gospel excepted, to assist in capturing any person who shall violate these laws.

14. Whoever shall offer resistance to any capture or arrest for violating any of the provisions of these laws, shall be punished not only for the original offense for which he was arrested, but also for resisting an officer.

ARTICLE VI.

1. All business affecting the general interest of the nation shall be transacted by the council in regular session.

2. All personal acts of chiefs, counsellors, or private individuals, in such matters as affect the general interest of the nation, shall be considered null and void.

3. Whoever shall violate the last preceding section, by undertaking in a private capacity and manner to transact business, shall be imprisoned in the national jail for a period of not less than six months nor more than one year, and shall forfeit his place in office or position in the nation, which place or position shall be filled by the appointment of other suitable persons.

4. Counsellors shall be appointed who shall take an oath faithfully to perform their duties to the nation, and for neglect of such duty others shall be appointed to fill their places.

5. Should a counsellor go on a journey, so that it is impossible for him to attend to meetings of the council regularly, he may appoint a substitute who shall act for him in his absence.

6. Certain days shall be set apart for council and court days.

7. The chiefs and counsellors shall appoint three sheriffs, at a salary of one hundred and fifty dollars per annum each; one clerk, at one hundred dollars per annum, and one jailer, at a salary of one hundred dollars per annum, whose salaries shall be due and payable half-yearly, and in case either of the above officers shall neglect or refuse to perform any of the duties of his office he shall forfeit his salary, and his office shall be declared vacant and another shall be appointed to fill the office.

8. The chiefs and counsellors shall semiannually, in April and October, make an appropriation for national expenses, which appropriation shall be taken from the trust fund, or any other due the Delawares, and paid into the treasury.

9. There shall be a treasurer appointed annually on the first day of April, whose duty it shall be to receive and disburse all moneys to be used for national purposes, but the treasurer shall pay out money only on the order of the chiefs and counsellors, and for his services he shall be paid five per cent on the amount disbursed.

ARTICLE VII.

1. It shall be lawful for any person before his or her death to make a will and thereby dispose of his or her property as he or she may desire.

2. If a man die leaving no will to show the disposal of his property, and leave a widow and children, one-fourth of his property shall be set aside for the payment of his debts. Should the property so set aside be insufficient to pay all his debts in full, it shall be divided away among his creditors pro rata, which pro rata payment shall be received by his creditors in full satisfaction of all claims and demands whatever.

3. If the property so set apart for the payment of debt is more than sufficient to pay all debts, the remainder shall be equally divided among the children.

4. The widow shall be entitled to one-third of the property not set aside for the payment of debts, and the remainder shall be equally divided among the children.

5. If a man die leaving no widow and children his debts shall first be paid out of the proceeds of his personal property, and the remainder, if any, with the real estate, shall be given to the nearest relative.

6. Whoever shall take or receive any portion of the property belonging to the widows and orphans shall be punished as if he had stolen the property.

7. The council shall appoint guardians for orphan children when they deem it expedient so to do.

ARTICLE VIII.

1. If a white man marry a member of the nation, and accumulate property by such marriage, said property shall belong to his wife and children, nor shall he be allowed to remove any portion of such property beyond the limit of the reserve.

2. Should such white man die in the nation, having no children, all his property shall belong to his wife after paying his debts.

3. Should such white man lose his wife and have no children, one-half of the personal property shall belong to him, and the other half shall belong to his wife's nearest relatives.

4. Should such white man be expelled from the reserve, and the wife choose to follow her husband, she shall forfeit all her right and interest in the reserve.

ARTICLE IX.

1. No member of the nation shall lease any grounds to persons not members of the nation.

2. Should a white man seek employment of any member of the nation he shall first give his name to the United States agent, and furnish him with a certificate of good moral character, and also a statement of the time for which he is employed, and the name of his employer.

3. The employer shall pay all hired help according to the agreement. Any person or persons violating any of the provisions of these laws on the reserve shall be punished as therein provided.

4. All white men on the reserve disregarding these laws shall also be expelled from the reserve.

ARTICLE X.

1. Whoever shall forcibly compel any woman to commit adultery, or who shall commit rape upon a woman, shall for the first offence be fined the sum of fifty dollars and be imprisoned in jail for thirty-five days; for the second offence he shall be fined one hundred dollars and be confined three months in the national jail, and for the third offence he shall be punished as the court shall see proper.

REV CHARLES JOURNEYCAKE, CHIEF OF THE DELAWARES, CHEROKEE NATION, 1890.

RESIDENCE OF CHARLES JOURNEYCAKE, CHIEF OF THE DELAWARE INDIANS, CHEROKEE NATION 1890

DELAWARE PAY HOUSE CHEROKEE NATION, 1890

HISTORY.—The following history of the Delaware Indians is written by Mr. R. C. Adams, a Delaware, of Alluwe, Indian territory:

We have no books that I know of that give any history of our people, and my only way of gaining information is from what I can learn by manuscript or diaries kept by our old people, and which are written in our own language.

The Delawares are the remains of a bold, daring, and numerous tribe, formerly of the states of Pennsylvania, Delaware, and New Jersey. When there they numbered more than 50,000 people. They called themselves Lenni Lenape, meaning true men. They began selling their lands to the Dutch as early as 1616, and to the Swedes in 1638, and to William Penn in 1682. The treaty they made with William Penn is known as the great treaty under the elm tree at Schackamaxon, which was never sworn to and never broken. From there (Pennsylvania, Delaware, and New Jersey) they moved up the Susquehannah river and over the Alleghanies, down the Monongahela to Wheeling. Then by treaty in 1789 lands were reserved to them between the Miami and Cuyahoga rivers, and on the Muskingum, Kihoga (Cuyahoga), and Upper Sandusky rivers in Ohio.

It is more than likely that the Delawares have been one of the fiercest and most warlike tribes on the American continent. When they were on the Susquehanna the Catalpa Indians overcame the Shawanees in Virginia and drove them north across the Potomac to the Delawares, where they [the Shawanees] procured the assistance of the Delawares and killed and massacred most all the Catalpas. While they were in Ohio they would go south on hunting expeditions as far as the Cherokees' hunting grounds. The Cherokees, to avenge themselves, made war against the Delawares, which lasted more than a year and resulted in a victory for the Delawares, after which the Cherokees granted them free access to a greater portion of their hunting grounds. March 8, 1772, Colonel Crawford, with a body of soldiers marched to Conondiheyon, Tuscona county (Tusearoras), Ohio, where there was a Moravian mission, in which there were about 100 Christian Delawares and Munsie Indians, surrounded them and drove them into a church, set fire to it, and burned and massacred all except one boy about 12 or 13 years old, who, in trying to crawl past a sentinel, was discovered, knocked in the head, and scalped and left for dead, but he recovered before day and made his escape to the Upper Sandusky, where he met some Delaware hunters, and one of them killed a black squirrel and put the skin on his head while it was yet warm; it grew there and he lived to be an old man. He joined Indians the following year in the massacre of Colonel Crawford, when he attempted to make another raid on the Delawares. Colonel Crawford, in 1773, was met at Upper Sandusky by a large body of braves and warriors, who in a short time killed, captured, and routed most all his men. Among those who escaped were Colonel Crawford and 7 men. They were followed by our braves, who overtook them before day and brought all of them back prisoners. They were killed one by one and tortured to death till none were left save a doctor and Colonel Crawford. A vote was cast as to what should be done with them. It was decided to spare the doctor and burn Colonel Crawford at a stake, the chief, Wingeond, telling him meanwhile that it was the will of God that he should suffer as he had caused 100 Christian Indians to do. Delawares went from Ohio to Indiana, and, in 1812, joined the Shawanees in the battle of Tippecanoe. In 1818 the Delawares ceded all their lands to the government and removed to Missouri, near the headwaters of the Merrimac and White rivers, near the present Springfield. While there they joined the Tehe band of Cherokee Indians and overcame the Osages, who were on the western boundaries of Arkansas and Indian territory. In 1829 they sold their lands and made a treaty for lands in what is now Kansas, but some of the tribe did not want to go there, saying that the two rivers (Kansas and Missouri) came together near their new lands, looking too much like a white man's trousers, and there was a division in the tribe, and part of them went to Indian territory and settled with the Kiowas and Wichitas, where they now are. The Delawares have been moved from time to time and planted in the midst of new enemies. Their first occupation has always been to take up weapons in self-defense and fight for their new homes which they have bought. When they got to Kansas they had trouble with the Pawanese, Comanches, Sioux, and other tribes. They lost many people by sickness brought on by change of climate, and in the wars, contending honorably and bravely for the grounds they had passed over, fighting both the frontier settlers and other Indians who claimed the lands and in whose midst they had been thrust by the United States. So, at last, a large and powerful nation was reduced to about 1,000 when they removed to Kansas. Their war with the Pawanese and Sioux began in 1835 and lasted till 1837. They were led in most of their battles by a Delaware brave named Thomas Hill, who was also noted for his bravery in the Mexican war, in which he was made captain of a United States company of soldiers.

At one time when the Pawnees were surrounded and most all of the warriors killed or captured, 8 Pawnee warriors sought refuge under a large rock or small cave, and being well armed made it very difficult to take them, but Thomas Hill jumped off from the top of the cliff above them in their midst and killed all of them with his tomahawk. In the Mexican war Hill was out with 8 Federal soldiers, when a company of Mexican soldiers charged them; he made his men to hastily erect a circular fortification or earthwork out of sand, and awaited the charge, himself staying on the outside. He killed and scalped the Mexican captain and routed the rest without losing a man. For his acts of bravery he was presented with a saddle ornamented with gold and silver, by the United States officers who served with him. In the late civil war the Delawares furnished 170 soldiers to the Union cause, out of an able-bodied male population of 201. Among them was Captain Fall-leaf, who was also noted for his bravery and who captured Captain Tom Taylor, a Cherokee Confederate captain, near Fort Gibson. In 1866 the Delawares sold their lands in Kansas to the Union Pacific Railroad Company, and bought lands and a citizenship in the Cherokee Nation. After coming to the Cherokee country in 1867, for a number of yearst here was strife between the two tribes in which a number of each were killed. But finally the trouble was settled, and now they are on peaceable and friendly terms save a legal fight which is pending before the Court of Claims for a portion of a per capita fund which was paid to the Cherokees by blood, and to which the Delawares claim to be entitled by reason of their being citizens of the Cherokee Nation. They paid the Cherokees for 160 acres of land for each individual in the Delaware tribe who had been enrolled upon a certain register made in 1867 by the Delaware agent and on file in the office of Indian Affairs, at the rate of $1 per acre, and in addition to this they paid to the Cherokees $128,000 as their proportion to the existing Cherokee national funds, which included general funds, school funds, and all of the Cherokee interest, and they are now recognized as Cherokee citizens and have no separate government. They are located in Coo-wee-scoo-wee and Delaware districts, and do not mix very much with the Cherokees. The Delaware children, however, go to the public schools and seminaries.

GOVERNMENT.—The Delawares, though they have no separate government, have a chief who serves for life and either inherits his chieftaincy or is elected by the tribe by acclamation, or by the council for some act of bravery he has done. James Connor late principal chief, now dead, was succeeded by Charles Journeycake, who was assistant chief.

The Delawares have been receiving annually $60 each, payable semiannually, as trust fund interest for money in the hands of the United States, but a bill has been passed to pay the Delawares $400,000 out of the principal of the trust fund. They number in the Cherokee Nation 754, and are Cherokee citizens. There are 95 Delawares with the Kiowas and Wichitas. Those who are in the Cherokee Nation are in much better circumstances than many of

the white people in several of the adjoining states. There were in April, 1890, 286 heads of families who owned the following property, as estimated:

Total	$651,693
508 buildings and improvements valued at	389,103
5,915 cattle, at $14	82,810
1,814 horses, at $40	72,560
4,448 hogs, at $3	13,344
51 reapers and mowers, at $40	2,040
413 plows, at $10	4,130
355 wagons, at $40	14,200
792 acres oats, at $3	2,376
4,260 acres wheat, at $5	21,300
16,610 acres corn, at $3	49,830

They had 27,878 acres of land improved. In the above estimate the landed interests of the Delawares are not fully included. Among the Delawares nearly every farmer of any pretensions has an orchard. Among them we find some of the best merchants, and there are mills of various kinds owned by them in the different settlements. Their houses are for the most part well built and substantial, and their outhouses, fences, and other improvements are well taken care of. No one who has visited the Delaware settlements could fail to note that they are among the most thrifty and intelligent Indians in the entire Indian country. They send representatives to the Cherokee national council.

TRADITION.—By R. C. Adams.—Many hundred years before the white man came to what is now the United States, a treaty of friendship was made with other Indian nations, and in memory of this event a wampum belt was presented to the Delaware chief, with a copper heart in the center of it. That belt was seen and acknowledged by William Penn, afterwards by British generals, later by General George Washington, and from that down to about 45 years ago, 1841, by every Indian tribe in the north and east.

In presenting the belt at a grand council the Delaware chief would always hold it out and ask if any one could detect any change in the heart, whereupon it would be passed from one chief to another and from one brave to another and returned, and each chief would respond that the heart had remained unchangeable and true, although the sinews that held the wampum may have become rotten with age and had to be replaced with new ones. Although a wampum may have fallen off and thereby a figure in it been changed, yet the heart was always just the same. After exhorting for a time on the subject they would renew their bonds of friendship, smoke the pipe of peace, and depart.

From what I can learn Captain Ketcham had this wonderful belt when he died in 1858. My informant thinks it is in the possession of the Delawares who are now with the Kiowas and Wichitas.

WHY THE DELAWARES WENT TO CANADA.—These are notes by William Adams, an aged Delaware, father of R. C. Adams, of Alluwe, Indian territory.

While the Delawares were living in Ohio, on a certain occasion, they had a great feast, and were feasting on buffalo, deer, and bear meat. The chiefs of each clan with their war chief were there, together with the head chief, and everything going on smoothly and all enjoying themselves, when the bears' feet were passed around (which was considered a great dish, and on such occasions were given only to the chief and head men), when the chief of the Wolf clan was slighted on account of the chief of the Turkey clan who did not think the chief of the Wolf clan came by his chieftaincy through legal inheritance, and purposely took two of the bears' feet. Then the chief of the Wolf clan being insulted, struck the other chief, and they began to fight, their war chiefs standing by to see fair play. Presently one war chief seeing his chief under, asked the other war chief to take his chief off, when he replied: "Your chief began the fight, take him off yourself." But the war chief of the Wolf clan insisted that the other war chief should stop his chief, when he answered by burying his tomahawk in his own chief's head, saying, "Now stop your chief as I have done." But the war chief of the Wolf clan did not do so, but fled with his chief, and that night left with part of his clan for Canada. After remaining there for a few years, part of the clan returned to the tribes, but the remainder, or what there was left of them, are there to-day.

CLANS AND DANCES.—The following notes on the Delaware clans and dances were furnished by R. C. Adams, a Delaware Indian, before noted:

There were always and now are three clans with the Delawares; each had a chief. The three clan chiefs acted the same as three judges for the whole tribe. In council the opinion of two was taken as final. The clans were always traced from the mother's side, and lived in separate villages in olden times, but now they live together. Each chief had his war chief or head warrior under him. The clans represent the "Turkey," taken from the feathery kingdom, the "Wolf," taken from the animal kingdom (or beast), and the "Turtle" from the reptile kingdom. Each clan is divided into subclans. The only use of the subclans is to keep parties from intermarrying, as one could rarely marry in his own clan, and in no case in his own subclan. There was always a principal chief called sachem, who presided over all. His office was inherited. When the sachem would die then his oldest male relative, son first, then brother or nephew, would be the sachem. And in the same manner the office of the chief of each clan was inherited.

The war dance, it will be observed, has become a social dance, and in fact most of those noted are now such. Even with this civilized Indian tribe, where a large proportion are active churchmen, and the rest of highest morality and good citizens, the survival and exercise of ancient forms and customs is most marked. Some of the dances have lost much of their ancient significance, and are merely kept up as relics or for social purposes. Indian dances are now devotional or for amusement. As a race, Indians are given to dancing.

The Delawares in the Cherokee Nation have a number of dances, devotional or propitiatory in character, which are traditional and preserved mostly by reason of their tribal antiquity. Mr. Adams wrote in regard to them:

I inclose you a description of the skeleton dance, devil dance, buffalo and war dance, and the clans. I also inclose you a sketch of a wampum belt which was used as an emblem of a treaty of peace and alliance with other nations. The Christian Indians do not

DELAWARE CHURCH, CHEROKEE NATION, 1890.

DELAWARE DELEGATES TO WASHINGTON, 1867.

1. James Ketchum. 2. James Connor. 3. John Connor. 4. Charles Journeycake. 5. Isaac Journeycake. 6. John Sarcoxie, sr. 7. John Young. 8. Charlie Armstrong. 9. Agent Pratt. 10. Henry Tiblow. 11. Black Beaver. 12. James McDanniel (Cherokee).

join these dances. We have a little over 200 Delaware Indians who are members of the Delaware Baptist church. We have no other denomination among us. There are about 200 who believe in the old faith, and about 400 who do not belong to church, but do not worship the old way.

THE WORSHIP DANCE OF THE DELAWARES.—The peculiar steps which they use in this dance have caused the name "stomp" or "stamp" to be applied to it.

In regard to the stomp dances of our people, we have several kinds of dances; the most important one is the "worship dance" which is carried on in a large building called a temple, which is rectangular and ranges from 60 to 80 feet long, from 30 to 40 feet wide, and is about 10 feet high. It is built of wood with 2 doors. The main entrance is at the eastern door, and it has only a dirt floor.

On each post is carved a human face. On the center post or one in the center of the building four faces are carved; each face is painted one-half red and one-half black. All the people enter at the east and go out the same way. When they come in they pass to the right of the fire, and each of the three clans of the Delawares take seats next to the wall, the Turtle clan on the south, the Turkey on the west, and the Wolf on the north. In no case can any one pass between the center post and east door, but must go around the center post, even to go to the north side of the temple.

This dance is held once each year, in the fall, and generally in October, in the full moon, and lasts not less than 12 days for each part. The tribe is divided into three clans, and each clan has to go through the same part, so the dance is sometimes 36 days long, but sometimes the second and third clans do not dance more than 6 days each.

The Turtle clan usually lead or begin the dance. A tortoise shell, dried and beautifully polished and containing several small pebbles, is placed in the southeast corner near the door in front of the first person. If he has anything to say he takes the shell and rattles it, and an answer comes from the south side of the temple from the singers, who strike on a dried deer's hide; then the party who has the tortoise shell makes an address or talk to the people, and thanks the Great Spirit for blessings, and then proceeds to dance, going to the right and around the fire, followed by all who wish to take part, and finally coming to the center post he stops there; then all the dancers shake hands and return to their seats. Then the shell is passed to the next person, who dances or passes it on, as he chooses.

On the third day of the dance all men, both married and single, are required to keep out of the company of women for 3 days at least. They have a doorkeeper, a leader, and 2 or 3 parties who sweep the ground floor with turkey wings, and who also serve as deacons. The ashes from the fire are always taken out at the west door, and the dirt is always swept in the fire. In front of the east door outside is a high pole on which venison hangs. It is a feast dance and the deacons distribute food among the people. The officers and waiters are paid in wampum for their services.

In no case is a dog allowed to enter the temple, and no one is allowed to laugh inside it, or in any way be rude. Each person is allowed to speak and tell his dream or dreams or to give advice. It is believed by the Delawares that every one has a guardian spirit which comes in the form of some bird, animal, or other thing, at times in dreams, and tells them what to do and what will happen. The guardian spirit is sent from the Great Spirit.

Traditions say that 10 years before white men came to this country (America) a young man told his dream in the temple. This was on the Atlantic coast. He saw coming across the great waters a large canoe with pinions (wings) and containing strange people, and that in 10 years they would in fact come. He told this dream and predicted the arrival of the white men each year until they came and were seen by his people. Many of our people still keep up this dance, but the temple is not so large as it used to be, and the attendance now is not more than 100 persons. Any Indian of any tribe can also take part in the dance, but no white man can.

When the dance is over all the people go out and stand in a single line from east to west with their faces to the south. Then they kneel down and pray, and then go home. We do not know the origin of the worship dance, but the old Indians claim that the Great Spirit came many years ago and instructed it and also gave them the wampum. We, the Delawares, also have the bread dance, war dance, dole dance, buffalo dance, and human skeleton dance.

HUMAN SKELETON DANCE.—Given only by the Wolf clan of the Delawares. A certain dance given as a memorial to the dead was supposed to clear a way for the spirit of the deceased to the spirit land. When a member of the Wolf clan died, the flesh was stripped from the bones and buried, and the bones were dried at some private place. At the end of 12 days the skeleton would be wrapped in white buckskin and taken to a place prepared for the dance and there held up by some one. As the singers would sing the men who held the skeleton would shake it and the bones would rattle as the dancers would proceed around it. After the dance the skeleton was buried. Traditions say that in ancient times some of the head men in the Wolf clan had a dream that they must treat their dead in that way, and the custom has been handed down to them for many centuries. The other clans say the custom does not belong to them. The custom has been long dropped. There has not been a skeleton dance since 1860.

MESSINGQ OR SOLID FACE DANCE OR DEVIL DANCE.—The principal leader in this dance is the Messingq, an Indian, who is dressed in a bearskin robe with a wooden face, one-half red and one-half black. He has a large bearskin pouch and carries a stick in one hand and a tortoise shell rattle in the other. He is a very active person. The dance is only for amusement, and men and women join in it. A large place is cleared in the woods, and the ground is swept clean and a fire built in the center. Across the fire and inside of the ring is a long hickory pole supported at each end by wooden forks set in the ground. On the east of this pole the singers stand; on the west end is a venison or deer, which is roasted. About daylight, when the dance is nearly over, all the dancers eat of the venison. They have a dried deer hide stretched over some hickory poles, and standing around it beat on the hide and sing. The dancers proceed around the fire to the right, the women on the inside next to the fire. After the dance is under headway the Messingq comes from the darkness, jumps over the dancers, and dances between the other dancers and the fire. He makes some funny and queer gestures, kicks the fire, and then departs. The Messingq is never allowed to talk, but frequently he visits the people at their homes. He is a terror to little children, and when he comes to a house or tent the man of the house usually gives him a piece of tobacco, which the Messingq smells and puts in his big pouch, after which he turns around and kicks back toward the giver which means "thank you", and departs. He never thinks of climbing a fence, but jumps over it every time that one is in his way. The Devil dance is what the white men call it, but the Delawares call it the Messingq, or "solid face" dance. The Messingq does not represent an evil spirit, but is always considered a peacemaker. I suppose that it is from his hideous appearance that white men call him the devil.

BUFFALO DANCE.—The Buffalo dance is a pleasure dance and always begins in the morning and lasts all day. The ground is made clean in a circle large enough to dance on, and in the center a fire is built and a fork driven into the ground on each side, and a pole placed across the fire east and west. On each side of the fire is a large brass kettle hanging across the pole with hominy in it, and when the dance is nearly over, the dancers eat the hominy, dipping their hands in the kettle. The singers are outside of the ring and beat on a dried deer hide stretched over poles. They do not use the same step in the dance, but gallop like buffaloes and bellow like them, also have horns on their heads and occasionally hook at each other. The dance is usually given before starting on a chase.

WAR DANCE.—The War dance is always given in the daytime usually before starting on a war party, and often in times of peace. It is a very beautiful dance, for all the warriors appear in full war gear with paint, feathers, some with horns on, and their weapons on their persons and in their hands. In time of war a scalp is placed on a pole and the dance is around the pole. The singers are outside of the circle and beat a quicker time than for other dances and sing their war songs, which are answered by the braves with approvals and war whoops. They seem to move with great caution and care, with very wild expressions in their eyes, and looking and watching as if expecting an approach of the enemy at any moment. Then they will make sudden springs to the right or left, or backwards, or forwards, strike at an invisible foe or dodge an imaginary blow, and suddenly, as if the foe were conquered, resume a slow and cautious march, all the while going around the pole. The action of the dancers is commanded by the war song, for they act out what they sing. In time of peace, instead of a pole with scalps on it, a fire is built in the center and the dance is the same.

SHAWNEES WITH THE CHEROKEE NATION.

On June 7, 1869, the Shawnee tribe of Kansas became incorporated into the Cherokee Nation in Indian territory by an agreement which was approved by the President June 9, 1869, and which contained this clause:

> That the said Shawnees shall be incorporated into and ever after remain a part of the Cherokee Nation, on equal terms in every respect, and with all the privileges and immunities of native citizens of said Cherokee Nation.

The Shawnees in the Cherokee Nation live generally in close neighborhood and preserve their language and customs. They vote at elections and participate in all the affairs of the Cherokee Nation on equal terms with other citizens. In 1890 they numbered 694.

THE CHICKASAW NATION.

BY JOHN DONALDSON, SPECIAL AGENT.

The Chickasaw Nation contains 7,267 square miles, or 4,650,935 acres of territory (treaty of June 22, 1855, volume 11, page 611). In 1837 the Chickasaws sold outright to the United States their lands in the state of Mississippi. For the sum of $530,000 in 1837 the Chickasaws bought an interest in the Choctaw lands now in Indian territory, without the right to vote, and lived with them. In 1855 for the sum of $150,000 the Chickasaws bought the right of self-government from the Choctaws, and a district, now known as the Chickasaw Nation, was established in the western portion of the Choctaw territory. From 1855 to 1887 the Chickasaw country improved very little, if any. To the west the ranchmen and their nomadic herds held undisputed sway; to the east the primitive red man dwelt in the seclusion that he loved so well. From 1861 to 1865 the Chickasaws took sides with the Southern Confederacy during the rebellion. In the spring of 1887 when the Atchison, Topeka and Santa Fe route pushed through the nation it became the wedge that opened the way to incoming white civilization. Thousands began to pour in, as the situation was favorable. It cost but a nominal sum to rent valuable farming lands of the Indians, living was cheap, and returns from agricultural labors were large. The outside whites had heard of the rich wilderness and fertile plains awaiting only industry, enterprise, and money to develop them.

The general topography of the country is that of a rolling prairie in the west, more hilly and wooded in the east. The country is well watered by the South Canadian, Washita, and Red rivers, with their numerous tributaries. In the extreme west the cattle industry still flourishes to a considerable extent, although the small farms are rapidly encroaching upon the cattle ranges.

In numerous river valleys and creek bottoms the agricultural resources of the country attain their highest development, though the uplands are capable of producing bountiful crops. In the central part of the nation a high range of hills, called the Arbuckle mountains, covers a large scope of country, while the country to the east is broken by abrupt hills, heavily timbered. It is in this rough, hilly country that the recent mineral discoveries were made. Gold and silver are said to exist here to some extent, and deposits of coal, iron, lead, and mica await development. But two coal mines have been opened as yet. One railroad, the Gulf, Colorado and Santa Fe, traverses the Chickasaw Nation from north to south; the Missouri, Kansas and Texas railroad crosses Panola county in the southeastern portion of the nation. The Rock Island and Peoria railway is built to Minco, on the South Canadian. Other lines have secured charters from Congress. There are several good towns, a score of trading points, and 76 post offices in the nation. The basis of the nation's industries is agriculture. Corn, wheat, hay, vegetables, cattle, hogs, and horses are the leading products of the country. The timber wealth is undeveloped. There is not a turnpike, macadamized road, nor improved highway in the nation. Mud roads are the only highways of travel. With the exception of a few very small bridges across insignificant brooks and railroad bridges there are no bridges in the nation. The rivers, such as the South Canadian, the Washita, and Caddo, are all forded. A rainy spell of any consequence interrupts communication between the different parts of the nation, and travelers are frequently water-bound for a week in traveling even a short distance. Some few ferries are to be found. The population of the Chickasaw Nation is made up largely of whites, noncitizens, most of whom rent farming lands of the tribal citizens. Traders and professional men are required to pay an occupation tax also. The noncitizens are not amenable to the tribal laws, the United States having recently established its own courts in the territory. All controversies between the two elements are tried in the United States courts,

CHICKASAW COUNCIL HOUSE, TISHOMINGO, AND MEMBERS OF THE SENATE AND HOUSE 1890.

MEMBERS OF THE SENATE

1. Wall Lewis.
2. Martin Newbery
3. Johnson Keel
4. Willis Brown
5. Billy Goforth
6. Charley Mule.
7. Billy Hawkins
8. Amos Colbert, interpreter
9. Albert McKinney.
10. Robert Newberry.
11. Benj. Kemp, clerk
12. Hogan Keel

MEMBERS OF THE HOUSE

13. Hogan Keel, interpreter.
15. Benj. Pipey, speaker.
16. ——— ———.
17. Bub Kemp
18. Sam Tyunby.
19. John Keel.
20. Chilli Alexander
21. Thompson Pickens
22. George Colbert, clerk
23. Isom O. Kyaube.
24. Wall Alexander.
25. Dr. Falater.
26. Hogan Maytubly.

those between the Indian citizens alone being left to the jurisdiction of the tribal or Chickasaw national courts. Considering the conditions under which these people live crime is rare in the Chickasaw Nation. Most of the cases brought to court are of a civil nature or trivially criminal; there are but few felonies. The noncitizens are usually law-abiding and generally industrious. The improvements on realty in the nation are necessarily of a transient nature, owing to the uncertainty of the land tenure. There is little expenditure for permanent improvements on the part of the citizens who hold their lands in common, and none by the noncitizens who can under the law make a rent contract for but one year. The conditions which delay the advancement of the country apply with greater force to the progress of the towns. There are no provisions for town sites under the Chickasaw law, and the occupants of town lots are merely tenants of the native landholder or claimant like their agricultural brethren. The buildings are, as a consequence, temporary, and public improvements and regulations inadequate. The towns have no government of any kind, consequently they are filthy from lack of sanitary regulations and disorderly for want of police protection. The future will bring an increase of the white population and make the question more serious. The more intelligent and progressive citizens and noncitizens are anxiously looking forward to the change which is certainly imminent. The allotment of land in severalty among the tribal citizens, the abolition of tribal relations, and the statehood of the Indian territory is the relief expected by some. The cost of living is small, the soil is fertile, and the climate genial. The Chickasaw farmers on leased lands are doing well, and the white inhabitants of the towns are generally well-to-do. The settlement of the country and growth of the towns have been rapid.

THE CENSUS.—The census of the Chickasaw Nation shows a total of 57,329. The nation was divided into 15 districts by highroads, rivers, and railroads. Panola county was divided into 2 districts and showed a total population of 2,879; Pickens county, or the state of Pickens, as it is called here, was divided into 8 districts and showed a population of 40,299; Pontotoc county was divided into 3 districts and showed a population of 9,135; Tishomingo county was divided into 2 districts and showed a population of 5,016. Much difficulty was had in getting good men for the work. Almost the entire list of 15 names first recommended by the governor was rejected, as they were officeholders under the Chickasaw government and could not serve on our work. Of the second list of 10 names a number were rejected as incompetent. The 19 enumerators who did the work were Indians and whites. In all cases men were chosen who were perfectly familiar with the districts in which they were to work. No dissatisfaction with the enumeration was heard anywhere. The work was thoroughly and conscientiously done. Most of the white men and some of the Indians were very rapid workers.

The Chickasaw legislature of 1890 authorized a census to be taken of the Chickasaw Nation. The work commenced about September 1, 1890, and was discontinued November 1, 1890. The census was not completed. The Chickasaw schedules contained 7 questions: first, names of heads of families; second, post office address; third, age; fourth, children, whether males or females; fifth, Chickasaws or Choctaws by marriage or blood; sixth, whether United States citizens under permit, intruder, United States negro, or Indian negro; seventh, total members of family. As some of the questions touched upon the white man's right in the nation they were not very fully answered. No statistics as to crops, live stock, or wealth were taken.

CONSTITUTION.—By the Chickasaw constitution no religious obligations are imposed. All denominations are protected. Free speech is guaranteed. No unreasonable search of person or house is permitted. Speedy trial is assured in criminal prosecutions, and persons are held responsible only on indictment or good information. All prisoners are bailable except those charged with murder. Remedy is provided for injury to lands, goods, person, or reputation. Excessive bail can not be exacted. No cruel or unusual punishments are inflicted. The right of trial by jury is inviolate. A person can not twice be put in jeopardy of life or limb for the same offense. The legislature has jurisdiction in the matter of bearing arms. There is no imprisonment for debt. Elections are viva voce. All male persons over 19 years of age, by birth or adoption members of the Chickasaw Nation, who have resided 6 months immediately preceding any election in the nation, and not otherwise disqualified, are deemed qualified electors.

LEGISLATIVE.—Members of the senate and house of representatives of the Chickasaw Nation are elected for 1 year. They receive $4 per diem. Senators must be 30 years of age and representatives 20 years of age. The number of senators shall never exceed two-thirds of the number of representatives. Each county is entitled to 3 senators and 5 representatives. The house and senate each choose their presiding and other officers. A two-third vote of either house is necessary to expel a member. Members of the legislature are exempt from arrest going and returning, except for felony, breach of the peace, and treason. The business of the legislature is transacted with open doors. Without the consent of the other neither house can adjourn for more than 3 days. All revenue and appropriation bills originate in the house. Senators and representatives are prohibited from holding any other civil office. The house has sole power of impeachment, and all impeachments are tried by the senate. In case of impeachment the parties convicted are subject to trial and punishment according to law, to removal from office, and are disqualified from holding any office of honor, trust, or profit under the Chicksaw government.

EXECUTIVE.—The governor of the Chickasaw Nation is elected by the votes of the qualified electors and holds office for 2 years. The governor is not eligible for more than 4 years in any period of 6 years. He must be 30

years of age, a resident of the nation for 1 year next preceding his election, and a Chickasaw by birth or adoption. He can not hold any other office while governor. In case of death, removal, or resignation of the governor the president of the senate, and next the speaker of the house of representatives succeeds him. The offices of secretary, auditor, treasurer, and attorney general of the Chickasaw Nation are provided for. They are required to attend at the seat of government, Tishomingo, quarterly and during each session of the legislature. The governor has the authority to call out the militia whenever he may deem it necessary for the protection and welfare of the nation. The executive receives an annual salary of $1,500.

JUDICIAL.—The judicial powers of the Chickasaw Nation as applied to citizens are vested in a supreme court and district and county courts. The supreme court consists of a chief justice and 2 associates, any 2 of whom shall form a quorum. The judges must be 30 years of age. Their term of office is 4 years. The judges of the county courts are elected by the people and have jurisdiction in all cases not exceeding $100, and also act as probate judges. They hold office for 2 years. The district attorney, elected by the people, also acts as attorney general of the Chickasaw Nation.

POLITICS AND OFFICE HOLDING.—No citizen is allowed to hold more than one national office at the same time. Officers not paid from the national funds are exempt from this rule. There are two political parties among the Chickasaws, the National or Pull Back party and the Progressives. The white men have no vote and the last legislature disfranchised the "galvanized" or "married in" whites. The present is a Pull Back administration. The Pull Backs are in favor of leaving national affairs just as they are. The majority of the Pull Backs are office holders. The Progressive party favors the division of the land in severalty, statehood, and opening up the country to whites and others. The full-bloods are a very small minority among the Pull Backs, and as a rule hold but a few acres each.

CRIMES AND PUNISHMENT.—The United States statutes and those of Arkansas are in force in the Chickasaw Nation for the government of the whites, noncitizens, and such Indians as are naturalized. The Chickasaw law provides that treason against the Chickasaw Nation is punishable by death. Treason shall consist of levying war against the nation, adhering to its enemies and giving them aid and comfort. Conviction requires the testimony of two witnesses to the overt act or confession in open court. Murder is punished by hanging. The government is authorized to offer a reward not exceeding $500 for any person charged with or convicted of murder or other capital crimes. A fine of from $150 to $1,500 is imposed for maiming or wounding. For introducing spirituous liquors into the nation, the offender is liable to a fine of $10 for the first offense and $40 for each succeeding offense. Wills may be written or verbal and must be witnessed by two disinterested persons over the age of 16 years and recorded in the office of the county clerk of the county in which the individual resided within 2 months after the decease of the person making the will. To give a mortgage or deed of trust upon any personal property, and then to sell or otherwise dispose of the same or remove the same from the Chickasaw Nation, is considered grand larceny. Grand larceny is punishable by 39 lashes on the bare back or imprisonment for 1 year and restoration to the owner of the goods, chattels, money, or other articles of value stolen. Petty larceny under the value of $20 is punishable by infliction of 39 lashes or restitution to the owner of the goods, chattels, money, or other articles of value stolen. A conviction of arson imposes a full indemnity for damages done to the party injured and 39 lashes on the back. Gambling is punishable by a fine of from $100 to $1,000 or imprisonment in the national jail from 10 to 60 days. For threatening the life of another, a person is subject to a fine of from $50 to $300. Horse stealing is punishable by a fine of not more than $200, 39 lashes on the bare back, and imprisonment not exceeding 1 year. For the third offense the punishment is death by hanging. For the pulling or leaving down a fence, the offender is liable for the damage done to the owner of the farm, or 60 days' confinement in the national jail. A fine of $5 is imposed for ball playing or horse racing on Sunday. Any person who shall cut down any pecan or hickory tree or even a limb for the purpose of getting the nuts is liable to a fine of from $25 to $50. White men residing in the nation summoned to attend the Indian court are subject to a fine of from $5 to $50 for refusal or removal from the limits of the Chickasaw Nation. Carrying arms is prohibited, except to sheriffs, constables, and others summoned by them, under a penalty of from $1 to $25 for each offense. Bribery is punishable by imprisonment not exceeding 6 months in the national jail. Noncitizens not lawfully residing within the limits of the Chickasaw Nation, hunting wild game, trapping, or fishing, are dealt with as intruders and are reported to the proper authorities of the United States. Forgery is punishable by imprisonment in the national jail for not less than 1 month nor exceeding 2 years, and a fine of not less than $25. No person, citizen, noncitizen, or freedman, can carry any pocket pistol or revolver of any kind within the limits of the Chickasaw Nation, under penalty of a fine of from $25 to $100. Whenever the punishment is whipping the same is inflicted by either the sheriffs or constables by means of a good hickory switch.

MARRIAGE AND DIVORCE.—Noncitizens must reside in the Chickasaw Nation for a period of 2 years before they can procure a license to marry a citizen of the nation; must be of good moral character and industrious habits; must be recommended by at least 5 good and responsible citizens of the nation and of the county wherein they reside; pay a license fee of $50, and, finally, all must be approved by the county judge. Such marriage confers the right to citizenship and the right to select and improve lands. In case a citizen of the United States,

having married a member of the Chickasaw Nation, shall voluntarily abandon or separate from such member of the Chickasaw Nation, such citizen of the United States shall forfeit all right acquired by such marriage in the Chickasaw Nation and be liable to removal as an intruder from the limits thereof, and it has recently been decided that when a citizen of the United States marries a citizen of the Chickasaw Nation within the limits of a state or territory other than the Chickasaw or the Choctaw Nation, and according to the marriage forms and ceremonies of such state or territory, no citizen rights are acquired by such marriage.

Polygamy and concubinage are prohibited. Marriages must be solemnized by a judge or other person lawfully authorized to perform the marriage ceremony. Persons found guilty of polygamy are compelled to remain apart until the disability is removed, pay the cost of suit, be fined $50, and in case of inability to pay the fine be confined for from 1 to 6 months in jail. By the act of October 10, 1876, all persons convicted of crimes where fines are the penalty and are not able to pay the same are subject to 3 months' imprisonment in the national jail, with or without hard labor, at the discretion of the court, but the act shall not be construed to interfere with the terms of imprisonment provided for violation of other laws. Persons guilty of concubinage or adultery are compelled to separate forever and are subject to a fine of $50.

Permits.—It is stipulated in the thirty-ninth article of the treaty of 1866, between the Choctaw and Chickasaw tribes of Indans, that no person shall expose for sale in the Chickasaw Nation any goods or other article of merchandise without obtaining a permit from the legislature thereof. Trading without obtaining a permit incurs the penalty of having all goods and merchandise confiscated. A tax of 1 per cent is charged by the nation on all goods, merchandise, or other articles for sale or barter. No trader's permit can be granted for a longer period than 3 years. Citizens are required to have permits, but are exempt from taxation. Noncitizens are required to pay $5 per year for residing in the Chickasaw Nation, and no permits are granted for a longer period than 1 year. Noncitizens wishing to remain in the Chickasaw Nation for a shorter time than 6 months can do so by paying the permit collector 50 cents a month for every month or part of a month. Permit collectors are elected in each county of the Chickasaw Nation for a period of 2 years. They are required to give bond in the sum of $500 to the governor, and for their services they are paid 15 per cent of all the money they may collect. Deputy permit collectors may be appointed by the permit collectors, who are to be paid by the permit collectors out of the 15 per cent they receive for their services. An inspector of permits for each county is appointed by the government. The inspector takes up all permits granted in his county and gives his receipt for the same. Inspectors are entitled to 10 per cent out of the permit money.

Persons living in the nation under permit shall not be allowed to bring in or hold more than 5 milch cows, nor keep hogs outside of inclosures, but are allowed all the work horses, mules, and cattle necessary for farm work.

Cotton.—Cotton is the staple of the Chickasaw Nation. For over a quarter of a century the Chickasaws had cultivated small cotton patches, demonstrating the value of their lands for the culture of that staple. Before the war their slaves toiled in the cotton fields and raised cotton, a bale and more to the acre, and of excellent quality. After the completion of the railroad through the nation and the influx of white settlers, the production of cotton enormously increased. The nation now produces about 40,000 bales of cotton annually. The town of Ardmore marketed 835 bales during the season of 1887–1888. During the season of 1888–1889 3,500 bales were marketed. During the season of 1889–1890 Ardmore handled 17,000 bales. The smaller towns handle from 500 to 5,000 bales annually. Cotton is hauled to Ardmore from 100 miles distant. It is the market for a scope of territory extending to the regions around Fort Sill on the west to the Washita and beyond on the east and north and to the Red river and across the Texas line on the south. The Chickasaw Nation is largely settled by Texans, and southerners predominate, consequently cotton is money here, as most of the farmers raise a few bales for ready cash. The cotton seed is used for fattening fowls and stock.

Corn.—Next to cotton, corn is the leading product. The Chickasaw Nation is a productive corn country. Its fertile valleys have for years yielded astonishing crops. In 1866, the year before the great immigration from Texas, one man raised on his Washita valley farm 100,000 bushels of corn. That year corn sold as low as 15 cents a bushel. As a result of overproduction of corn and the increased attention to the cotton crop, the production of corn has decreased. Owing to the drought of 1890 and the increased immigration, corn was very high in the fall, bringing 75 cents a bushel of 72 pounds in the shock and on the cob. The Washita valley produces as high as 80 bushels of corn to the acre. Fifty bushels to the acre is a fair yield.

Other crops.—But little wheat is raised. Hardly any rye is grown, and very few oats. There are few orchards in the Chickasaw Nation, apples and cider being brought from the adjoining states and commanding higher prices than the home product. Melons are extensively cultivated, and do extremely well; watermelons weighing as high as 70 pounds were in the market in 1890. Two crops of potatoes, cabbages, tomatoes, and sweet potatoes are raised annually. Irish potatoes are scarce during the winter. The spring potato raised here will not keep during the winter, and the fall crop, which produces small potatoes, is depended on for a winter supply. The castor-oil plant is quite extensively cultivated, several plantations 160 acres in extent being devoted to it in 1890. The beans were worth $2 a bushel in Dallas, Texas, where they are pressed.

STOCK.—In the Chickasaw Nation the farm horses will average $40 in value, but the pony horses, as they are called here, are in the majority; $15 to $30 is the prevailing price for the pony horse. As a result, the saddle used by the horseman is worth more than the animal itself. An attempt has been made within the past few years to improve the quality of the native stock by the introduction of the Percheron draft horse for breeding purposes. The farmers claim that the cross with native mares does not turn out well. The native rawboned horse and pony will thrive on the grass here, exposed to all weather, while the half thoroughbred loses flesh and drops off with the best care. The mud roads here are against the draft horse. Two small native horses will haul 5 bales of cotton, weighing about 2,500 pounds, 40 miles a day. There are a number of inferior mules in the nation. Very few sheep are raised and no mutton is in the market. The northeastern part of the Chickasaw Nation, about Stonewall, is a splendid sheep country. There are many Angora goats raised, principally for their flesh.

CATTLE.—No citizen or person under permit is allowed to hold for pasturage in this nation any stock of any kind in his name or otherwise belonging to the noncitizen, under penalty of from $100 to $500. The wire fences and increased population have contributed to restrict the ranges. Steer cattle can only be introduced into the nation in the months of November and December. All stock excepting goats must be branded and ear marked. Neglecting to have brands or marks recorded in the office of the clerk in the county in which the owner resides is punishable by a fine of from $5 to $10. Stock driven through the Chickasaw Nation at a less rate than a given number of miles provided by law in any one day are liable to a pasturage duty of $1 per head. Any person or persons who shall drive, or cause to be driven, any stock off their range to the extent of 2 miles shall be fined not less than $10 nor exceeding $50. The cattle here are about the same as the horses in quality. Very few good milch cows are to be found. With a country overgrown with the finest grass and everything favorable for the dairy business, nothing of the kind is known here. Three or 4 quarts a day is considered a good yield for a milch cow. Very little good butter can be found at any time, and no cheese is manufactured in the nation. All efforts to remove stock unlawfully grazing and ranging in the Chickasaw Nation and collect penalties for their intrusion have been attended with an outlay at least as large as the collections therefrom.

MINING.—There is a coal mine near Ardmore that has been worked about 2 years. It is claimed that the supply of coal is abundant, but at the present time I am reliably informed that but 1 car load has been shipped. The town of Ardmore last winter derived its supply of coal from this mine. There is coal near Dougherty of good quality, and also near Colbert station, in Panola county, but the total output of coal from the Chickasaw Nation amounts to very little. There are some oil springs near the nation, but they have not so far been successfully worked. Asphaltum is found in Pickens county, west of Healdton. Prospectors state that the Arbuckle mountains abound in the precious minerals. Gold, they state, is extremely plentiful, and silver is hardly worth looking at, not to mention the base metals. But they do not bring in much gold or silver. The last Chickasaw legislature chartered a mining company, and granted it the exclusive privilege of mining and prospecting a territory 25 miles square. There is considerable mica in the country, but not in commercial sizes. Iron, copper, and lead are found but so far no mines have been developed.

WHISKY AND SPIRITUOUS LIQUORS.—Any citizen introducing whisky or other spirituous liquors into the Chickasaw Nation is liable to a fine of $10 for the first offense and $40 for the second and succeeding offenses, Whisky peddlers abound everywhere. Noncitizens are the introducers, as a rule. The commonest of poor whisky readily sells for $2 a quart. The adjoining states have a large sale of whisky in the Chickasaw Nation. The town of Gainesville, Texas, ships $50,000 worth of liquor into the nation every year. Drummers from St Louis and Kansas city travel through the nation soliciting trade and taking orders for whisky.

Ardmore, the largest town in the Chickasaw Nation and the metropolis of The Five Civilized Tribes, is but 3 years old (1890). It has a national bank, 9 hotels, between 80 and 90 business houses, and 2 newspapers. A branch of the United States court is also located here. Tishomingo, the capital of the Chickasaw Nation is an old fashioned Indian town located on Pennington creek, in the eastern part of the nation. It is the center of the alleged gold fields, and a great many prospectors make Tishomingo their headquarters.

LAND IN SEVERALTY.—The majority of the Chickasaws are in favor of the allotment of their land. The industry of the white settlers has made this an agricultural nation, and the farms of any size are cultivated by them. The greatest objection to the allotment at the present time is that the renters upon the land have but little means, have put all they have into the crops, which were a partial failure in 1890, and if the land were divided and sold at present, they would be too poor to purchase and would lose all. The enfranchised white men, who as a rule take up large quantities of land, are in favor of allotment. The full-bloods who oppose allotment do so through motives of uncertainty as to what the future will bring forth. They are content to let well enough alone. The scheming Indians, who have been large holders of land, work upon the fears of the full-bloods and predict everything dreadful and awful to follow allotment. Every time the question of division of the land comes up the large landholders cry out, "Do you wish to put the poor Indian at the mercy of the smart white man"? At present it is the poor Indian who is at the mercy of the sharp Indian, and it is the sharp Indian who dreads the sharp white man. The younger and well educated element among the Chickasaws almost all favor allotment. With allotment will come all necessary changes in the present methods of this people.

THE CHOCTAW NATION.

BY JOHN W. LANE, SPECIAL AGENT.

The total number of Choctaws, as shown by the report of the Commissioner of Indian Affairs for 1889, is in round numbers 18,000, including Choctaw Indians, adopted whites, and negroes.

The United States census, as just taken, foots up a total population, including all classes, of 43,808 souls. Of this number 10,017 are Choctaws and 1,040 Indians of various other tribes scattered through the Choctaw country. There are 4,406 of negro descent living in the Choctaw country.

There are also living in the limits of the Choctaw Nation 28,345 whites. Of this number 332 are squaw men, or citizens adopted by the Choctaw council or government.

The census of the Choctaw Nation, taken by the officers of the nation under authority of the council in 1885, as shown by properly attested census returns in the council house, shows the total population of the nation to be 13,281 citizens. These were divided by counties into Indian, white, and negro, as follows:

CHOCTAW CENSUS, 1885.

COUNTIES.	Total.	Indians.	Whites.	Negroes.
Total	13,281	12,816	427	38
Blue	1,740	1 647	90	3
Boktoklo	328	327	1	.....
Atoka	1,247	1,160	70	17
Cedar or Jackson	555	555	.....	.....
Eagle	744	742	2	.....
Gaines	702	687	11	4
Jacks Forks	704	697	6	1
Kiamitia	1,250	1,188	55	7
Nashoba	797	792	.....	5
Red River	808	804	4	.....
Scullyville	764	726	38	.....
Sugar Loaf	764	738	26	.....
San Bois	891	856	35	.....
Toboksy	922	838	83	1
Towson	476	470	6	.....
Wade	589	589	.....	.....

The Choctaw census is supposed to show only the national citizens. The difference between the Choctaw census of 1885 and the federal census of 1890 is due to an unknown extent to such whites and negroes resident in the nation in 1885 as were not counted in the Choctaw census. No comparison between the two censuses is practicable. A similar statement would apply to any comparison one might attempt between the number reported in 1889 by the Indian office and the number given in the federal census of 1890.

The negroes have increased by a very large per cent. Some of the members of the council inform me that the Choctaw enumeration is very imperfect, especially as it relates to the negro. I have noted the rolls as I found them. It will be seen that the pure Indian blood is fast running out, and after a few decades none will be left to tell the story of the white man's innovations.

NONCITIZEN POPULATION.—A large number of people are here by permission of the Choctaw authorities. Each Indian or white citizen owning landed improvements and contracting with noncitizens to labor for him or till his soil must become responsible to the government and see that a permit is secured for each male laborer of legal age, and for each head of the family who may manage or cultivate his farm or any part of the same. Said permit is for the term of 1 year. To live here and cultivate land he is required to pay for the permit $5. If his occupation is that of a common laborer he must pay $5; if a mechanic, $10; if a professional man, $25; if a clerk, $10; to keep a hotel or boarding house, $25; if he obtains a trader's license he pays 5 per cent on his invoices per annum. The fund derived from these sources goes into the national treasury to be used in defraying the current expenses of the government. No taxes are assessed.

GOVERNMENT.—The organization of the Choctaw Nation is about the same as that of the Cherokees and Chickasaws, namely, executive, legislative, and judicial.

The laws are passed by their national council, but the bills are often drawn by white men, and much of the public money finds its way into their pockets, and the poor Indian realizes but a tithe of what is justly his.

They do not show much economy in the management of their national finances.

PUBLIC BUILDINGS AND RECORDS.—The Choctaw Indians are very careless of their public records. Public records relating to the schools at the office of the school superintendent show only the sum of money appropriated and paid out for educational purposes. But few records are kept in the office of the national secretary and these

are in a bad state of preservation. The books and papers in the library cases are eaten by some insect and many of them nearly destroyed. From these indications I think the records are rarely ever consulted or the books read. The same is true of the court records, but few are kept for future reference.

The court houses are usually located in out of the way places and are mere shanties in architecture. The Choctaws manifest no desire to build public buildings after the modern style. The buildings stand closed at all times except when the court or the council is in session. The little public business attended to is usually transacted by the various officers at their homes.

ROADS.—The Choctaws pay little attention to the public roads. Indians never devote any labor to the highways. They use a road as long as it is practicable to travel over it, after this the portion in bad repair is abandoned and a new route is selected. Hence the roads are in a very bad condition.

BRIDGES.—Many of the streams have very bad and dangerous fords. There are no public bridges over these creeks and rivers, so in the rainy season travel is obstructed much of the time. Some of the streams on the roads of greatest travel have bridges built by private parties, and high rates of toll are charged. These bridges are yielding a large revenue to the investors. The Choctaw citizens pass over these bridges free, and legislation for free bridges would not be in the interest of the owners of the toll bridges.

STREETS.—The streets and alleys in the towns are in bad condition in many instances. As there are no municipal governments in the Choctaw Nation the streets and walks of towns have no labor bestowed on them, only as directed by private interest and capital.

RULE OF OCCUPATION OF LAND.—As the land differs greatly in quality, in a division by value all would not receive the same number of acres. The rule of occupation at present practiced is for each head of the family or any Indian of legal age (18 years) desiring to have a house or make a farm to select any site or lands upon the public domain for such house or farm as may suit his fancy, provided any citizen has not made the selection before him and indicated such fact by making some visible improvements; or, secondly, that the said lands selected lie outside a distance of 440 yards from any inclosure occupied and used by any citizen of the Choctaw Nation. If the land is desired for a pasture he may fence in 1 field 1 mile square without regard to the points of the compass, and he may hold and own for use as many such pastures as he may have ability to inclose with legal fences. But neither he nor any other person is at liberty to erect a fence nearer than 440 yards from the first named inclosure. These pastures may be used by the owner or rented for the owner's benefit.

If lands are desired for cultivation the selection is made as before stated, but the size of the farm is only regulated by the desire of the owner or his ability to fence and prepare for cultivation. It may embrace 1 acre or many thousands of acres, and the Choctaw citizen is not limited as to the number of his farms so long as there is land in the tribal public domain to meet the requirements of all, and the present supply exceeds the demand.

The practice with many squaw men and half-breeds is to have opened for cultivation large tracts of land, and cause to be erected small cabins or box houses on each 40 or more acres of the said lands, and then rent the lands to white noncitizens and negroes for a term of 1 year, as no rental contract can include a longer time.

The occupation right to these farms and pastures may be transferred from one citizen to another by bill of sale or verbal contract in the presence of witnesses. They simply transfer the ownership of the improvements, and possession of the land secures the owner under the tribal laws. Some of the squaw men and Indians of mixed blood have large tracts in cultivation, and receive large returns annually in rents.

Some parties, having the rights of citizens, rent from the Indians large tracts of land and then sublet these lands to white settlers and realize large profits in the transaction.

KINDS AND VALUE OF CHOCTAW LANDS.—I have made a careful study of the lands in the Choctaw country to ascertain the per cent of the lands that are suitable for agricultural purposes, also for grazing, timber, and mining purposes. I have also made diligent inquiry of men of close observation and good judgment, and well acquainted with all sections of the Choctaw Nation, and the conclusion reached is that about 20 per cent of the entire country can be profitably devoted to agriculture, while 70 per cent may be regarded as suitable for grazing purposes.

The counties bordering on Red river on the south and the Canadian on the north are best suited to agriculture; all creek bottoms or valleys are rich in fertile soils, while the mountains and hills are composed of soils of less productive quality. Most of the uplands are covered with nutritious grass, and cattle, horses, and swine live on the range the entire year. Each Indian, negro, and white tribal citizen is allowed by tribal law to hold or own as many cattle and other stock as he may be able to put upon the range or in his pasture, but the noncitizen can not herd upon the public domain for any one or own more than 10 head of cows, and can only hold the increase of these until they are 1 year old. This is the established rule, although a section of the Choctaw law says "that a noncitizen is not permitted to raise stock in the limits of the Choctaw country". This country is well adapted to the raising of swine.

In 1890 the drought was so severe that the corn crop was almost an entire failure, yet the hogs were well fatted for slaughter, having procured their food in the woods. With many Indian families the only revenue is

E. H. CARNES & FAMILY (CHOCTAW'S) OF STRAIGTOWN.

GEN'L PLEASANT PORTER (CREEK).

CHEROKEE GIRLS IN A GROVE NEAR TALEQUAH.

Photographs by J. P. Standiford, Muskogee.

from the swine herd, furs, pelts, and snake root. The Indians take otter, beaver, mink, muskrat, raccoon, opossum, fox, skunk, and deer, all of which abound in this country, and use several of them for food and sell the hides. The squaws dig snake root, which finds a ready sale here, and in this way they manage to eke out an existence.

TIMBER AND DEALERS.—The eastern portion of this nation is very rough and mountainous, and only small tracts can be found suitable for cultivation. These mountainous ranges are covered with heavy pine forests. The forests are yielding to the woodman's axe. Saw mills are in many localities and millions of feet of pine and walnut lumber are sawed and shipped annually. Good oak timber is also plentiful in the Choctaw Nation, and many ties are cut and exported.

Squaw men and others, principally Indians with a large per cent of Caucasian blood, hire men to convert the standing timber into logs, boards, and ties, which are sold to the railroad company and shippers, as none but citizens are allowed to control the cutting of timber. The contractors are presumed to report to the national agent the amount so used and pay to the agent for the government a royalty of so much per cent. This, together with the royalty from the mines, for the most part supplies the funds to carry on the national government. The squaw men and lumber traders reap large profits from the business and endeavor to influence legislation, as is patent to any close observer who visits the Choctaw council in session.

FARM PRODUCTS.—The soils here are capable of a high state of cultivation, but great care is essential, as the soil washes very easily upon the slopes. Cotton and corn are the staple articles grown. Oats and wheat and rye are raised in small quantities, and but little attention has been paid to these cereals. The tame grasses have not been extensively grown and can not as yet be pronounced a success. Peaches and the small fruits do well here, and fair crops of apples are reported, but the fruit is only moderate in quality and is a poor keeper.

Vegetables are grown abundantly when the proper efforts are put forth, and are of good quality, but they decay soon after maturity, unless the sweet potato may be an exception. The fruit and vegetables grown in the north and west and shipped hither remain in good condition much longer than those grown here.

CLIMATE.—The climate is mild and salubrious, about as found elsewhere in the same latitude and altitude. If better precautions were taken for the protection of the families the health of this country would compare favorably with that of any of the western or southern portions of our domain.

The rainfall in the autumn, winter, and spring, is usually abundant and sometimes greatly in excess of actual requirements, but in midsummer the dry weather sets in and frequently the crops are seriously injured.

MINERALS.—The counties of Atoka, Toboksy, Gaines, and Skullyville may be styled the coal producing counties of the Choctaw Nation, notwithstanding that coal can be profitably mined in other counties.

In the counties named are large mining interests. Many men are constantly employed and many hundreds of carloads are daily shipped from these several mines. Coal of excellent quality is produced.

I have been shown a very fair sample of cannel coal taken out in Atoka county near Stringtown. This find has not been largely developed, but those possessing the mine say there is the indication of an abundant quantity.

Iron ore is said to be abundant in mountains in several counties; silver and tin ore are also reported to be found, but no definite prospect or search has been made.

Good building stone is abundant in all parts of the Choctaw country.

HOMES AND HABITS.—The Indian families, as a rule, are small. Their habits of life, modes of living, and the food consumed do not tend to large increase in population, but quite the opposite. Only a small number of very old people are found among the Indians, showing that a large per cent do not attain to old age, and as the number is shown to be reduced, the death rate must be greater than the birth rate.

The houses in which the Indians live are for the most part made of logs or of boards singly set up without plastering or sheeting, and are very open; hence the inmates are not properly protected from the severities of the ever changing climate. During my stay here there has been much sickness among the people.

I find by visiting the homes of the Choctaws that many of them are without the common comforts of life. Their food consists chiefly of corn, meat, and coffee.

Many of them are too indolent or improvident to supply themselves with vegetables. A large per cent use tobacco. A box or two, a bench, and sometimes a rude table are all the articles of furniture in many full-blood homes.

A few blankets will be seen piled in one corner of the room, from which the supply of bedding for the family is taken when retiring for the night's rest. The family sleep upon the floor.

The entire life is after the fashion of that of a camper. The half-breeds put on more of the modern style of housekeeping, and in proportion as the white blood and education predominate the people conform to the styles of civilized life. It is a lamentable fact that a large per cent of the whites crowding into this country and mixing with the Indians have no better habits of life than the Indians; hence the families are not elevated by such association, and whatever of the bad may be associated with the white man or woman is transmitted to the Indian. The higher or refined white men or women rarely marry full-blood Indians. The families of mixed blood are,

as a rule, better supplied with home comforts, and a greater variety of vegetables is consumed. The full-blood Choctaw is content to live just as his ancestors lived before him. He does not seem to plan for future want. He lives for the present alone, and hence prepares not for the morrow.

In the language of a Choctaw residing in Sugar Loaf county, educated in the states, "the full-blood Indian seems to have no future, intellectually, financially, or morally. He has no plans for development. He gives no thoughts to such subjects, only as the white blood is made to course his veins. He cares but little for the education of his children, and says that education makes rascals, judging by the tricks he sees performed by the white men, who are here to take advantage of the unsophisticated Indian". My visits to the full-blood homes convince me that the pure blood Indian has made but little advancement.

There are but few indications of culture or of the fine arts in their homes, churches, or school buildings.

EMPLOYMENTS.—It is notorious that the Indian man will not work. Most of the labor performed is by the female members of the family, while the boys and men spend much of the time hunting and fishing. Many of the Indians derive an income from the proceeds of lands improved and held by them.

As to the distinctive employment of the Choctaw Indian, he has none. I have not seen an Indian (full-blood) that is a mechanic, tradesman, or laborer. A few full-blood Choctaws are lawyers, preachers, or doctors, and a small number are school teachers, but the greater per cent have no visible remunerative employment. Their living is provided under environments already detailed.

MENTAL CONDITIONS.—The Indian seems to possess a fair degree of intelligence or natural good sense, but his mind is very sluggish. He does not grasp an idea quickly. Seemingly he does not desire to take on new thoughts or inventions, but is ever reserved.

SCHOOLS.—The Choctaws have neighborhood schools, national schools and academies, and orphan institutions where the homeless orphan children are cared for and educated, and the Choctaw government is annually paying the expenses of several young men and women in eastern colleges. They are not a reading people. Books are found in but few homes. Few full-blood Indians live in towns. They usually select an out of the way place upon some stream or spring branch for their home site, and in selecting sites for schools and public buildings they pursue the same custom.

In the erection of neighborhood school buildings the simplest styles of architecture are followed. Most of them are simply rude cabins or box houses, and everything connected with the schools is as primitive as the buildings.

In the academies and mission schools there is a much better state of affairs. The superintendent and teachers of Armstrong Academy and Wheelock Seminary and the Baptist and Presbyterian schools in Atoka are worthy of especial mention. I am credibly informed that the Bennington Seminary and the schools of McAlester are doing equally good work. Some of these schools are for others as well as Indians. In the mention of these schools of high grade located in the Choctaw Nation I would not reflect on those not mentioned, but I only name those where information has been furnished or a personal visitation has been made. These schools are quartered in better buildings, have better furnished school rooms and more competent teachers than the public schools.

It is noticeable that the white children and those of mixed blood stand at the head of the classes.

While the Choctaw Nation is doing much to educate the Indian and freedman, little effort is made for the poor white children, and their parents are manifesting no interest in their education. The census rolls indicate that few white children attend school outside of the towns and villages.

HEALTH.—The Choctaw Indians, as a rule, enjoy excellent health. The women seem to be better developed in bone and muscle than the men. In the men the bone is light and the muscles are soft and flabby.

The men are not capable of as much labor and burden as the whites or blacks found here, but there is a cause for this physical condition. As has been repeatedly stated the Indian man does not develop his physical frame or harden his muscles by proper exercise and labor. The Indian women are stouter than the men. They perform at least the principal part of the manual labor performed by the Indian race. As the number of Choctaws is diminishing instead of increasing, there must be some physical cause leading to this result.

The family and individual expenditures are certainly very small, as the living is very plain and the supplies purchased are very few. A careful inquiry to obtain information on this line reveals that most Choctaw families live within their means and are not in debt, while but few, comparatively, have a surplus at the end of the year. If the income is small they live upon it. If it is large it is mostly consumed. The Choctaw lives for the present, and this is true as it relates to the husbanding of his private means.

PROGRESS.—The appearance and dress of the Choctaws are reasonably fair. As a rule the Indians are better clothed than the white families from Arkansas and Texas now living in the nation.

The Indian men dress in better style than the women. The men purchase ready-made clothing, while the women manufacture theirs from ginghams and calico, all in very plain style.

Few women are seen wearing hats or bonnets; they are usually bareheaded or have a handkerchief of gaudy colors tied about the head. It is very common to see them in town, on the clear warm days of summer, bareheaded.

The landed improvements and buildings show but slight indication of progress. Perhaps I can not do better than copy an extract from a letter written by an educated Choctaw in answer to some inquiries propounded by myself:

My native home and the early part of my life having been in this country and among this people, under any other circumstances, I would not say so plainly what I must now say about the Indians; but I feel it my duty to write the truth, and whatever I may tell you I leave to your judgment to decide upon its merits

During this past week a fact has begun to disclose itself which I fear will not be hidden from a keen observer, that the full-blood Indian is almost on a standstill. His progress in civilization is slow. He is too careless. Nothing in art, literature, or science has any attraction for him. No ambition ever arouses him to honorable achievements.

Consequently the man is a slave to the animal part of his nature

In another letter the same writer says:

I notice this week many families where men of the full-blood had married white women as wives, and I am inclined to think they might have benefited themselves very much if the women had possessed morals and intelligence, but they have been imposed upon by the most degraded types, and none but a race of desperate half-breeds is the result.

The writer goes on to say:

The Indians are kept down so low on account of the very meanest people coming here from the adjoining states and mingling with them. Some, it is true, are very nice people, honest and industrious, just such persons as are needed to assist to elevate the Indian, but the majority that come in contact with the Indian, being ignorant and indolent, pull them down and cause them to give way to their baser passions. I will say no more at this time, as it irritates me every time I think of it.

The statements as made by this writer have been in substance repeated over and over by both whites and Indians with whom I have conversed during my stay in this nation.

The following details were gathered through one of the enumerators:

The twin towns of McAllister and Krebs, which cover an area of about 5 miles by 1 mile, or 5 square miles, form a coal mining community with a mixed population.

There are 7 large mercantile establishments carrying large stocks of general merchandise, with about 22 minor establishments of like nature, 3 large livery stables, 4 large hotels, 11 restaurants, 1 weekly newspaper, 4 butcheries, 1 large flouring mill and 1 gristmill, 2 Baptist churches, 2 Methodist, 1 Catholic, 2 Presbyterian, and 1 Union church, and 6 flourishing schools. The town of South McAllister, with an area of about 400 acres, a railroad town, is the headquarters of the Choctaw Coal and Railway Company, with round house and general offices, has 3 large hotels, 3 large mercantile houses, 4 small ones, 1 planing mill and appurtenances, 1 good church and schoolhouse, and the branch federal court. The town of Aldenson, a mining town, has 2 hotels and 1 large store, with a thrifty, busy people. The town of No. 12 has 1 hotel, the mines just opened. The town of South Canadian is in a farming country on the Canadian river, with 2 good schools, 1 good hotel, 3 cotton gins, and 5 large general stores.

Savenna is a mining town with 1 hotel. Over this region the people are generally in a prosperous condition, contented, except the dissatisfaction regarding the Choctaw Coal and Railway Company and the federal courts. The chief industries in this country are coal mining, cotton and corn farming, and stock raising. There are many herds of from 200 to 2,000 cattle, with many farms with 100 to 500 acres in cultivation, clear of debt, and if we can possibly keep the laws of the United States from extending over us we will never be cursed with the mortgage of grasping capitalists. We are capable of self government and only ask to be left alone, and will work out the problem of civilization by education. There is a belt of coal of fine quality, about 6 miles wide, running across the country for about 40 miles from east to west.

The locality described is the coal field of the nation and but few Indians are living there, and most of the property is owned and held by squaw men and others with but little Indian blood in their veins.

As seen by your special agent in the country lying out from the towns and distant from railroad stations, there are but few Indians and a good many noncitizens, but the noncitizens are as a general thing in very bad condition. They have each a few head of hogs and a gun to hunt with; they live principally on bread and milk, and sometimes they kill game; they do not seem to want anything else. Their children are barefooted and very nearly naked. There are some pretty tough cases hauling lumber for a living.

RELIGION.—The Baptists, Presbyterians, and Methodists each have mission churches and schools in the Choctaw country. Services are conducted in the English and Choctaw tongues. The negroes have both Methodist and Baptist churches.

MORALS.—The morals of the Choctaw Indians and negroes will compare favorably with those of any people of their intelligence. Many of the whites in the mining districts and lumber camps and the farmers scattered through here have but little regard for the moral law, and show but little refinement. A large per cent of the whites in the Choctaw country may be regarded as illiterate, roving, ragged, and profligate. They are content to live in wagons, tents, huts, and cabins, and are possessed of but few comforts, and seem totally indifferent to the education of their children. Hardly one-fifth of the white children of suitable age were in attendance at school during the past year.

The United States government should prohibit the settlement of these families in this nation or arrange a plan for the compulsory attendance of the children in school some part of the year.

The negroes seem to be doing as well as those of their race living in the adjoining states. The negro children are provided with school privileges equal to the Indian children in the neighborhood schools, and they are taking advantage of their opportunities.

THE CREEK OR MUSCOGEE NATION.

BY WILLIAM H. WARD, SPECIAL AGENT.

The country owned and occupied by the Creek or Muscogee Nation of Indians, and confirmed to them by United States patent, is rich in natural resources for farming, herding, mining, and timber. There are no arid lands in the Creek Nation. The Cimarron river crosses the northeast corner and the Verdigris and Arkansas rivers traverse the northeast corner. Both the Deep Fork and the North Fork of the Canadian river flow eastwardly across the nation and empty into the Canadian river proper east of Eufaula, while the South Canadian river forms the southern boundary of the nation. These are all considerable streams with broad valleys, and with their many tributaries they afford an abundant water supply for the nation. Prior to the advent of the Missouri, Kansas and Texas railway the rivers were used as means of transportation. Of the 3,040,495 acres comprising the lands of the Creek Nation about 70 per cent is tillable, the balance comprising hills generally of lime or sandstone formation covered with timber. Deep belts of timber also grow along the streams, consisting of hickory, ash, pecan, oak, maple, walnut, elm, cottonwood, sycamore, and other varieties. The prairies are covered with nutritious grasses, affording excellent range for stock. Of the many thousands of acres of good farming lands but a portion is utilized. Rich deposits of coal and iron are known to exist and specimens of lead ore have been found in different localities, but mining for minerals other than coal is prohibited. The climate is salubrious. The soil is generally of a rich sand loam susceptible of high cultivation, and it responds readily to the efforts of the husbandman.

Under the most favorable circumstances the sparsely settled condition of the country would have rendered the work of enumeration necessarily slow, but no sooner had the enumerators entered upon their work than in some localities the utmost indifference, and at times positive opposition was encountered from the Indians, growing out of political dissensions, jealousies, and suspicions that the rights, tribal relations, and so-called national sovereignty were in some way to be compromised. At a public meeting held at Eufaula courthouse early in August speakers advised the people to refuse to answer interrogatories or to furnish information to enumerators, assuring their hearers it was a scheme fraught with evil to the Indian and meant opening the country to white settlement, loss of domain, and taxation. This spirit was in turn re-echoed by town or clan chiefs and other local officials to such an extent as not only seriously to impede the work but also to cause several enumerators to resign their positions. So general was this sentiment among the people that on October 12, 1890, Hon. L. C. Perryman, principal chief, sent a message to the Creek council then in session at Okmulgee, calling their attention thereto, and recommending such legislative action as would assist the enumerators in discharge of their duties.

Thereupon the council passed the following concurrent resolution:

"Resolved by the house of kings and the house of warriors of the Muscogee Nation in council assembled, That the Muscogee people be, and they are hereby, requested to assist the census enumerators of the United States government in taking a census of the Creek Nation, by promptly answering such questions and furnishing such information as may be required by said enumerators in the discharge of their duties.

All the enumerators were promptly notified of this action of the council, and the press also published the proceedings in full, but, owing to the small number of newspapers published in the Creek Nation and limited mail facilities, the process of disseminating information was necessarily slow, and it was not until November 1 that the action of the council became generally known, and the opposition to the census practically ceased, though a number were still recalcitrant.

CONDITION.—The Creek Indians are classed as one of The Five Civilized Tribes of the Indian territory. They have long since discarded the blanket and most habits and customs of wild Indians for the raiment and, in a measure, the ways of civilization. Something remains, however, of their former habits and superstitions.

The condition of these Indians bears evidence of marked improvement since the close of the civil war, and while many appear to accept civilization under protest, having little ambition except to be Indians, and view with distrust any suggestion looking to the development of the natural resources of their country and the elevation of their moral and social condition, there is a large element of refined and intelligent people whose influence with the less cultured classes is everywhere manifest and who exercise a most wholesome influence in the management of public affairs.

With the former class, however, many of the superstitions, customs, and habits of uncivilized Indians are still in vogue, presenting at once an odd commingling of civilization and barbarism. While many are professed Christians, frequently with an ardor seldom witnessed elsewhere, yet the influence of the medicine man is still an important factor, transpiring in most unexpected places.

There are no titles in fee simple to realty in the Creek Nation. Under their laws all lands are held in common, and members of the tribe are entitled to as much land as they may fence in and utilize, not exceeding 1 mile square in a single inclosure. The effects of this system are pernicious. Under it the opulent and enterprising Indians and intermarried noncitizens are enabled to inclose large tracts of the best lands and reap the benefits thereof at a trifling expense, paying no taxes or contributions in any manner to the support of the nation and its institutions.

1. Hon. L. C. Perryman, principal chief Creek Nation.
2. Mrs. Apaye Perryman, Master Andrew Perryman, Master Henry Perryman, family of Hon. L. C. Perryman.
3. Creek Indian and wife, full blood.
4. Three chiefs, Muscogee or Creek Indians. (The center chief is Efa-I-ma-eu, a town chief—Arbeka town—and a full blood Creek.)

These Indians are a people of contrasts. Perhaps in no other tribe are they so sharply drawn. Among those constituting the nation proper many shades and complexions are represented from the Caucasian to the full-blood Indian and negro.

In the terms of the treaty of 1866 the former slaves of these Indians were adopted into the tribe as citizens and thereby became, to all intents and purposes, Indians. These people, numbering several thousand, have not only demonstrated their adaptability to citizenship but by industry and thrift they have kept pace with their former masters in the march to civilization, prosperity, and wealth. They constitute a material portion of the progressive element of the nation, take an active interest in education, and their social and economic condition compares favorably with the Indians with whom many are associated by ties of consanguinity.

EMPLOYMENT.—There are no manufacturing industries in the Creek Nation conducted by Indians save a few cotton gins, and these are principally managed by white labor, and with isolated exceptions it does not appear that they have ever manifested an adaptability to mechanic arts. Their women manufacture a few articles in the nature of domestic utensils, such as baskets for gathering grain and sifters for cleaning corn, made from cane splinters, earthen pots, pans, wooden spoons; but they are very crude, having no variety of fashion, no handles or covers, and they betray a great want of invention. With the advent of the white trader even these have almost become obsolete and are very scarce. The occupation of the Indian is principally stock raising and agricultural pursuits, to which their lands are admirably adapted.

Some of the more enterprising have large ranches and farms, which are generally leased to white men or freedmen. The wants of the average Indian are few and they are easily supplied. With a few head of stock, which graze at will on the prairies, a few acres of corn to keep him in "sofkey" (Indian hominy) until the next annual "busk", green corn dance (when, having conformed to the mystic ceremonies, he is again permitted by the medicine man to eat green corn), a log house of 1 or 2 rooms to shelter him and his family from the weather, he is content.

The educated Indians engage in such pursuits as are best suited to their circumscribed surroundings, and are successful or not in proportion as civilized or uncivilized ways and tastes predominate. Those who have means live in good houses and enjoy the comforts of civilized life, are courteous, social, and hospitable in their intercourse with strangers; yet beneath it all exists a pride of lineage and zealous admiration for the peculiar institutions of their people.

DECREASE.—That these Indians are decreasing in number can hardly be gainsaid. Historical reference to these people places their numbers in 1827 at 20,000. (*a*) In 1890 an official census, taken under authority of the Creek council, and which included adopted freedmen, is 14,800. While it is true that some Creek Indians are still residing in the states of Georgia and Alabama and others are scattered through Mississippi, Louisiana, and Texas, they can not be much in excess of the number of adopted freedmen included in the census above referred to, showing a decrease of over 5,000 in 63 years.

As their sanitary condition seems fairly good, and I am informed that no fatal epidemics have prevailed among them for many years, what diseases appear being traceable directly or indirectly to hereditary causes, we are led to the conclusion that change of altitude and climate from the warm timbered regions of Georgia and Alabama to the prairies of the Indian territory, losses because of the civil war, during which their country was depopulated and laid waste and the people driven to the states for refuge, and also too implicit confidence in the skill of the ignorant medicine man by those who still adhere to their traditional superstitions and customs, have been the main causes contributing to the decrease.

GOVERNMENT.—The old traditional government of the Creek Nation has been gradually changing, as the people progressed in civilization, ever since they first came in direct contact with the whites, though just when radical changes took place can not now be ascertained.

It is said by some of them that the late civil war, though very disastrous to them, was in a sense a great civilizer; for, being compelled to migrate to the states for safety, they learned while there to appreciate the value of republican institutions, which bore fruit soon after the northern and southern Creeks were reunited at the close of the war.

The present republican form of government was instituted in 1867. It is patterned after the governments of the several states. Prior to that time the Creeks had few, if any, written laws and were governed by a system of military chieftainship.

The constitution is a model of simplicity and conciseness. The officers are elected by the people and hold their respective positions for the term of 4 years.

EXECUTIVE.—The executive department consists of a principal chief, a governor, a second chief, an auditor, a treasurer, and a superintendent of public instruction.

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a Report No. 98, House of Representatives, Nineteenth Congress, second session, 316.

LEGISLATIVE.—The law making power is vested in the council, the upper house of which is styled the house of kings, and consists of 48 members. The lower house is called the house of warriors, and consists of 98 members. The pay of the members is $4 per day and 25 cents per mile in going to and returning from sessions of the council. They meet annually, and there is no constitutional limitation to length of sessions. The proceedings are first transacted in English and then translated into the Muscogee language.

The system of clanship, in which the most influential becomes chief with little regard to inheritance, is among the customs that still prevail among these Indians. Aside from their national affairs they retain more of the government by hereditary chieftainship than any other of The Five Civilized Tribes, except it be the Seminoles. There are 48 of these clans or towns, and they have been the basis of the present form of government; the house of kings being composed of 1 representative from each town, and the house of warriors of 1 representative from each town and an additional representative for each 200 persons belonging thereto, all of whom are elected by the people. There is no secretary of the nation or officer who officiates in that capacity, and few, if any, records are kept except in the offices of the auditor and treasurer.

JUDICIAL.—The judicial system consists of a supreme court of 5 members and 6 district judges, who hold court in their respective districts twice a year.

Very little attention is paid to keeping records of proceedings. Many incidents are recited of decisions rendered in these courts years ago, involving important interests, of which no record appears, and the matters at issue are virtually in as unsettled a condition now as at any time prior to adjudication.

Recently, however, there has been a decided improvement in the matter of court records, and in some places more attention is being paid to preserving registry of judicial proceedings than in former years.

The capital is located at Okmulgee, a small village near the center of the nation, about 40 miles southwest of Muscogee. The capitol building is a very creditable stone structure 2 stories in height. It was built several years ago at a cost of $18,000.

The whipping post and death by shooting are the favorite modes of punishment for criminal offenses. But one grade of larceny is known to the Creek code, the penalty being 50 lashes on the bare back for the first offense, 100 lashes for the second offense, and death by shooting for the third. As the pardoning power is vested in the principal chief, but few executions have taken place under this law.

With the exception of the United States prison at Muscogee there are no jails in the Creek Nation, offenders under arrest being guarded by the officers (light horsemen) until trial, when, if convicted, execution of sentence usually takes place at once.

An anomalous provision of Creek law permits any citizen to obstruct a public highway, provided another is opened as near as practicable to the one obstructed. Under this law an Indian recently attempted to appropriate and fence up one of the principal business streets of the town of Muscogee (population about 1,200), and was only prevented from so doing by the interposition of the United States Indian agent. In this connection it is proper to state that there are no laws relating to municipal government in the Creek Nation, and all efforts to secure such legislation have signally failed.

APPEARANCE OF THE PEOPLE.—They are usually of good size, athletic, and well proportioned. The women are also of good stature, but among the full-bloods not particularly prepossessing, being as a rule coarse featured and inclined to masculinity, with no attraction to excite admiration. Both sexes dress in civilized attire, but exhibit an infatuation for display of high colors, regardless of combination or effect. Polygamy is practiced to a limited extent, but not so much as in former years. The Indian race is improved by intermarriage with others. Among the mixed bloods the men are not only well formed, intelligent, and sagacious but the women also are of good figure, comely, and sensible. They are generally well informed, dress becomingly, possess a high order of morality, and display neatness and taste in management of domestic affairs. The common food of these Indians is "sofkey", a sort of hominy. It is mixed with a small quantity of strong lye and boiled until the corn becomes tender and the whole of a consistency of a thick soup. The lye gives it a tart flavor and preserves it from souring. They keep it standing in large pots or pans at all times ready for use, and no Indian's bill of fare is complete without it.

AGENCY BUILDINGS.—Union agency, the United States agency for the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles, is located at Muscogee, Creek Nation. The old Creek agency buildings are situated 3 miles west of Muscogee on a fine elevation, but have not been used for agency purposes since the consolidation of The Five Civilized Tribes into one agency.

Some years ago permission was obtained from the Department of the Interior for a private individual to occupy these buildings free of rent for educational purposes, and since there has been conducted therein what is styled the Evangel Mission and Manual Labor School for Freedmen. The industries taught are herding stock and hauling wood for boys and sewing and housework for girls. The buildings, originally intended as a residence for the agent and employés, are ill adapted for school purposes. They are in a dilapidated condition.

CROPS.—Corn, cotton, and oats are the principal crops raised, but experiments with wheat, barley, flax, and other products have demonstrated the adaptability of climate and soil to their successful culture. Fruits and vegetables

1. G. W. Stidham, chief justice, Creek. Quarter blood.

2. Albert Pike McKillop, ex-secretary Creek Nation, Muskogee.

3. Old Martin Nance or Nancy, Creek slave, born 1803.

of all kinds adapted to this climate are successfully cultivated, though little effort is made to propagate them except for home consumption.

RAILROADS.—The Missouri, Kansas and Texas railway traverses the Creek Nation from north to south near the eastern boundary, and the Arkansas valley road (Missouri Pacific) runs across the northeast corner. The St. Louis and San Francisco railway extends into the nation from a point near Sandtown to its present terminus at Supulpa. The Choctaw Coal and Railroad Company has also under contract an extension of its line westward from McAlester in the Choctaw Nation, which is surveyed to cross the Canadian river and enter the Creek Nation at a point near the ninety-sixth meridian and run westward through the Seminole Nation to Fort Reno. Muscogee, the largest village in the nation, is the seat of the United States court for the Indian territory and of Union agency of The Five Civilized Tribes. It is a place of about 1,200 people, has 3 newspapers, a national bank, and the only steam flouring mill in the territory, and a planing mill, besides other extensive business enterprises. It is the end of 2 divisions of the Missouri, Kansas and Texas railway, and reputed the most important business center in the Indian territory. It is well supplied with churches, and the several educational institutions located here afford excellent school facilities for all classes.

NEWSPAPERS.—There are but 4 newspapers published in the Creek Nation. Besides these, newspapers from other parts of the territory and the states have a very general circulation among the reading portion of these communities, and are valuable aids in disseminating progressive ideas.

CITIZENSHIP.—The Creek Indians regard intermarried noncitizens as aliens and beyond the pale of their jurisdiction, but allow them the rights and privileges enjoyed by other citizens except participation in lands. Adopted citizens are vested with the same rights as native born Indians.

Under their old regime citizenship was entailed to the issue of the mothers of Creek blood, but with the change of government this custom was abolished.

TEMPERANCE.—As a people the Indians are as temperate and sober as an average community in the states. Some indulge in alcoholic drinks when they can get them, and almost any decoction containing alcohol is readily drunk as a beverage. While stringent laws, both federal and local, prohibit its importation into the territory, inordinate greed for gain influences the vicious to risk the penalties, for the sake of a few dollars, by smuggling liquor through the lines from surrounding states.

TRADITIONS AND LEGENDS.—The origin of the Creek Nation, like that of similar tribes, is shrouded in mystery. They have a tradition, which is generally believed among them, that they are descendants of a once powerful nation which inhabited a country many days' journey to the west, and, being defeated in battle by a foreign invader, a fragment of them found their way eastward. They traveled in bands a day's journey apart, each band camping at night at the same place as the one that preceded it, and from this circumstance certain towns have ever since been recognized as "towns belonging to the same fire", between which a bond of fraternity has always been religiously maintained. It is considered unlawful for members of these towns to play ball or engage in any contest for superiority of powers or skill as against each other. Many educated Indians associate this legend with the overthrow of the Aztecs by the Spaniards in 1520, and claim that, as the Creeks never used wigwams or tepees, but lived in towns and built log houses, they are descendants of a race superior to other tribes. They finally settled in the vicinity of the Appalachian tribes of Florida, by whom they were cordially received, and were styled Seminoles, or wanderers. They maintained friendly relations with their Appalachian neighbors for many years, until, becoming so strong and powerful as to excite their jealousy, wars ensued, and finally the Seminoles became masters of the country. Subsequently a portion seceded, emigrated northward, and established themselves as an independent tribe on the Okmulgee and other rivers, in what is now the state of Georgia. The Tuccambatchees and other bands soon followed, joined the seceders, and thus the foundation of the Creek confederation was laid. In time they spread themselves over a large extent of country and penetrated westward to the main branches of the Alabama river, where they encountered the Alabama Indians, whom they conquered, and who were incorporated into the Creek Nation.

The Creeks became famed for their powers in war, and because of a habit of locating settlements along the streams they were distinguished from their ancestors (the Seminoles) by the name of Creeks or Muscogees. They subsequently subdued the Coosadas and Hitchetees. The Uchees, a powerful tribe to the northward, were conquered and enslaved, though afterward released from bondage and raised to citizenship. The Natchez and Suwanees were voluntary acquisitions. It appears to have been their custom to accord equal liberty and protection to conquered tribes as well as those vanquished by others, and in this way their numbers increased faster by acquisition of foreign subjects than by natural increase of the original stock.

The remnants of 6 of these different tribes are found in the Creek Nation to-day, some of whom have oral traditions that their ancestors came from South America. Of this element the Uchees have preserved their individuality to a greater degree than any others. They occupy a section of country apart from the other Creeks; as a rule do not intermarry with them and do not speak the Muscogee language. They number about 500, and are less civilized than the other Creeks.

In former times the Creeks, like some other tribes, believed that the human race had its origin in the animal creation, and many of the untutored still adhere to that superstition.

Their bands are named after certain animals, as Wolf band, Bear band, Dog band, and each band is supposed to regard the particular animal whose name it bears with much veneration. They regard the rabbit as possessing superior intelligence and as being the funny man, or, as one expressed it, the "Smart Alec" of the animal kingdom.

They regarded an eclipse as the act of a large animal, resembling a frog, endeavoring to eat a piece from the moon or sun, and on such occasions would assemble with arms and tomtoms, fire off their guns, and raise every possible commotion and noise for the purpose of frightening the animal away, and thus preserve the equilibrium of day and night.

THE BUSK.—The ceremony of the busk, green-corn dance, is one of the traditional institutions still maintained by these Indians, which all join in celebrating.

It is the annual offering of the first fruits of the harvest, and is always celebrated at the time when the corn is ripened enough for food and the medicine plant, snake root, has reached perfection. The ceremony begins on the morning of the day previously designated by the headmen of the town where the busk is celebrated, and usually continues 4 days.

The people assemble in gala attire, and at daybreak the principal medicine man, clad in full regalia of his office, repairs to the square and proceeds with much labor to kindle a new fire by the friction of 2 dry sticks, after which a young man enters from each corner of the square, bearing a stick of wood for the new fire, which they approach with much reverence, placing the ends to the fire in a manner corresponding to the points of the compass.

The fire being sufficiently kindled, 4 other young men enter in like manner, each bearing an ear of green corn, which the medicine man also places with much reverence upon the fire. After it is consumed, 4 gaily dressed men enter, each bearing some new snake root, a portion of which the medicine man likewise consigns to the flames, the balance being at once cooked for use.

During these formalities the medicine man is continually muttering some unintelligible jargon, which the superstitious believe is a communication with the Great Spirit. This ceremony over, the faithful assembled around the square proceed to indulge in potions of a decoction of snake root, which to a civilized stomach is both an emetic and a cathartic.

The new fire is then distributed among the people outside the square for general use, and women are permitted to take it to their houses and camps, which have been gaily decorated for its reception, all the old fire having been previously extinguished and ashes carefully swept away to make room for the new.

During this time the men keep inside the square, and no woman is permitted to enter it.

The second and third days are devoted to fasting, drinking medicine, sleeping, or such amusements as the votaries may elect. All this time, while the men are physicking, the women are bathing, and it is unlawful for any man to touch one of them even with the tip of his finger. Both sexes rigidly abstain from food and sustenance of any kind, and to eat salt is blasphemy. On the fourth day all of the people assemble inside the square, men, women, and children promiscuously, and the day is devoted to conviviality.

Large quantities of green corn and other provisions are collected and cooked by the women over the new fire. An ox is barbecued and given to the public.

In the interior of the square what but a few hours before was considered consecrated ground is now covered with cooking utensils of every description, quantities of cooked provisions, and fruits, of which all partake in general festivity.

A game of ball (*a*) is usually one of the features on this day. The evening is spent in dancing around the new fire or in other amusements, and the "busk" is ended.

All provisions that remain are considered perquisities to the medicine man.

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a CREEK BALL PLAY.—The following sketch is from the Eufaula Journal, Eufaula, Creek Nation, June 4, 1893:

The game is played with 2 sticks, about 30 inches long, to each player. The Indian goes to the wood and there finds a white hickory sapling that is straight and smooth, which is about 3 inches in diameter and about 7 feet long. He splits this stick open in the center and then shaves it off smoothly with a drawing knife until it is about one-sixth of an inch in thickness. Then he doubles it back and shaves the parts lapping until it is a water joint. Where the pieces lap the Indian leaves what might be called a cup in the end of the stick that is about 2 inches in width and 5 inches long, as a receptacle for the ball. Then he shaves the handles round or square just to suit the owner of the sticks. Small holes are bored at each side of the cup and in these holes are put dressed buckskin strings, which keep the ball from going through the sticks when caught by the player. The handles are wrapped in places with buckskin strings to keep the cup or bowl in shape. The sticks are then seasoned under shelter so that they will not crack under the heat of the sun, after which they are oiled with deer tallow, kept for that purpose, which makes them very tough. The player has a coon or panther tail or some other ornament according as he is clanned. If he belongs to the Tiger clan he wears a panther or wildcat tail. The Creeks are very clannish, each town clanning together. These towns contract to play ball against each other. When a game is matched they meet at some convenient place on the evening before the game is to be played. The night is spent in singing dancing, and drinking medicine, as the medicine man directs. Next morning the players are counted and marched up to the grounds, where they are ordered to strip off their clothes and get in readiness. After they have stripped and used the medicine no one is allowed to go near them, as it is claimed it has a bad effect on them and they will not be as active as the medicine man desires. Then they paint themselves and march up to the ball poles, which are about 20 feet long. The poles are stuck in the ground about 4 feet apart, with a bar across. Each town has a set and the sets are about 200 yards apart. The contestants meet and lay down their ball sticks on the prairie. The sticks are then counted so there will be no advantage taken by either side. When the members are all ready some old warrior steps in the center and makes a rousing speech, which is followed by one of his opponents. These speeches are made to encourage the players. When the speakers are through the ball is thrown about 20 feet high out in the center of the grounds. The players in what is called the middle ground are not supposed to catch the ball, but let certain players known to their respective sides catch it. Then it is that the performance becomes exciting. After the ball gets into the air every player is on his muscle and grit, and is as eager for it as if his life depended on it in order to throw the ball through the poles.

The grounds of these ball games are divided into 3 sections, namely, middle, second, and back grounds. The fleetest players are stationed in the back grounds so they can carry the ball back to their own poles. The tallest players are put in the middle grounds. After the ball has been thrown through one or the other set of poles it is brought back to the middle of the grounds for another round. It is not counted until it has been thrown through the poles which very often takes an

FISH FRY.—Among the Creeks and Seminoles, and I understand among other tribes of the southwest, is practiced a ceremony called the "fish fry". (*a*)

In the summer season when the streams are low and the fish congregate in pools or deep places, a day is set for a grand fish fry to take place at a certain stream designated, in which all are invited to participate.

Under the direction of the medicine man they gather the root of a weed known as "Devil's Shoe String" (Tephrosia Virginiana Pers.) which on the morning of the day designated is pulverized and thrown into the stream at the upper end of the pool, and stirred about with long poles.

The fishermen then lay their bows and arrows in a row upon the ground, where they are anointed by the medicine man by sprinkling with a red stain or paint, after which they go into the stream where the fish, having become stupefied by the strong pungent odor of the weed, float upon the surface of the water and are killed with bows and arrows in large numbers.

The fish are then taken to camp where the women clean and cook sufficient for a grand fish dinner, in which all participate, and the balance are taken home.

BELIEFS.—The traditional beliefs of these Indians were diversified, consequent upon the many different elements originally comprised in the Creek confederation, and when questioned about these things they become thoughtful and taciturn, or abjure them altogether, skepticism prevailing in proportion as they progress in civilization. Their mythical belief was in a good and a bad spirit who were supposed to inhabit distant unknown regions. The former dwelt where the climate was eternal summer, the corn crops a perpetual harvest, streams of pure water flowed forever, and game was plenty. The latter dwelt in a dismal cavern or swamp where cold, disease, famine, and all the ills that flesh is heir to reigned supreme. They believed that all the evils that happened to them were through the agency of this bad spirit; and that to secure the good influence of the good spirit and propitiate the bad spirit were necessary to success in all undertakings.

Their ancestors also believed in the existence of two worlds; the upper one, being a great island which they inhabited, was supported on the back of a mammoth turtle; the lower was in the dark recesses of the great deep and inhabited by huge monsters with whom the Indians were forbidden to hold intercourse, but of these things only vague and uncertain traditions remain.

RELIGION.—Under the influence of missionary teaching the Indian mind has been gradually led to a general conception of the true God, and in matters of faith the tendency of his mind is toward Christianity.

The several religious denominations among them appear to be in a prosperous condition and have schools or missions located in different parts of the nation, which are doing good work and are well attended.

It is safe to say that about 33 per cent of the whole number of these people located here have abandoned their old superstitions and religious rites and embraced Christianity in some form.

MISSIONS.—The Presbyterian, Baptist, Methodist Episcopal, Methodist Episcopal, South, and several other churches are represented in the missionary work in the Creek Nation by able, conscientious workers to whose zealous efforts in behalf of the moral and religious training of these Indians is largely due the progress made in Christian civilization.

With Christianity comes cleanliness, the tidy home, domestic felicity, and sacredness of the marriage contract. It clothes the idle and vicious with the air of purity and habits of industry and establishes on the margin of superstition and ignorance, knowledge, morality, and desire for higher, nobler, and purer things.

ADMINISTRATION OF JUSTICE.—The jurisdiction of the United States court for the Indian territory at Muscogee extends only to misdemeanors, and the people of the Creek and Seminole countries are often called away a hundred miles farther to attend criminal trials for felonies at Fort Smith, Arkansas.

There appears no good reason why full jurisdiction should not be conferred upon the Muscogee court to try all causes where one or both parties are citizens of the United States. Great inconvenience to people attending a tribunal so far from home would be avoided, and great expense to the United States in mileage of officers, prisoners, and witnesses would be saved. The law should be amended, making the appointment of notaries public by the

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hour to do when the players are closely matched. The players have laws against handling the ball, the other side refusing to count anything their opponents make when the ball is touched with the hands, as they are supposed to catch and throw it altogether with their sticks. A ball is not allowed to touch the ground in the play. Two judges, one from each town, count the balls thrown through the poles. They sit together in a place prepared for them and settle all disputes that arise. Each one has 20 little sharpened pegs about 3 inches long, and when a ball is thrown through the poles by one of the contestants the judge belonging to that side reports to the other that his side is entitled to one peg, and with the permission of his opponent he sticks a peg in the ground, keeping this up until the 20 pegs are used. The judges are very watchful of each other so as not to be cheated or make any mistakes.

Generally the games are very rough, players sometimes breaking an arm, leg, or skull, and in one instance several years ago 4 men were killed outright. Visitors come as far as 50 miles and from every direction to see the game.

a Special Agent Julian Scott, writing from Atoka in October, 1891, speaks of a similar custom among the Choctaws. He says: From 50 to 500 at a time take part. They provide themselves with long poles and lines. They use no hooks. They gather large quantities of a root called the Devil's Shoe String which is tied up into small bundles a foot and a half long, bound in the middle, and the ends pounded into a juicy pulp. The mop-like looking bundles are attached to the poles and long lines and are slashed through the water. The men array themselves on both sides of the stream and "work" down. Almost immediately fish of every kind that frequent these waters, little and big, begin to appear at the surface, their bellies upward, and all apparently dead. They are lifted out and put into baskets, and in this way many hundred of bushels are caught each year.

Some complaints were made this year by men who claimed that their cattle had been poisoned by drinking the water thus tainted by the fishermen, but the flesh of the fish does not seem to be injured at all.

judge compulsory, except for cause; the number of commissioners should be increased under proper restrictions, and an officer of the court should be ineligible to any other office.

The court should be vested with jurisdiction in divorce cases and the granting of alimony and custody of children; it should also be clothed with probate powers, or some provisions made by which could be settled the estates of noncitizens who die in this country.

Provision should also be made for the right of appeal from the Indian courts to the federal courts under regulations and conditions consistent with the autonomy of the Indian governments.

ALLOTMENT OF LANDS.—The prevailing sentiment expressed by these Indians is decidedly adverse to the allotment of their lands in severalty, or even to having them surveyed, which they construe as a step in the same direction, and while a very considerable number favor such a change, they are so hopelessly in the minority and the question itself is so very unpopular that one hears but little in its favor, and that in a very guarded manner. Many of the leading spirits, however, recognize that the time is not far distant when their people will have to face the issue and that their present system of tribal autonomy will have to give way to something more in keeping with the civilization of the age, and they are preparing themselves accordingly. They comprehend that with the Indian as with the white man competence emanates from industry and ownership of soil, but they are reluctant to risk the uncertainty of the movement for fear of jeopardizing interests or popularity. One element of opposition comes from those who have personal interests at stake or are making money out of the present condition of their people. Ownership in common is the traditional custom handed down by their forefathers, from which it would be a sacrilege to depart. The greatest opposition arises from fear that a division of their lands in severalty means dismemberment of tribal relations, prejudices in favor of their traditional customs being deep seated.

Intermarriage with other races is gradually decreasing the interest of the full-blood Indian in his lands, and the relation of the noncitizen and adopted freedman increases correspondingly, bringing with it more enterprise, new energies, and instituting a condition of surroundings incompatible with Indian ideas and customs. The advent of railways and other enterprises has introduced a large class of noncitizens who, with their families, are using the lands often more extensively than the Indians themselves. These changes are often commented on by the Indians. The United States should see to the allotment of the Creek lands, and that all who are entitled to it receive a portion.

THE SEMINOLE NATION.

BY WILLIAM H. WARD, SPECIAL AGENT.

The lands of the Seminole Nation lie in a body rectangular in shape and between the north fork and main Canadian river, and the Creek Nation and Pottowatomie Indian reservation, being about 35 miles long from north to south and 10 miles wide, containing about 586 square miles, or 375,000 acres, unsurveyed.

The land is hilly and broken, and generally covered with timber of blackjack and postoak varieties, except along the streams, where walnut, pecan, maple, ash, hickory, and other varieties abound. There are no arid lands, though on the uplands the soil is thin and fit only for grazing purposes; in the valleys it is rich, deep, and susceptible of a high state of cultivation.

The north fork and main Canadian on the north and south boundaries, Little river and Wewoka creek running through it in a southeasterly course furnish the water supply of the country. The first two are considerable streams with broad valleys; the latter are small with narrow valleys and limited flow of water.

There are no railroads intersecting the country at this time, though the Choctaw Coal and Railway Company's road is under contract to be built from McAlester, in the Choctaw Nation, westward to El Reno, Oklahoma, and it will cross the Seminole Nation.

The only present means of transportation is by wagon roads along the Canadian rivers, and by a central mail route to Eufaula, on the Missouri, Kansas and Texas railway, in the Creek Nation; distance 65 miles.

OCCUPATION.—The Seminoles are mostly engaged in farming and stock raising, but there are no data to show that they have ever raised a surplus of anything for exportation. Within the past 2 years many have given their attention to horticulture and young orchards are numerous.

They are generally poor, live in small log houses, frequently with earth floors and without windows. The women labor in the fields with the men and as a rule do most of the farm work.

CONDITION.—The Seminoles are the least civilized of The Five Civilized Tribes. Some of the educated men, however, are exceptionally bright.

They are said to be the original stock from which the Creek confederation was formed. They resemble the Creeks in appearance, speaking substantially the same language, and possessing similar habits, customs, laws, and traditions.

The men are well formed and good looking; the women, aside from the educated class, which is small, are coarse, thick necked, slovenly, and unattractive.

There are but few white people among them, but the negroes constitute a very considerable portion of the nation, with whom many Indians are intermarried.

The adopted freedmen are the most progressive, and here as in the Creek Nation they enjoy every right of native born Indians; some of them are quite wealthy, dress well, take an active interest in education, and in advancing the moral and social condition of their people.

During the civil war many Seminoles espoused the cause of the Confederacy, while others remained loyal to the Union, a number enlisting in the national army.

There are no towns or villages of importance in the Seminole Nation, the largest being the capital, Wewoka, which contains one store and post office, the council house, a small frame structure of two rooms, a small steam corn mill, and cotton gin, and not over 25 people all told.

GOVERNMENT.—The government is the most primitive in The Five Civilized Tribes, and consists of a principal chief, second chief, treasurer, superintendent of schools, elected by the people, and a council composed of 14 clan chiefs, which acts in a dual capacity as legislature and judiciary. There is no secretary or auditor, or person officiating as such.

LAWS.—They have no published laws, and few records are preserved of the legislative or judicial proceedings. What laws they have are written in a book preserved by the chief, and respecting crimes and punishments they are identical with those of their Creek neighbors, save that here the chief is divested of the pardoning power.

Of the commercial interests of this country little can be said, save that the entire business of the nation is substantially controlled by the chief and the treasurer, who handle all of the stores and supply the people with merchandise.

MONEY.—There is very little money in circulation, and duebills issued at the stores in denominations corresponding to United States coins pass as currency.

SCHOOLS.—The public schools are 4 in number, and there are 2 mission schools. The latter are institutions of long standing in the Seminole country, are ably officered and conducted, have honorable records, and have accomplished much good.

MECHANICAL ARTS.—Like the Creek women the Seminole women formerly manufactured baskets and sifters for gathering and cleaning corn and a coarse variety of pottery for domestic use, but they were very crude, and with the advent of the trader and better wares, the manufacture of even such as they made has been largely discontinued, and their earthenware especially is very scarce.

The average Indian has already accomplished much as he passes from his primitive life into the civilization of his white neighbors.

The old Indians do not take kindly to the new ideas and ways, but the rising generation gives promise of a civilization more in keeping with the age.

IOWA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	457
Reservation Indians, not taxed (not counted in the general census)	397
Indians off reservations, self-supporting and taxed (counted in the general census)	60

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	401
Reservation Indians, not taxed	397
Other persons with Indians, not otherwise enumerated	4

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Sac and Fox agency:					
Sac and Fox reservation	Sac and Fox	*a*397	211	186	.....

a Of this number 16 are Winnebagos, 9 males and 7 females (squatters).

The reservation is the property of this band of the Sac and Fox Indians in fee.

The civilized (self-supporting) Indians of Iowa, counted in the general census, number 60 (31 males and 29 females), and are distributed as follows:

Winneshiek county, 16; other counties (8 or less in each), 44.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN IOWA.

TRIBES.	Stock.	Reservation.	Agency.
Sac and Fox (Mississippi)	Algonkian	Sac and Fox	Sac and Fox.
Winnebago	Siouan	Sac and Fox	Sac and Fox.

INDIANS IN IOWA, 1890.

The Sac and Fox Indians in Iowa have resided in Tama county for 35 years or more. They originally resided in Iowa, near Dubuque, and at different points along both sides of the Mississippi river. In the year 1837 a treaty was made with them, and they left Iowa and went to Kansas. Later another treaty was made, and they were moved from Kansas to Indian territory. Of this band the Foxes returned to Iowa, where they purchased land, and where they have since lived. The Sacs and Foxes, though known on the record as one tribe, are two separate tribes: the Sacs and the Foxes. At the time of the Black Hawk war in Illinois the Sacs were driven across the river into Iowa to the home of the Foxes, where they received food and shelter and were finally allowed to settle. When the government treaty was made for the Iowa land it was made with the Sacs and Foxes of the Mississippi, and they have been so known ever since. The Foxes came into Iowa from the north. Prior to this they were found by the French about Green Bay, in Wisconsin, but before that they lived on the north shore of Lake Ontario.—W. R. LESSER, United States Indian agent.

SAC AND FOX IN 1890.—The Sac and Fox Indians, June 30, 1885, were distributed as follows: on Sac and Fox reservation in Indian territory, under Keokuk, jr., 457; on Sac and Fox reservation in Iowa (Tama county), known as the Fox or Musquakie tribe of Indians, about 380; on Pottawatomie reservation, Kansas, the Sac and Fox of Missouri, about 87; Mo-ko-ko-ko's band of Sac and Fox, wandering in Kansas, tributary to Sac and Fox agency, Indian territory, about 100; almost all civilized, farmers and herders.

(Hudson, photographer, Tama.)

1890.

TAMA, IOWA.

SAC AND FOX CHIEF AND SON AND DAUGHTER, WITH OTHER MEMBERS OF THE TRIBE.

In 1890 those in Iowa numbered 397, including 16 adopted Winnebagos; at Sac and Fox agency, Oklahoma, 515; Sac and Fox of Missouri, Nebraska, 77; total, 989. Black Hawk and Keokuk were farmers and chiefs of the Sac and Fox.

SAC AND FOX OF IOWA.—Belonging to the tribe denominated as Sacs and Foxes of the Mississippi, these Indians claim to have no connection whatever with the Sacs and Foxes of Indian territory, whom they refused to join when they removed thither in 1869, and they are dissatisfied with the pro rata division of their tribal funds with those in Indian territory. They live on a rich tract of land in Tama county, Iowa, stretching along both sides of the Iowa river, consisting of 1,452 acres, which they purchased from the white settlers with their annuity money. Most of their land is well adapted to agricultural purposes, and two railroads, the Northwestern and the Chicago, Milwaukee and St. Paul, cross the tract from east to west. In spite of these highly favorable circumstances and the superior moral character of this band of Indians, their progress toward civilization during the last 40 years has been very slow. Chiefs and leaders in the tribe still cling to old traditions and superstitions. Their hostility to schools has been so active that the attempt to establish one at the agency has thus far practically proved a failure. Quite a percentage of the young people can write their own language, and some read and write English. A general contempt for labor among the men leaves the farming to be mainly carried on by women. Their implements are still primitive, though a gradual improvement is noted every year, and, though frequently producing a good crop, they are constantly liable to failure, owing to insufficient cultivation of their fields.

In their homes is found the most marked improvement, owing to the fact that the women are considerably more progressive than the men, generally industrious, careful and decent in their dress, and ambitious for better conditions of living.

Gradually these Indians are building new houses or rebuilding their old ones, those for summer consisting of posts about 8 feet high set firmly in the ground, with common inch boards nailed to the posts and the poles which are used for rafters, while the roof covering is of bark, or a matting made of reeds and bulrushes, neatly woven together. In the fall such a house is abandoned and its occupants retire near the timber skirting the hills to winter quarters in their tepee, a primitive dwelling, constructed of small poles set in the ground and the tops bent over in a hat-crown shape, covered with matting, except for an opening left as a door, and one in the top serving the double purpose of admitting light and emitting smoke. The Indians furnish them scantily with the simplest conveniences. There are neither stoves, beds, nor other furniture, but a fire is built on the ground in the middle of the tepee, and around this, at the outer edge, is placed a bank of straw, covered with blankets, which serves equally for sitting, lounging, and sleeping.

The credit of the Sac and Fox tribe ranks very high, and their social and moral standing is excellent, the men being unusually free from vice, even that of drunkenness, while the women are exceptionally correct in their lives.

Consumption is the common disease among them, but they are generally of fine physique, with healthy bodies, despite the fact that their number increases but slightly from year to year.

SAC AND FOX AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Sac and Fox tract or reservation, Sac and Fox agency, Tama county, Iowa 2.5 miles from the town of Tama, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Pottawatomie, Sac (Sauk) and Fox of the Mississippi, and Winnebago.

The unallotted area of this tract is 1,258 acres, or 2 square miles. The tract has been surveyed and subdivided. It was established by purchase. (See act of Congress approved March 2, 1867, 14 U. S. Stats., p. 507.) Deeds November, 1876, and 1882 and 1883.

Indian population 1890: 397.

SAC AND FOX RESERVATION.

This reservation is one only in name, as the Sacs and Foxes own it in fee, the deed to the same being held in trust by the governor of Iowa. On this these Indians have lived surrounded by the whites for the last 30 years, and should now be in a fair state of civilization if white influence has much power in molding Indian character. In fact, this tribe shows but little civilized or christianized results from such surroundings. Their physical condition is comparatively good; a few seem troubled with a cough and other evidences of chronic lung trouble, but them ajority give every indication of health. Their children are to all appearance healthy, and behave quite as well as the children of the average whites.

The economic condition of these Indians is far from flattering either to those around them or to the persons who have been placed in charge of them by the government. They are generally heavily in debt, and a large part of their annuities from the United States goes to pay these debts in part, leaving them still in debt, and ready to go in debt again until another government pay day. Many are industrious, and are willing to make every effort to be self-supporting. They try to raise corn, potatoes, and vegetables, and some have very fair crops. Almost

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890, pages 434-445. The population is the result of the census.

all raise ponies. Their wealth consists in their lands, which they own in common; in all, 1,452 acres.(a) This land, lying in the Iowa river bottoms, together with their ponies, constitutes their property. The larger part of the land is a rich, deep, alluvial soil, and, properly cultivated, will produce good crops. A portion is covered with good timber. This is subject to an overflow from the river in high water, but at other times affords good pasturage. Their houses are of the primitive style. In summer they live in camps in lodges made usually of bark, but sometimes of rough boards and covered with bark or rush matting. They have platforms on each side, raised several feet from the ground, on which they sleep and lounge away the time. They make a fire in the center, where they cook their food, but their cooking utensils are very few and poor, principally pots and kettles. In winter they leave these camps and go near the timber skirting the hills and live in wigwams built of poles and covered with bark or matting made of rushes, with an opening at the top to let out the smoke from the fire built in the middle, which keeps them warm. They have no stoves for cooking or heating purposes, no furniture, beds, tables, or other conveniences. They eat on the ground and sleep on blankets. They are pagans, self-reliant and determined in this belief. The Presbyterian Board of Missions has for several years past had a lady missionary in this vicinity.

The employment of these people is farming and trading horses, if it can be fairly said they have any employment. They have some 600 ponies. They are healthy and vigorous, but as a rule lazy and shiftless. They seem to have no aim in life but to get enough to live on and keep warm. A few of them are really progressive, but they have a poor chance to do much. These people are honest and mean well; but when they try to make progress they find that they do not know how. They seem to be in a condition of chronic uselessness. They have neither teacher nor farmer to instruct them in education or farming or to care for or advise them; neither have they any mechanic to assist them. No one has any authority over them. They look for advice to their old chiefs, who are determined they shall think and do as they have done in the past. While these Indians have always had enough to eat, they have been wholly left to themselves. They have been the same Indians to all appearance for the last 30 years. They are practically one family and live almost as such, the small area of their land necessitating this. As to their progress, they have advanced to a certain extent. They have ceased to practice polygamy, and husband and wife live together during life. Their dress is generally of the primitive style (blanket, clout, and breeches) when among the whites, but in their camps in summer they are nearly nude. Little progress in education or farming is evident, and improvement in their houses is not perceptible. There is only 1 agency building, a schoolhouse not in use, which is being enlarged for use this winter. In good repair it would be worth $700. There is no church on the reservation.

There were on the pay roll for 1889, 395; on the pay roll for 1890, 402; showing an apparent increase of 7. The births the last year were 19, and the deaths, as recorded, 21. One would say they are decreasing. But there is no agency physician, and this record is very liable to be inaccurate. The great fatality last year was from the grippe, which prevailed very generally among them, and was aided by their having no physician and relying on the medicine men, along with the exposure in their comfortless homes. There seems to be a fair degree of longevity among them. One squaw, named Me-na-cha-qua, is said to be 108 years of age, and over 50 names on the pay roll are of persons over 50 years of age. There have been very few cases of drunkenness among them.

These Indians believe that they must not raise more corn, beans, or other things than they need, so that it will waste on the ground and rot. If they do it will die, and that which is planted afterward will not yield good crops, and what does grow will be of very bad quality, so that when they eat it they will become sick; gradually they will grow worse, they will suffer from diseases, become weak, and cough, their systems will run down, and so after awhile they will die.

The Sac and Fox Indians are very superstitious about eating the first of the crops they raise. When an Indian's corn, beans, or other vegetables are ripe enough to eat they do not dare to partake of them until they first have a gathering of certain persons among them, when they go through certain rites and ceremonies for several hours, and then have a feast off the new crop, after which it is safe and proper for the owner to use his crop as he chooses.

This tribe needs looking after. There is good material in it, and they should be helped forward. Nature has aided them in remaining wild Indians by giving them a productive tract of land, which they own. They should have a school, be given a farmer, and aided to become more cleanly and industrious. All expenditures on this account should be for the improvement of the body, mind, and habits of these people.

Being owners in fee of their lands, it is of course a serious question as to what and how much the government can do in attempting to control these people. Either the state of Iowa or the nation should assist them toward a higher civilization.

Allotment of lands will not much aid them, as they number 397 and have but 1,452 acres of land. Allotment would mean about 4 acres of land to a person. These people on account of small land holding are thus forced to live in community. It would seem under this state of facts that now is a good time to take them up and assist in their development and see whether the Indian can live best in community. Either this must be done or they should be removed to a tract of country where more land can be obtained by or for them.

(a) As reported by the Indian agent to the Indian Office. Op. cit., page 103. The difference represents an addition to the original purchase.

KANSAS.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	1,682
Reservation Indians, not taxed (not counted in the general census)	939
Indians in prison, not otherwise enumerated	7
Indians off reservation, self-supporting and taxed (counted in the general census)	736

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	1,012
Reservation Indians, not taxed	939
Indians in prison, not otherwise enumerated	7
Other persons with Indians, not otherwise enumerated	66

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Pottawatomie and Great Nemaha agency		939	496	443	
Pottawatomie reservation	Pottawatomie, Prairie band	462	251	211	
Kickapoo reservation	Kickapoo	237	120	117	
Iowa reservation (*a*)	Iowa	165	82	83	
Chippewa and Munsee reservation	Chippewa and Munsee (*b*)	75	43	32	

a 5,120 acres of the Iowa reservation lie in Kansas. *b* Chippewas, 28; Munsees, 47.

The civilized (self-supporting) Indians of Kansas, counted in the general census, number 736 (455 males and 281 females), and are distributed as follows:

Douglas county, 440; Johnson county, 18; Pottawatomie county, 77; Shawnee county, 45; Wabaunsee county, 22; Wyandotte county, 23; other counties (17 or less in each), 111.

The condition of the citizen Indians has been indicated in the description of the respective tribes.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN KANSAS.

TRIBES.	Stock.	Reservation.	Agency.
Chippewa and Munsi (Munsee)	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha.
Iowa	Siouan	Iowa	Pottawatomie and Great Nemaha.
Kickapoo	Algonkian	Kickapoo	Pottawatomie and Great Nemaha.
Munsi	Algonkian	Chippewa and Munsee	Pottawatomie and Great Nemaha.
Pottawatomie (Prairie band)	Algonkian	Pottawatomie	Pottawatomie and Great Nemaha.
Sac and Fox (Missouri)	Algonkian	Sac and Fox	Pottawatomie and Great Nemaha.
Shawnee	Algonkian.		

HISTORIC REVIEW.

POTTAWATOMIE RESERVATION.

Early in 1600 the Pottawatomies (Algonkian) were occupying the lower peninsula of Michigan in scattered bands, whence they were finally driven westward by the Iroquois and settled about Green Bay. The French acquired much influence over them and joined in their wars with the Iroquois. They joined Pontiac in his uprising in 1763, and were hostile to the colonists during the Revolution, but made peace with them in 1795, joining the English again in 1812. By treaties of August 29, 1821, and after, their lands were almost entirely conveyed away,

until in 1835 a reservation was allotted them on the Missouri, to which 800 were removed. The whole tribe then numbered about 4,000, some bands of which had made considerable progress toward civilization, while a part, called the Pottawatomies of the Prairie, who are now the best of these Indians, were roving and pagan. In 1835 a great council, the last held by the united Pottawatomies, met at Chicago, Illinois. Between 4,000 and 5,000 assembled. They received annuities from the government and made preparations for moving west of the Missouri. After this a large portion of them were removed to a reservation in Clay county, Missouri, opposite Fort Leavenworth. The citizens were hostile to them, and the government after 2 years moved them to a new location in Iowa, near Council Bluffs. Here they halted but a short time, and they were removed in 1838 to their present location in Kansas. The Indians in Kansas have made rapid progress toward civilization. In 1867, 1,400 out of 2,180 elected to become citizens and took their lands in severalty; the others held to their tribal organization; but disintegration set in and many became wanderers, some even going to Mexico. A portion of the tribe left the reservation in Kansas during the War of the Rebellion and with the Kickapoos went to Mexico. They returned in 1882, and are now at the Sac and Fox agency, Oklahoma.

The Pottawatomies, when moved to Kansas in 1834 and 1838, were estimated to be 4,000. In 1832, while in Michigan, they were reported as semicivilized. Exclusive of the citizen Pottawatomies of Kansas, the total actual tribal Pottawatomies in Kansas and Oklahoma are 942.

The Pottawatomies at Sac and Fox agency, Oklahoma, are civilized and citizens. The Pottawatomies of Kansas are the Prairie band or its remnant. The reservation is in Jackson county, Kansas. More than 75 Pottawatomies served in the Union army during the War of the Rebellion.

The total Pottawatomie population in the United States in 1890, with location, is as follows:

Total	1,285
Pottawatomies at Pottawatomie and Great Nemaha agency, Kansas	462
Pottawatomies at Sac and Fox agency, Oklahoma	480
Pottawatomies at Huron, Michigan	78
Pottawatomies in Wisconsin and Iowa, all citizens	265

KICKAPOO RESERVATION.

This reservation is in Brown county, Kansas. The Kickapoos, once a numerous and warlike Algonkian tribe, were found by Samuel Champlain in 1612 around and about Lake Michigan. They were found with the Mascoutins (Sac and Fox) and were neighbors of the Miamis and Pottawatomies. They hunted over the great plains between the Wabash and Illinois rivers, and were early at war with the French and then with the Americans, and after a roving, vagabond life they were gathered and moved west of the Mississippi in 1834. They first made a treaty with the United States at Greenville, Ohio, August 3, 1795. They were in Indiana in 1816 and in Illinois in 1819; thence they went to Missouri.

Beckwith says that in 1812 the Kickapoos were industrious and intelligent, cleanly in their habits, and were well armed and clothed. As a rule the men were tall, sinewy, and active; the women lithe, and many of them by no means lacking in beauty. When they left Illinois, after disposing of their lands in Illinois and Indiana, and moved (except a few bands) west of the Mississippi, they so disliked the United States that they decided they would not reside within the jurisdiction of the nation, and consequently pushed south, a large body of them going to Texas. When that republic came into the Union as a state they moved to Mexico. They have always been noted for their horsemanship and for the energy of their movements. All the tribal Kickapoos in the United States are now upon the reservation named.

The Kickapoos were divided into many bands, all now obliterated. In 1832, before they were removed west of the Mississippi to the present state of Kansas, their total number was 470.

The 325 Mexican Kickapoos now at Sac and Fox agency, Oklahoma, are on a reservation set apart for them by executive order dated August 15, 1883. The Mexican Kickapoo tribe of Indians is composed of the Kickapoos and Pottawatomies who left their reservation in Kansas during the late civil war and went to Mexico, from which fact they derive their name. They are called the most crafty Indians at the agency, and are very shrewd traders.

The total Kickapoo population in the United States in 1890, with location, is as follows:

Total	562
The Kickapoos in Kansas	237
The Kickapoos (Mexican) at Sac and Fox agency, Oklahoma, somewhat mixed with the Pottawatomies	325

IOWA RESERVATION.

The Iowas of Dakota or Sionan stock inhabited originally the interior of the present state of Iowa. Marquette in 1673 placed them on his map as the Pa-houtet. Some of the neighboring Algonkins called them Iowas, a name originally applied to a river and said to mean "the beautiful land", and others Mascoutin or Prairie Nadouessi. In their own tongue their name is Pahucha, meaning "dusty nose". They were famous pedestrians, being able to walk 25 or 30 leagues a day, and the names of many of their chiefs show that they prided themselves on their

walking. They were neighbors of the Sacs and Foxes. In 1700 they were on the Mankato and constantly roaming with the western Algonkins. Early in the present century they numbered about 1,500, and were involved in wars with the Osages, Omahas, and the Sioux, losing heavily. Later they became much reduced through the ravages of the smallpox and other diseases. The first treaty was made with them in 1815. In 1836 the tribe, numbering 992, was removed to the west bank of the Missouri, and from this time rapidly declined in numbers, many of them becoming vagrants in other tribes, and others killed themselves by intemperance. In 1846 they had decreased to 700. In 1861 the tribe, then reduced to 305, ceded all their lands except 16,000 acres. In 1832, while wild Indians, they lived in a village, and depended chiefly on their cornfields for subsistence. Their hereditary chief in 1832, Mew-hu-she-kaw (The White Cloud), was a famous man on the border.

The Iowas in Kansas went to their present reservation in 1854. The Iowas at Sac and Fox agency, Oklahoma, went to Indian territory in 1868, and their present reservation was created by executive order of August 15, 1883. The Iowas are civilized Indians.

The total Iowa population in the United States in 1890, with location, is as follows:

Total	267
Iowas at Iowa reservation, Kansas	165
Iowas at Sac and Fox agency, Oklahoma	102

CHIPPEWA AND MUNSEE RESERVATION.

Portions of the Chippewa and Munsee Indians, known as Christian Indians, have been for more than a century under the charge of the Moravians. The Christian Indians have been located in Indiana, Michigan, New York, northern Illinois, Ohio, and Pennsylvania, and were made up from many bands. Gathered up from roaming Delawares, Mohicans, and Shawnees, the Munsee portion, 47 in number, of this little band of 75 civilized Indians is a remnant. At Bethlehem, Pennsylvania, in 1740 the Moravians, after the arrival of the Christian Indians from Shekomeo, a Mohican village in New York, founded a town 30 miles up the Lehigh river, called Gnadenhutten (tents of grace), used as headquarters for Indians gathered from surrounding tribes, where, in 1749, were located as farmers and mechanics several hundred Christian Indians. The mission closed during the French and Indian war. In 1755 the town was destroyed and many of the Christian Indians were killed. In 1757 the Moravians began a new settlement for these Indians at Nain, an outskirt of Bethlehem, which prospered. The Pontiac war of 1763 and the attacks of savage Indians upon the white settlers prejudiced the people against all Indians, and the Christian Indians of Nain, who were persecuted by their red brethren for being Christians and by many Christians for being savages, fled, and finally went to Philadelphia. In 1765 they, numbering 83, permanently removed from Nain to a town in northern Pennsylvania named Friedenshutten. Here they remained until 1771. In the meantime Pennsylvania, in 1768, by the treaty of Fort Stanwix obtained title to the lands on which the town was built, and because of the encroachments of white people, and for social reasons, in June, 1771, they, numbering 200, again moved, this time to a tract of land on the Muskingum river or one of its branches, in Ohio. Pennsylvania gave them a grant of £125 for their improvements and some Friends contributed $100 more. They went down the Allegheny and Ohio rivers in 15 canoes, and up the Beaver river to their new home in the Tuscarawas valley, in Ohio. May 4, 1772, the Moravian mission town of Schonbrunn (beautiful spring) was located. Other Moravian Indian towns were Gnadenhutten and Lichtenau. These 3 towns contained 414 Christian Indians in 1776. Schools were kept up, trades taught, and homes and farms made. The Revolutionary war changed the aspect of things, and the soldiers of the 2 armies annoyed the Indians. The 3 towns, for safety, were consolidated for a time into 1, Lichtenau. Hostile Indians after this were constantly annoying and robbing the white people, who, becoming incensed, decided in 1780 upon the removal of Lichtenau, which was on and along the trail of Indian warpaths, and Salem, a new town, was built for the people of Lichtenau, 6 miles from Gnadenhutten. In 1781 the British had been defeated by the colonists, and they incited their Indian allies to renewed efforts against them. The colonists resolved in retaliation for this to blot out the 3 Christian Indian towns; so in the autumn the Christian Indians, accompanied by the faithful Moravian missionaries, were removed by force to a location on the Sandusky river, in Ohio. A cold and desolate winter followed. A pint of corn a day was issued to each person. Many of the Indians, fearing starvation, scattered, and some returned to their old home at Gnadenhutten, in the Tuscarawas valley. Prior to this a party of settlers had arrived from the Monongahela valley, Pennsylvania, in pursuit of certain Indians who had massacred a family. They came back through Gnadenhutten on their return, and finding these few defenseless Christian Indians, to punish the guilty resolved to murder the innocent. The massacre occurred March 8, 1782. The men were placed in one building, the women and children in another, and in the course of an hour 90 (28 men, 29 women, and 33 children) inoffensive Christian Indians were killed. Ninety years after the massacre the Moravians met at Gnadenhutten and dedicated a monument to the memory of the murdered Christian Indians. The monument stands upon the site of the old mission church, and the shaft, 25 feet above the base, was unveiled by 4 Moravian Indians, one of whom was the great-grandson of Joseph Schebosh, the first victim of the massacre. The shaft on its western face bears this inscription: "Here triumphed in death 90 Christian Indians, March 8, 1782". Bishop De Schweintz in his address

gave the names of the victims. (See Ohio Archæological and Historical Society Quarterly, volume III, page 295.) The Indians who escaped returned to Sandusky. New Salem was built on Lake Erie in 1787, and ceased to be a Christian Indian town in 1791. A new settlement of Gnadenhutten was attempted again in 1791–1792 by Zeisberger and discontinued in 1800, the Christian Indians going to Canada. The Christian Indians in April, 1782, at the settlement on the Sandusky were ordered away by the half king of the Hurons and wandered away to the west and joined the Chippewas, Miamis, and Shawnees in northern Ohio or in Michigan, and thence to Indiana, where they became known as the Munsee Christian Indians.

A treaty was first made by the United States with the Munsee Christian Indians and the Miamis of the Lake July 4, 1805. A treaty was also made May 9, 1836, and many more followed. July 16, 1859, a final treaty was made with the Munsee Christian Indians at Sac and Fox agency, wherein their desire to unite with the Chippewas was agreed to, and a reservation west of the Mississippi river of about 4,880 acres, the present one in Brown county, Kansas, was set aside for them. Thereafter they became known as the Chippewa and Munsee Indians, and moved to their present reservation in Kansas.

INDIANS IN KANSAS, 1890.

The lands within Kansas were the roaming grounds of the Kansas or Kaw, Osages, Pawnees, and some Sioux.

The original Kansas Indians were long since removed to Indian territory, and are now in Oklahoma. The 3 reservations and 1 in part now in Kansas contain Indians who were removed from east of the Mississippi river between 1830 and 1834. The remainder, who have been removed and are now living in Indian territory at Quapaw agency, are the Delawares, Kaskaskias, Oneidas, Peorias, Piankeshaws, Quapaws, Senecas, Shawnees, Tuscaroras, and Weabs.

POTTAWATOMIE AND GREAT NEMAHA AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Pottawatomie, Kickapoo, Iowa, and Chippewa and Munsee reservations, Kansas, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations:(*a*) Prairie band of Pottawatomi, Kickapoo, [Iowa], Chippewa, and Munsi.

The unallotted areas of these reservations are: Pottawatomi, 77,358 acres, or 120.75 square miles; treaties of June 5, 1846, 9 U. S. Stats., p. 853; of November 15, 1861 (12 U. S. Stats., p. 1191); treaty of relinquishment, February 27, 1867 (15 U. S. Stats., p. 531). Kickapoo, 20,273 acres, or 31.75 square miles; treaty of June 28, 1862 (13 U. S. Stats., p. 623). Iowa, 16,000 acres, or 25 square miles (5,120 acres in Kansas); treaties of May 17, 1854 (10 U. S. Stats., p. 1069, and of March 6, 1861; 12 U. S. Stats., p. 1171). Chippewa and Munsi, 4,395 acres, or 6.75 square miles; treaty of July 16, 1859 (12 U. S. Stats., p. 1105).

Indian population 1890: Pottawatomies, 462; Kickapoos, 237; Iowas, 165; Chippewas and Munsees, 75; total, 939.

POTTAWATOMIE RESERVATION.

The returns had been made of the enumeration of the Prairie band of Pottawatomie Indians, as well as of their school schedule, before my arrival. I examined the census methods, and have no doubt but that they were carefully and correctly taken.

These Indians seem intelligent and apt. Very many can speak the English language, and read and write it as well. There is no lack of mental ability among them. Their physical condition, however, is not so encouraging. They look very well, but a large number of them are troubled with scrofulous eruptions, and many waste away with lung diseases. Many of them are infected with syphilitic poison; some of them are regarded as incurable. They are subject to rheumatic complaints. They dress well, in American costumes of the present styles. Many of them dress richly. Many of the women are neat and clean housekeepers, having good furniture, pianos, organs, and sewing machines in their homes. They are good, industrious wives and kind mothers, and are generally virtuous. Polygamy is not practiced among them, and when a man and woman marry they expect to continue the relation of husband and wife for life. The men are more or less industrious, but unfortunately a large portion of them will drink whenever they can get whisky. In appearance these people will compare very favorably with many communities of white people.

Their children are sent to school. Some of the children are very bright, and learn quickly in all branches except arithmetic. This seems to be a common trouble among Indian school children, and at the stores an Indian always asks for an article and the price, and then pays for it, then asks for another article and pays for it. In like manner they continue until their trading is finished. This is done to avoid adding up the cost of all. They are all able to count what money they have and tell readily the denominations of paper currency as well as of gold or silver. There is a government boarding school provided for them. In their homes they sleep on beds and bedsteads like the whites; have good cooking stoves and utensils, good heating stoves, and dishes and crockery in abundance. They have wells near their houses, and many have windmills for raising the water. Their orchards and gardens are numerous, and they have an abundance of domestic fowls. They are farmers and stock raisers. They have some farms of from 128 to 190 acres fenced and cultivated; many of them have large herds of cattle, horses, and hogs. They raise good crops. One herd of short-horn Durhams was especially noticeable, many of them thoroughbred and registered. They have 2,650 cattle and 2,712 horses and mules; also

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890, pages 434–45. The population is the result of the census.

400 hogs of good breeds, and large fields of corn and other crops. One Pottawatomie has a herd of over 1,000 head of cattle and many horses and carriages. He has a number of fine farms off the reservation, and owns a large portion of the stock of a neighboring bank. He deals largely in cattle, and is the trader for the tribe.

Most of these Indians now desire to own cows and have the milk for their children and to make butter, which is a new feature in Indian life. Many of them are becoming rich. Their women sometimes marry white men quite superior to the ordinary squaw men.

The older houses are built of logs, but look comfortable; all the later houses are of frame and well built; some quite commodious and of more than a single story. A few are built of stone, of which there is an abundant supply on the reservation. Some also have good barns and outhouses, but the most improved farms belong to those who have a large percentage of white blood in their veins.

The larger part have progressive ideas and desire that the tribe shall move forward. The others do not desire any improvement in aboriginal life, and are opposed to change. They do not desire schools or to have their children taught white man's ways. This portion is ignorant and very superstitious.

These Indians increase slowly. The births in the year ending June 30, 1889, were 16, deaths 12; in the year ending June 30, 1890, births 19, deaths 14 Their roll shows for 1889, 447; for 1890, 462. (*a*) This very slow increase among these Indians, and in fact among all others partially civilized, must be due to some cause out of the ordinary course. It no doubt lies in their superstitious belief in the necessity of separating the sexes during the period of menstruation. The women during this period are compelled to live apart in a separate tepee or wigwam for a period of not less than 10 days, or until ovaryation, thus preventing in many or most cases the chance of conception. Where their women are married to white men and become more accustomed to the ways of white men they have as many children and as large families as white people. This also seems to be the result where Indian men are married to white women, so that small Indian families are usually the result of custom. Another thing that accounts for their small increase is the fact that after the birth of the child the mother and child are isolated from the remainder of the family and confined in a separate habitation for 30 days. This exposure frequently causes the death of the child and impairs the health of the mother. They frequently take their boys out of the schools because they think that being in company in the school room with the larger girls during menstruation they are liable to get sick, and if they do get sick at school they are apt to attribute it to such cause, and they believe that allowing the women to live with the family within the period of 30 days after confinement is a prolific source of disease and death to others.

In general appearance the reservation is a most beautiful land, with rich, rolling prairies and a number of streams running through them and fringed with timber, giving the casual observer an idea that it is a reservation of marvelously rich and productive soil. This is true of a part, but not by any means of the whole. On the creek bottoms, in the hollows between the hills, and on the sloping hillsides the soil is rich and productive in ordinary seasons; but the appearance of much of the land is very deceptive, it being underlaid with stone near the surface and covered with grass growing in shallow soil and with so much loose stone among it as to render it unfit for cultivation, thus making its meadow land fit only for grazing purposes. Some of these lands are dotted here and there with spots of alkali. Many of the hills are covered with a fair soil, which will in a wet season raise crops. Ordinarily the greater part of this reservation can be used only for grazing.

The timber along the streams is of a very inferior quality for posts and is used for fuel only. There are numerous ledges of rock, a poor quality of limestone fit only for foundations for houses or for walling wells. Some ledges may perhaps be found fit for building purposes. Not to exceed one-half of the reservation is fit for farming purposes. The good and poor lands can not be divided into tracts and allotted purely by themselves, but good and poor lands will have to go together. The lands are not arid, strictly speaking, but the rainfall here is quite uncertain. For the last 6 years they have not been saturated with water, and in the majority of the years the rainfall has been so deficient as to make the crops a partial failure. Still it is a soil which can stand much drought and produce fair crops. The lack of rain for the last 6 years has caused the subsoil to dry out, with a consequent drying up of the streams, so that in midsummer they cease to flow.

The water of the wells is alkaline in many cases from the surface, but many of the wells are supplied from an undercurrent of pure and wholesome water.

The Pottawatomies in their original belief held to the existence of one great Supreme Creator and to a future state of rewards and punishments. They believed that if an Indian was good, honest, kind, hospitable, and true in all things he would go when he died to a happy hunting ground where timber was plenty, with beautiful running streams, ponies, and game, where he would live in peace and plenty, and where he could get his game easily and live a life of ease and quiet abundance; but if he was a bad Indian, had lied, stolen, and debauched other Indians' wives and murdered his fellows, after death he would go to a place where wood and streams were scarce, where there were no ponies to ride, and where all his travel would be on foot. If he saw a deer or other game he would have to pursue it day after day, it being able to elude him so that he would never be able to catch up with it. He would be weary and hungry and have to live in the storms and winds without shelter or protection.

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a Reports Commissioner of Indian Affairs, 1889, page 502, and 1890, page 452.

He would be forever living a life of constant desires, always to be unsatisfied, and with no hope of anything better in the future.

While one-third of these Indians belong to the Roman Catholic church and hold to its faith tenaciously, the remainder hold to their original belief.

The agency buildings are of the value of about $7,000, and are in fair repair, except the boarding house and the wagon and smith shop. The boarding house is in bad repair.

KICKAPOO RESERVATION.

The enumeration of the Kickapoos was made before my arrival, but upon examination I find that it was correctly done.

The mental capacity of these people is high. They are smart, intelligent, and bright men and women. Their physical condition is good, and they are a clean, vigorous, and upright people.

Their economical condition shows many evidences of prosperity. They are raising good crops for the season. They are every year breaking up additional prairie land, fencing in their fields, improving their homes, setting out fruit trees, cutting fodder like white farmers, and otherwise adding to their comforts and purses. Virtue in both sexes is the rule. There is a growing disposition of the man to work and provide for the wants of the family, while the woman cares for the home and brings up the children. They have a church, built by themselves, and native preachers. They hold services twice on the Sabbath, regardless of the weather, and always with a good attendance. The preaching is in the native language. They are told to do right, to be honest, to be sober, to be industrious, to raise good crops, to get cattle and hogs, to get good homes, and to live like good white people; to stop finding fault, and take hold of life like white men; to be good husbands, wives, and children; to be virtuous men and women, and get better and do better every day and every year; to surround their homes with trees, cultivate good gardens, and plant fruit trees. Their creed is morality, duty, and honesty; they do not belong to any religious denomination, and are entirely independent of all other churches; but this creed is evidently doing a good work among this people, and in their own way. They have 2 native ministers, who are upright and respected men. They have attracted much attention recently.

These people, except in the color of their skin and their language, would be easily taken for early settlers in a new country. They all wear white men's clothing. They are progressing steadily. In all things there is great encouragement, except that many of the men out of the church will drink whisky. The children are sent to school, and a majority of the tribe speak English. About 100 members, including children, are on their church roll. There is an officer of the church who is called "the whipper-in", designed for the welfare of the children of the tribe. If any of the children absent themselves from church or behave badly when there, it is his duty to use the switch vigorously upon them and compel attendance at the services and good behavior.

The Kickapoos' lands are their chief wealth, and many are now getting herds of cattle, hogs, and horses. The horses belonging to this tribe seem to be of much better stock than the ordinary Indian pony. Wheat, corn, and flax raising is quite an industry with them. Their houses are small frame buildings, comfortable, and built by themselves. They provide shelter for their stock in winter. Some have orchards, and nearly every house has a good well of water. They use stoves for cooking and for warming their houses, and sleep on bedsteads like the white people. Very few live in wigwams either in summer or winter.

These Indians are usually progressive in their ideas, but many are held back by their old chiefs, who oppose all progress and do not believe in improvements of any kind.

These old chiefs grieve because they have not their old influence and position, and also because they no longer receive the annuities of the tribe and the right to distribute them. They insist on the old Indian life, and say that when the Indian becomes educated and enlightened he will no longer be an Indian. They increase in number about as do the whites in a new country, the increase with them the last 10 years being a little over 5.5 per cent annually. They number 237, and hold 20,273 acres of land, which, divided among them, would give a little more than 85.5 acres each. Generally it would seem that allotment, unless the power to transfer is very carefully guarded for many years, would be disastrous to Indian tribes. Some years since 109 of this tribe were allotted their lands in severalty to the east of and near the present reservation. Only 27 of these people, by themselves or their heirs, now hold these lands, while the remaining 82 have disposed of their tracts, squandered their property, and are now living with the tribe on the reservation, and are a burden upon them, in fact half-way paupers, who are not counted as members of the tribe, but only as poor dependents. Their lands are valuable for agricultural purposes. They grow fine winter wheat, corn, oats, barley, rye, and flax, in fact all kinds of grain, fruits, vegetables, and grapes, of the finest quality. This land is well watered with streams, which in ordinary seasons afford an abundant supply of running water, while plenty of water is found a short distance below the surface of excellent quality. There is scarcely an acre of these lands which is not valuable either for cultivation or grazing. There seems to be ledge rock for all needed purposes and timber sufficient for fuel and posts. The agency buildings are in bad condition and have an appearance of neglect. The mission boarding house is also in very bad condition. One thousand five hundred dollars would be a very liberal estimate of its value.

IOWA RESERVATION.

The Iowa Indians of Kansas and Nebraska are fairly educated, at least the younger portion of them. Nearly all of them understand the English language; many of them speak it fluently, and many of their women are well educated. They are of good physical condition. They are also free from any external evidence of venereal disease. They are vigorous and active, and in appearance temperate, although it is said many of the men will drink whenever they can get whisky.

As a rule they cultivate their farms with judgment and skill, and raise all that is necessary to supply their wants and leave much to sell, while many of them are accumulating property and surrounding themselves with the comforts of life. Orchards of apple, peach, plum, and cherry trees are numerous. The women are careful, industrious, and prudent, and many of them are good housekeepers and excellent cooks. The marriage relation is regarded by them as sacred, and not to be broken by either party, while all agree that their women are as a rule virtuous.

These people seem to be prosperous and happy. They dress in citizens' clothes and are very much like white people, many of them so near white that the Indian blood is quite difficult to discover.

Their wealth consists in lands, horses, cattle, and swine. Their farms are all fenced. They were alloted some years ago under a special act of Congress. They have selected their tracts, but patents have not yet been issued to them. They live in good houses, either frame or log, or both combined. Many of them have 2-story frame houses with large frame barns. They are increasing quite fast in a natural way. Last year there were 9 births and only 1 death. The year previous there were 8 births and only 6 deaths.

Their lands are good and all available for either tillage or pasturage. They are well watered, and the soil is rich and fertile, producing in abundance all the crops usual in this latitude. Some of their lands near the Missouri river are quite rough and broken, but covered with timber and can be made available for pasturage. There are no minerals found upon these lands nor quarries of stone. The rainfall is usually sufficient for all agricultural purposes. The agency buildings are in very fair repair and belong jointly to this tribe and the Sacs and Foxes of Missouri, whose reservation adjoins this. Their value is about $6,000.

Many of them have become christianized, the larger number being Catholics, though some of them have become members of the Episcopal church; a few, however, remain pagans. Their children are sent to school at the government boarding school provided jointly for them along with the Sacs and Foxes of Missouri.

Of this reservation 5,120 acres lie in Kansas.

CHIPPEWA AND MUNSEE RESERVATION.

The Chippewa and Munsee (Christian) Indians have almost ceased to be Indians in the ordinary acceptation of the term. They are quite equal to the average white pioneers in mental capacity. They read, write, and speak the English language at all times. Their physicial condition is as good as that of the average whites about them. They have no constitutional diseases nor any results of vicious habits.

They dress like the whites, cultivate the soil, and raise corn, wheat, and other crops. Nearly all of the older members of these tribes have thrifty orchards of the apple, peach, cherry, and plum, and receive a considerable income from them.

The majority of these Indians are industrious and good citizens, while a few are shiftless and lazy. They live in comfortable houses built of logs nicely hewed, with the interstices well chinked up and pointed with lime mortar, which are very neat and tidy. Some live in frame houses, while some of the houses are frame and log combined. Inside their dwellings are neat and tidy. They cook on kitchen stoves, have cupboards and dishes, eat on tables, and sleep in comfortable beds and upon fair looking bedsteads. They have knives and forks and spoons; in fact, if there were no Indians near, one would think he was in a white man's house.

The upward progress of these people has been very marked. They marry legally, have one wife only, and live as virtuous lives as the white population about them. In fact, were it not for the bad influence of some of the whites who have married into the tribes they would be making quite rapid progress in all that goes to make good citizens. Some of the squaw men are decidedly bad and are the cause of much trouble among the good Indians in various ways, such as teaching bad morals to the younger men and getting them quite dissatisfied with the manner in which the older and better men of the tribe have managed their affairs, and are using their influence with them against education and religious instruction.

Many of these Indians are Christians, and are regarded as quite as good and consistent in their lives as the white Christians around them. They are under the care of the Moravian church, and that society has built a chapel for their use and supports a Moravian missionary among them, whose labors meet the constantly opposing influence of bad squaw men. The Moravians have educated several young men at Bethlehem, Pennsylvania, and they are a credit to that church and the tribe. Their children attend the public schools in the neighborhood or go to the Haskell Institute at Lawrence, Kansas.

Their wealth consists principally of their land and its products. Many of them have horses, cattle, and hogs, and, what is unusual among Indians, they raise chickens, turkeys, ducks, and geese in large numbers and derive

quite an income from their sale. Some of them are quite well off, keep a bank account, and pay their debts with checks. These Indians have made but little increase for the last 2 years; in fact, each year for the last 2 they have had 1 death more than births; but this was the result of accident and not of ordinary fatality. Their loss the last 2 years has been about 1.5 per cent annually.

Their lands are rough, scraggy hills. The soil, sandy and thin, when newly cultivated, will raise good crops in ordinary seasons, but only for a few years; then it requires fertilizers, rest, and very careful tillage. Without great care it will soon wear out and become worthless.

The unsettled condition of the titles to their lands greatly annoys these Indians and retards their progress. Some years since their lands were allotted to them in severalty under a special act of Congress, but their evidences of title were not left in good shape. Since then there have been deaths, and, the heirships remaining unsettled, now there are strifes and dissensions among them and an unwillingness to improve their lands while these uncertainties exist.

These Indians are citizens of the United States and are entirely self-sustaining. They receive $1,064 semiannually from the United States as an annuity. They vote in Nebraska and pay taxes on their personal property.

SCHOOLS.—A government Indian training school, Haskell Institute, is located at Lawrence. It had in 1890 an enrollment of 460 pupils. The cost to the government was about $76,000. There was an enrollment of 33 Indian pupils under government contract at the Mennonite Mission Boarding School at Halstead, costing about $3,300, and an enrollment under government contract of 25 at St. Ann's Academy at Neosho, costing about $2,250.

KENTUCKY.

The civilized (self-supporting) Indians of Kentucky, counted in the general census, number 71 (41 males and 30 females), and are distributed as follows:

Floyd county, 14; Jefferson county, 14; other counties (10 or less in each), 43.

LOUISIANA.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	628
Indian in prisons, not otherwise enumerated	1
Indians off reservations, self-supporting and taxed (counted in the general census)	627

The civilized (self-supporting) Indians of Louisiana, counted in the general census, number 627 (335 males and 292 females), and are distributed as follows:

Avoyelles parish, 47; Calcasieu parish, 148; Catahoula parish, 34; Orleans parish, 21; St. Landry parish, 120; St. Mary parish, 32; St. Tammany parish, 60; Terrebonne parish, 55; other parishes (14 or less in each), 110.

In Louisiana are a few descendants of Caddos, Alabamas, Biloxis and others, mostly of various degrees of mixed blood.

MAINE.

The civilized (self-supporting) Indians of Maine, counted in the general census, number 559 (299 males and 260 females), and are distributed as follows:

Aroostook county, 24; Penobscot county, 387; Piscataquis county, 37; Washington county, 89; other counties (9 or less in each), 22.

The United States has no dealings with the Indians of Maine as tribes.

The Penobscot Indians have their headquarters at Old Town and dwell chiefly along the Penobscot river in the county of the same name.

The state of Maine has an agent for them, and the state treasurer reports $11,026.70 paid out on their account in 1890, of which $2,982 was for shore rents. They are generally of the Roman Catholic faith. Their children attend schools under the town authorities and there is one school under the Sisters of Charity. They carry on a limited agriculture, receiving a bounty from the state for produce.

The Penobscot Indians received in the aggregate in 1890 bounties of $200 for the following numbers of bushels of articles named: potatoes, 2,244; beans, 154; pease, 28; oats, 510; barley, 45; buckwheat, 35; root crops, 212. A large part of the tribe goes to summer resorts to sell baskets and other articles of their manufacture.

The young men find profitable employment in lumbering, and are esteemed as excellent river drivers.

The state agent notes many signs of improvement among them. He considers their love for intoxicating drink the greatest enemy these Indians have, and recommends the appointment of a constable among them to arrest drunken and disorderly persons. These Indians elect a representative in the state legislature.

The Passamaquoddy Indians have a state agent at Calais on the extreme east side of the state. Their condition is similar to that of the Penobscot Indians. The state treasurer reports $10,097.90 expended on their account in 1890, of which $131.36 was paid as bounty for crops.

There was an unusual prevalence of influenza, or the grip, among them in 1890.

The United States census of Indians in Penobscot county, taken in June, and the state census of the tribe, taken in January, differ but 10. The state recognizes as Passamaquoddy Indians more than the United States enumerators counted in the state as Indians aside from Penobscot Indians. The dates of enumeration and other circumstances were not identical in the national and state enumerations, but part of the variation is apparently due to counting certain persons as whites in the national census whom the state recognizes as inheriting rights as Indians.

MARYLAND.

The civilized (self-supporting) Indians of Maryland, counted in the general census, number 44 (9 males and 35 females), and are distributed as follows:

Cecil county, 23; other counties (10 or less in each), 21.

MASSACHUSETTS.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	428
Indians in prisons not otherwise enumerated	4
Indians off reservations, self-supporting and taxed (counted in the general census)	424

The civilized (self-supporting) Indians of Massachusetts, counted in the general census, number 424 (222 males and 202 females), and are distributed as follows:

Barnstable county, 146; Dukes county, 133; Middlesex, county 19; Plymouth county, 27; Suffolk county, 29; Worcester county, 21; other counties (13 or less in each), 49.

The Indians of southern New England are mainly descendants of the tribes that inhabited the region when the white people came, and some of them inherit legal claims by reason of Indian blood; but to the casual observer there is often little in their appearance to distinguish them from hunters and fishers of the neighboring population, toward whom they have been assimilating in blood and in habits.

Descendants of the Wampanoag Indians, as many consider them, form a quiet community at Gay Head, on the western part of the island of Marthas Vineyard. They are sailors and fishermen with their white neighbors. A few negroes and some Portuguese have been absorbed in the community. The use of Indian words even has almost disappeared, English being used by all.

On the mainland, in Barnstable county, are those of similar tribal ancestry, sometimes known as Mashpee Indians. Occasionally one of these Indians has been elected to the state legislature.

MICHIGAN.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.

Total	5,625
Indians off reservations, self-supporting and taxed (counted in the general census)	5,624
Indian prisoner, not otherwise enumerated	1

The civilized (self-supporting) Indians of Michigan, counted in the general census, number 5,624 (2,925 males and 2,699 females), and are distributed as follows:

Alcona county, 26; Alger county, 78; Allegan county, 71; Antrim county, 184; Arenac county, 120; Baraga county, 287; Bay county, 92; Berrien county, 32; Calhoun county, 71; Cass county, 35; Charlevoix county, 222; Cheboygan county, 132; Chippewa county, 441; Delta county, 217; Emmet county, 914; Grand Traverse county, 35; Iosco county, 50; Isabella county, 355; Kalamazoo county, 21; Lapeer county, 22; Leelanaw county, 295; Mackinac county, 227; Manistee county, 22; Manitou county, 56; Marquette county, 56; Mason county, 335; Mecosta county, 44; Menominee county, 129; Muskegon county, 32; Newaygo county, 18; Oceana county, 271; Ontonagon county, 59; Osceola county, 24; Ottawa county, 51; Saginaw county, 232; Schoolcraft county, 42; Tuscola county, 61; Van Buren county, 59; other counties (17 or less in each), 206.

Many of the Indians work as fishermen and lumbermen. Large quantities of maple sugar are made by Indians in favorable years, which is used for food and for trade with the whites. In some localities Indians gather great quantities of wild berries for canning or for shipment to the cities. Many of them are scattered, singly and in groups, along the shores of the Great Lakes, on the banks of rivers, and in the woods.

There are 3 Indian reservations in Michigan, as noted in the records of the Indian Office: the Isabella, containing but 7,317 acres, or 11.4 square miles; the L'Anse reservation, containing 19,324 acres, or 30.2 square

miles, and the Ontonagon reservation, containing 678 acres, or 1.1 square miles. These reservations are the remnants of large tracts which have been surveyed and allotted to the Indians. The agency at Mackinac was abolished by the act of Congress making appropriations for the Indian service July 1, 1890.

Indians now in Michigan are classed as taxed. They were enumerated by the regular enumerators and counted in the general population of the state.

The agent, in his report for 1886 to the Commissioner of Indian Affairs, says:

> The Indians of Michigan are all citizens, are voters, and eligible to hold office. They are not known or recognized by tribal relations, either by state laws or treaties, and in every respect, so far as the rights of citizenship are concerned, they stand on an equality with the whites. While no tribal relations exist, yet the Indians annually elect certain of their number, whom they call chiefs or headmen, whose duty it is to transact all business with the government or the Indian agent, sign all papers and stipulations, which they consider as binding upon the band.

HISTORIC REVIEW.

The Indians of Michigan are all of Algonkian stock.

The tribes known as the Chippewas, Ottawas, and Pottawatomies composed the aboriginal population of Michigan. Many of these Indians are now in Kansas and Indian territory.

The early Jesuits found the Michigan Indians good material for laboring with, and numerous missions were established. They found the Indians hunters, trappers, fishers, and sharp traders. The Indians raised and sold provisions, and, although agriculturally inclined, after the French occupation they frequently attacked the French posts. These Indians were kept in constant trouble by the claims of the English to the territory through the Iroquois, who early possessed the country by capture. The Hurons were the allies of the French, and constant intrigue was the result. They aided the French in the disastrous border war between France and England.

After England took possession of Michigan, the Ottawas became restless, and in 1763 Pontiac's conspiracy was formed, and attempts were made to capture the British posts from Niagara to Chicago, Pontiac personally undertaking to capture Detroit, in which he failed. The attacks on the various posts were made on one day, May 7, 1763. The movement ended in the capture of 9 of the 12 posts or forts, but Detroit was saved through information given by an Indian woman to the commandant. After this a treaty was made with several tribes, but Pontiac held out until 1765. Detroit became the center of British frontier power after 1763.

Great Britain began to encourage fishing and the fur trade, and made the various tribes allies. During the Revolutionary war Michigan was a British colony, with lieutenant governors at Detroit and Mackinaw. Vast amounts of supplies and arms and ammunition were given to the Indians from these points, and bounties were given for scalps. Governor Hamilton reported in January, 1778, that the Indians had brought in 23 prisoners and 129 scalps. In September, 1778, he again reported that "since last May the Indians have taken 34 prisoners, 17 of which they delivered up, and 81 scalps". It is estimated that more than 3,000 persons were scalped or made prisoners of war by war parties of Indians and soldiers from Detroit. These war parties went as far south as Kentucky.

After the Revolutionary war the Michigan Indians sullenly submitted to the rule of the United States. Governor Hall made a treaty with them in 1808, obtaining certain land cessions from them, which they afterward claimed they did not understand.

Tecumseh, the Shawnee chief, who lived at that time on the upper Wabash, effected gradually a union of tribes in the territory now in Indiana, Michigan, and a portion of Illinois and Ohio, and began war on the whites. In 1811 General William Henry Harrison defeated him at the battle of Tippecanoe, and peace for a time followed.

In the war of 1812 the Michigan Indians again became allies of Great Britain and ravaged the northern frontier. At the battle of Frenchtown, of 900 United States soldiers only 50 escaped capture, more than 400 were killed, and many others were scalped on the way to Malden.

Lewis Cass, as governor of Michigan, after 1812 made treaties with the various Indian tribes for cessions of their lands up to 1821, and was looked upon as their friend. He was ex officio superintendent of the Indian agency at Detroit and the agencies at Chicago, Fort Wayne, Green Bay, Mackinaw, Piqua, and the subagencies at Blanchards fork and Upper Sandusky. In the Detroit agency alone there were 8,000 Indians in 1813. In a report to the War Department in 1821 Governor Cass wrote that "my family is driven from one extremity of the house to the other by them". At that time 400 Indians arrived daily at Detroit. The British had fed and clothed them when in possession of Detroit, and Governor Cass was now expected to do it on behalf of the United States, and during 8 years he paid out $400,000.

General Macomb wrote in 1821 that he often detailed soldiers as a guard to protect the family of Governor Cass from the importunities of the Indians. In fact, for a number of years Governor Cass kept open house and a constant feast on the table for Illinois, Indiana, Michigan, and Ohio Indians.

On September 26, 1833, at Chicago, a treaty was made with the Chippewas, Ottawas, and Pottawatomies for their removal west of the Mississippi river. This treaty was proclaimed February 21, 1835, and thereafter a large portion of the Indians named were removed. The Pottawatomies removed under this treaty are now in Kansas

and Oklahoma territory. The removed Ottawas are at Quapaw agency, Indian territory, and some of the removed Chippewas are in Minnesota. Three reservations were established in Michigan in 1854–1855, and some after. The Chippewas, Ottawas, and Pottawatomies now remaining in Michigan are citizens.

MICHIGAN RESERVATIONS.

Report of Special Agent E. J. BONINE on the Indians of Michigan.

Names of Indian tribes or parts of tribes, reservations, and unallotted areas are: (*a*)

Isabella reservation: Chippewas of Saginaw, Swan creek, and Black river, area 7,317 acres, or 11.5 square miles; executive order, May 14, 1855; treaties of August 2, 1855 (11 U. S. Stats., p. 633), and of October 18, 1864 (14 U. S. Stats., p. 657); the residue allotted.

L'Anse reservation: L'Anse and Vieux de Sert bands of Chippewas of Lake Superior, area 19,324 acres, or 30 square miles; treaty of September 30, 1854 (10 U. S. Stats., p. 1109); the residue, 33,360 acres, allotted.

Ontonagon reservation: Ontonagon band of Chippewas of Lake Superior, area 678 acres, or 1 square mile; sixth clause, second article, treaty of September 30, 1854 (10 U. S. Stats., p. 1109); executive order, September 25, 1855; the residue, 1,873 acres, allotted.

Total, 27,319 acres, or 42.5 square miles.

Indian population June, 1890: 5,624.

ISABELLA RESERVATION.

There are now living on this reservation, as nearly as could be ascertained, 460 Indians, most of whom are Chippewas. A few Ottawas and Pottawatomies reside here, but they are considered members of the tribe and call themselves Chippewas. The Indians are scattered in little groups throughout the different townships, and the Chippewa dialect is universally spoken. With the exception of a very few old men and women they are of mixed blood. All wear citizens' dress. The civilized Indians are not polygamists, nor are the pagans avowedly so, though they profess to believe in the doctrine. Sixty families own houses, 8 of which are frame and 52 log, which are for the most part well built. With these there is generally a patch of ground upon which vegetables and corn are raised. Very little, if any, produce is marketed. There are no Indian schools, but a majority of the children attend district schools and are said to be as bright as ordinary white children. Twenty-six pupils from this reservation are now at the Indian school in Carlisle, Pennsylvania. It is estimated that 50 adults and 100 under 20 years of age can read. While many of the male Indians can speak English sufficiently for ordinary use, they are very suspicious and reticent, and when questioned about their condition, habits, and religion they either remain silent or profess not to understand. They have 4 churches, worth perhaps $300, 3 of which are log cabins and the other an old frame building. The membership is 300, 288 of whom are of the Methodist Episcopal and 12 of the Roman Catholic denomination. The latter have no church. There are 4 half-breed preachers, who are appointed by the Methodist Episcopal annual conference, and the services are conducted in the Chippewa language.

The tribe is decreasing. The principal disease is consumption, always attributed to exposure, want, and disease contracted by mixing with white men. On being interrogated as to whether they were not more exposed when in a savage state, they replied: "Yes; but we were hardier and had never been taught to wear white men's clothes. Now we have got used to them, and are often without enough to cover ourselves, and thus suffer more than the white man. Besides, we had many furs".

There have been 10 deaths during the year, 1 adult and 9 children, all in the pagan settlement.

In the opinion of the nominal chief, Joseph Bradley, there are 6 white families now living here unlawfully, cutting timber and farming in a small way, who claim to occupy under homestead law. Others have been here, cut the timber, and moved away. According to figures given by one of the chief men there are yet 5,480 acres of land belonging to the tribe, distributed as follows:

	ACRES.
Nottawa township	1,200
Denver township	920
Isabella township	1,500
Wise township	1,340
Deerfield township	520

In a remote part of Nottawa township is a band of pagan Indians consisting of 8 families, in all 32 persons. All are discontented and miserable. They do a little work when they can obtain employment at manual labor, and manage to exist in a forlorn, hopeless way. They are sickly, and have no stock except a pair of ponies belonging to the chief, A-ken-bel, who is quite intelligent, and who says his people are willing to work if they could be sure of their lands, which he claims the white men obtained under false pretenses. This is also the general complaint of the civilized Indians.

The pagans have festivals and war dances, during the performance of which they are dressed in native costumes, which are carefully preserved for these occasions. There is a marked difference between the appearance of the pagan and civilized Indians, the advantage being greatly with the latter.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 438-447. The population is the result of the census.

1890.

MICHIGAN.

Good John (Naw-gaw-ne-ko-ung), Chippewa Indian.

J. H. Cushway and daughter, half-blood Pottawatomie Indians.

Maggie Veebeiassing (full-blood), Maggie Ginebigokive (half-blood), and Maggie Veebeiassing (full-blood) Chippewa Indian girls.

While the Indians of the reservation have improved mentally, they have degenerated physically. A large majority are entirely improvident, saving nothing. A few own farms, employ a number of men, and have horses, cattle, and other stock. Some are very intelligent and well educated and own good houses in town and in the country. The question of morals seems to be a disputed one, they claiming to possess a fair share of morality, while their white neighbors generally do not agree with them in this particular. That there is an almost universal taste for intoxicating liquors appears to be conceded on all sides. They are peaceable and honest.

The land of the reservation is generally of good quality, and if cleared and properly farmed would be quite productive, but they have not the capacity for prolonged labor of any description. The greater portion say that they were happier and more prosperous while under the care of the government than at present. They are discontented.

L'ANSE RESERVATION.

There are 450 Chippewas on this reservation, and the Chippewa language is spoken. Nearly one-half are of mixed blood, all wear citizens' dress wholly, and none are polygamists.

There are 2 missions on the reservation, the Roman Catholic, situated on the west shore of the bay, 8 miles from L'Anse village, and the Methodist Episcopal mission, 3 miles northeast of the town. With few exceptions the Indians over 20 years of age can read their own language, and a great majority (over seven-eighths) can read English. All speak English sufficiently for ordinary use.

There are 3 schoolhouses, 1 boarding school for girls, 1 for boys, and a government schoolhouse, the latter valued at $800. There are 52 Indian scholars. The building for girls is of stone, 4 stories high, 40 by 90 feet in dimensions, with sleeping accommodations for 65; that for boys is 3 stories high, with an addition, and will accommodate 75. The dormitories are in excellent order and well ventilated. There are here also 57 white children, orphans or half orphans, who are supported by relatives or by contributions of the Roman Catholic churches. Indian and white children associate together daily.

The children are bright, cleanly, orderly, and apparently happy. They have a fine piano, upon which some of the Indian girls perform in a very creditable manner. All are taught vocal music. As a general rule they are too young to be apprenticed, but when old enough are sent away to learn trades and other kinds of business. The girls are thoroughly instructed in housework and needlework. The scholars are all members of the church. The church edifice is of stone and cost $6,000, which was donated by members of the diocese. All are of the Roman Catholic denomination. The priest reports that the tribe is increasing at this place and that Indians here are not taxed, not having complete titles to their land. The mission is beautifully located, and the children appear to be more than ordinarily intelligent.

At the Methodist mission is 1 government schoolhouse, which is valued at $500, and will accommodate 40 scholars. There are 65 Indian children of school age within the mission precincts. The average attendance is 18; the highest number present for 1 month during the year, 34. Many will attend school for a short time, then absent themselves for a longer or shorter period, and again return. There is 1 church not belonging to the government, with 75 Indian members of the Methodist denomination.

The Indians at this mission, of whom there are 270, own 2 frame and 53 log houses, and have during the past year made 1,000 pounds of butter and raised 1,200 bushels of potatoes and 50 tons of hay. They own 15 horses, 1 mule, 60 cattle, and are very intelligent. The land in general is not considered very good for farming purposes, but vegetables, wheat, and grass are of good quality, if not abundant.

Owing to pledges given by the Indians at both missions, there is not much drunkenness among them, although they have strong appetites for intoxicating liquors.

The government physician states that 200 Indians have received treatment at his hands during the year, mostly for chronic troubles. He also reports 12 deaths in the same period, 2 of old age, 5 of consumption, 4 small children of various complaints, and 1 man frozen. There have been 18 births. No one has been killed and no one punished for crime during the year.

The males of the tribe work at farming, lumbering, and quarrying. They also fish, hunt, and trap. In season both young and old, male and female, engage in berry-picking and root-gathering.

According to statements of the most reliable men, Indian and white, the tribe is decreasing; causes, death and desertion.

As a whole, they are intelligent, peaceable, honest, and fairly industrious, though restless and changeable. They have greatly improved mentally and have not degenerated physically. They are generally self-supporting, but improvident.

ONTONAGON RESERVATION.

Indians in this section are a rarity. There are not more than 5 families in the section, and these are to all intents and purposes white people. Their children attend school and the older ones are married to whites. All are intelligent and well to do, and would resent being classified as Indians. The land allotted to the Indians is perfectly useless and has never been occupied by them. The Ontonagons as a band are extinct. Those who are not dead are scattered far and wide.

Besides those with indirect relations to the old reservations, there are groups of Indians in a number of counties no longer connected with any reservation or any special administration of Indian interests.

MASON COUNTY.—The census enumerators found 335 Indians, under the name of the "Ottawa and Chippewa tribe", residing in Mason county, and the Ottawa dialect is used. The people wear citizens' dress wholly, and, with the exception of 20 very old Indians, are of mixed blood. Perhaps 40 over 20 years old and 80 under that age can read.

A majority of the civilized male Indians can use English sufficiently for ordinary intercourse, although a stranger can obtain but little information from them. They will answer their minister and teacher readily, and it is mainly through these that facts are obtained. Some, however, are intelligent and educated, and had no hesitancy in answering. Indian women, as a rule, do not speak English.

There are 80 Indian voters on the reservation. They have no Indian school and no Indian church, but many children attend district schools, and nearly all, young and old, are church members, the younger portion being baptized at a very early age. Three hundred and fifty are said to be communicants, by far the greater number being of the Roman Catholic faith. The services are conducted in English, an interpreter being present, who translates for the benefit of the Indians. Ninety families own houses, 10 frame and 80 log, for the most part neat and comfortable, with a patch of ground upon which vegetables are cultivated. The greater number of Indians follow a variety of callings, sometimes logging and laboring, then fishing, hunting, trapping, picking berries, or gathering roots, according to the season. Three-fourths of the tribe are at this time (last of September) in the woods gathering ginseng root, which commands a good price. They raise no produce for the market.

The tribe is decreasing rapidly. There are 4 mulattoes, but no negroes, quadroons, or octoroons here. There is 1 blind and 1 deaf and dumb person, but none are crippled, insane, idiotic, or deformed. Seven deaths have occurred during the year, 5 of consumption and 2 of unknown diseases. No Indians have been killed in the year ended September 1, 1890, but 1 was murdered in June, 1889, and a white man is now in prison for the crime. No whites have been killed and none are unlawfully on the reservation.

There were originally 4 full townships in this reservation, but how much now belongs to the Indians it is difficult to ascertain. Much of the property is mortgaged, and in such cases is seldom redeemed. Three-fourths of the land would be tillable if cleared. It is thickly timbered and well fitted for farming purposes. The remainder is now pine stump land and is not so valuable. The price is from $10 to $30 per acre, according to quality and location.

Consumption is the prevailing disease. All are addicted to liquor drinking, though many do not indulge to excess. The Indians are growing weaker physically but better mentally. They are usually honest, and their morals are generally good among themselves, but become bad when mingling with the whites.

Generally they do not seem to know the first rudiments of economy. There are of course some notable exceptions to this rule, forming, however, a very small minority.

In the deep woods of Sherman township is a band of pagan Indians. They number 75 members and have 10 log cabins. A few live in wigwams. The band is generally unhealthy, and the children do not attend any school. The chief claims that they are as happy now as during the agency system, while a full-blooded Ottawa, aged 80, thinks the tribe has not been happier since mingling with the whites nor better off than under the agency. They believe in witchcraft and worship imaginary gods, each having his own deity, though all recognize the existence of a Great Spirit. There are no farmers among them and no stock whatever. They use their own medicines and employ no physicians, and prefer to live by themselves, as far from civilization as possible, but they receive some help from the whites. They as well as some of the civilized Indians think the government owes the Ottawas and Chippewas a considerable sum of money.

OCEANA COUNTY.—There were found in Oceana county, adjoining Mason county on the south, 271 Indians whose general conditions are kindred to those given for Indians in Mason county.

HURON COUNTY.—It was learned that there were but 8 Indians in the county, 5 males and 3 females, and all of these, except 1 old man, were absent from their homes much of the time. Years ago each Indian took up 40 acres of land, but during the war a large number, afraid of being drafted, sold their lands and went to Canada. But few returned, and these, with the exceptions above named, have disposed of their property and left for parts unknown.

GENESEE COUNTY.—There are 5 families of Chippewas in Gaines township. They are of mixed blood and own 160 acres of land and some horses, dress in citizens' clothes and use the English language, but are not prosperous. They consider themselves civilized, but do not belong to any church. These are all the Indians to be found in Genesee county.

SAGINAW COUNTY.—There are nearly 100 Chippewas distributed throughout the south and east corner of Saginaw county, all of mixed blood, who dress in citizens' clothes. The males speak sufficient English for ordinary intercourse. A few own farms and stock and are prosperous, but the majority are poorly off and quite a number receive assistance from the whites.

The list of Indians by counties at the beginning of this report on Michigan will indicate the number in other counties. Their condition is like that in the counties here mentioned.

There is a government day school at Baraga, Baraga county, with an enrollment of 36; a contract school at Baraga with 49 enrolled; a government day school at L' Anse with 30 enrolled; a contract school, Harbor Springs Boarding, at Harbor Springs, Emmet county, with an enrollment of 107.

GENERAL REMARKS.

Few Indians own cows; even on the larger farms their absence is noticeable. These people are not very industrious and are fond of liquor. They have no idea of economy and will never succeed until they have learned to accumulate and manage property.

The Michigan Indians off reservations are scattered singly and in groups along the shores of the Great Lakes, on the banks of rivers, and in the woods, and it would be the work of months for any person to visit even a majority of them. They are poor but self-sustaining. The greater number of the Indians on the Isabella reservation are disheartened and dissatisfied, and in my opinion it would be better for them if the goverment could appoint a just and impartial man (detail of an army officer would probably be best) to act as agent among them, as they have no knowledge of business matters nor the least comprehension of their rights.

Compulsory education would be an excellent thing for all Indians in the state. They will not now force their children to attend school regularly, and when those who go to school return to their homes they soon relapse into old habits and forget the lessons that have been taught. Education and constant good associates are the ways by which an Indian can best overcome his natural instinct and become a respectable citizen.

The Indian children in boarding schools, where they remain until their education is completed, of course appear better than those not having such advantages. Their tastes are elevated, their ambition is aroused, and a dislike for their old ways is created, which is seldom eradicated. If the state or national government would institute and maintain an industrial school for the younger Indians in the state, it would be a great benefit to them.

Observation among Indians in all parts of the west has led to the belief that it would be much better for them if the government, in granting them lands, would give alternate sections and let white men have the intervening ones, the sections so allotted to Indians to be held in trust for a number of years.

The Indian of old is doomed, and it will be best for him and the country if his extinction is accomplished with moral and mental elevation rather than with partial starvation and neglect, as is now largely the case in Michigan.

MINNESOTA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	10,096
Reservation Indians, not taxed (not counted in the general census)	8,208
Indians off reservations, self-supporting and taxed (counted in the general census)	1,888

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	8,457
Reservation Indians, not taxed	8,208
Other persons with Indians, not otherwise enumerated	249

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		8,208	3,884	4,324	333
White Earth Consolidated agency		6,378	2,986	3,392	.....
La Pointe agency (Wisconsin)		1,830	898	932	333
White Earth Consolidated agency		6,378	2,986	3,392	.....
White Earth reservation	Mississippi Chippewa	1,115			
	Otter Tail Pillager Chippewa	680	931	1,082	.....
	Pembina Chippewa	218			
	Gull Lake band	217	105	112	.....
Leech Lake reservation	Pillager Chippewa, of Leech Lake	1,115			
Winnebagoshish (White Oak Point) reservation.	Pillager Chippewa, of Cass Lake	235	742	762	.....
	Winnebagoshish Chippewa	154			
	White Oak Point Chippewa	638	299	339	.....
Red Lake reservation	Red Lake and Pembina Chippewa	1,120	526	594	.....
Mille Lac reservation	Mille Lac and Snake River Chippewa	886	383	503	.....
La Pointe agency (Wisconsin)		1,830	898	932	333
Boise Fort (Vermilion Lake) reservation (*a*)	Boise Fort and Vermilion Lake Chippewa.	800	375	425	200
Fond du Lac reservation (*a*)	Fond du Lac Chippewas of Lake Superior.	740	383	357	36
Grand Portage reservation (*a*)	Grand Portage Chippewas of Lake Superior.	290	140	150	97

a Under charge of the United States Indian agent at La Pointe agency, Ashland, Wisconsin.

Of the 8,208 reservation Chippewa Indians in Minnesota in 1890 all but 333 were self-supporting.

The civilized (self supporting) Indians of Minnesota, counted in the general census, number 1,888 (908 males and 980 females), and are distributed as follows:

Aitkin county, 233; Becker county, 178; Benton county, 25; Bigstone county, 66; Blue Earth county, 28; Carlton county, 19; Crow Wing county, 135; Dakota county, 52; Goodhue county, 60; Hennepin county, 40; Itasca county, 23; Kanabec county, 49; Kittson county, 95; Lake county, 21; Murray county, 49; Pine county, 135; Redwood county, 101; St. Louis county, 44; Scott county, 35; Stearns county, 120; Stevens county, 54; Swift county, 98; Washington county, 74; other counties (18 or less in each), 154.

The condition of the civilized Indians is indicated in the following descriptions.

The first reservation at Grand Portage was opened in 1854, when the Chippewas were placed on it.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN MINNESOTA.

TRIBES.	Stock.	Reservation.	Agency.
Chippewa	Algonkian	Boise Fort, Deer Creek, and Vermilion Lake	La Pointe, Wisconsin.
Chippewa	Algonkian	Fond du Lac	La Pointe, Wisconsin.
Chippewa	Algonkian	Grand Portage	La Pointe, Wisconsin.
Chippewa	Algonkian	Leech Lake	White Earth.
Chippewa	Algonkian	Mille Lac	White Earth.
Chippewa	Algonkian	Red Lake	White Earth.
Chippewa	Algonkian	White Earth	White Earth.
Chippewa	Algonkian	Winnebagoshish	White Earth.

WHITE EARTH CONSOLIDATED AGENCY.—All the bands of Chippewa Indians named came to Minnesota from Michigan, Wisconsin, and western Canada. Those known as Mississippi Chippewas at the present time reside on the White Earth reservation.

The Mille Lacs belong to the same band, but now reside on Mille Lac lake.

The White Oak Point Chippewas also belong to the same band, and reside on the upper Mississippi river at a place called White Oak Point.

The Gull Lakes are a part of the same band, and formerly lived at Gull lake, Minnesota, but are now living on the White Earth reservation.

The Cass Lake, Leech Lake, and Winnebagoshish bands of Pillager Chippewas belong to the same band of Mississippi Chippewas. They are living on lakes of their several names.

The Otter Tails are all of the same bands, and once resided on Otter Tail lake in this state, whence their name, but now reside upon the White Earth reservation. It will be noticed that all of the above names originated from lakes or places where the bands once resided or do now reside.

All of the bands mentioned were one and the same until about the year 1854, when, under treaty negotiations, they were given separate reserves, whence their several names.

The Red Lake Chippewas were one and the same band or tribe with those mentioned originally, but many years ago they settled on the banks of Red lake, Minnesota, and held their lands separate until the negotiations of 1889, they having been always treated as a distinct band in all treaties with the government up to that date.

The Pembinas, who now reside upon the White Earth reservation, were once a branch of these Red Lake bands and bands from the northwest territory. They were at one time called Buffalo Hunters, and were largely in the employ of the Northwest Fur Company, making their home at a place called Pembina, on the Red River of the North.

The above named bands undoubtedly came originally from lower Canada and the eastern states, and were of the Indians then known as the Algonkin Nation. In moving to the northwest they followed the St. Lawrence river, passing north of Niagara Falls, entering Michigan at Detroit, Mackinaw, and other western points on the Great Lakes, and thence to their present country. They were known at that time as the Ojibway Nation.—B. P. SHULER, United States Indian agent.

INDIANS OF THE LA POINTE AGENCY, WISCONSIN, LIVING IN MINNESOTA.—The Chippewas at Boise Fort (Vermilion Lake), Fond du Lac, and Grand Portage reservations, Minnesota, under charge of La Pointe agency, Ashland, Wisconsin, are of like condition as the Chippewas of White Earth Consolidated agency, Minnesota. They were first on one general reservation, White Earth, or tributary to it, but were placed on separate reservations at the dates of the orders, laws, and treaties organizing reservations given under La Pointe agency on a later page.

INDIANS IN MINNESOTA, 1890.

The Indians found living within the present limits of the state were Chippewas, Sacs and Foxes, Sioux, and Winnebagos.

The Sioux and Winnebago Indians were removed to Dakota, and the latter afterward to Nebraska. The Sac and Fox went to Iowa, and thence, the most of them, to Indian territory, now Oklahoma. A few are now at Tama, Iowa. The Otoes went to Indian territory, now Oklahoma. The Chippewas, being the principal Indians, remained in Minnesota, and are now the only Indians in the state. The Indians of Minnesota were cruel and bloodthirsty. The Sioux war of 1863 was one of the bloodiest in the annals of Indian warfare. There has been no general outbreak in Minnesota since 1863–1864, and the Chippewas are fast becoming citizens. With the exception of a few poor and some aged persons, rations were not issued to them in 1890. They are poor, but self-supporting and industrious, being hunters, laborers, fishermen, and lumbermen. They are slowly on the decrease.

CHIPPEWAS (ALGONKIAN).—Migrating from the east late in the sixteenth or early in the seventeenth century, the Chippewas, or Ojibwas, settled first about the Falls of St. Mary, from which point they pushed still farther westward, and eventually compelled the Sioux, or Dakotas, to relinquish their ancient hunting grounds

about the head waters of the Mississippi and along the Red River of the North. They were first known to the French about 1640, who called them Sauteux, from the place of their residence about Sault Ste. Marie, a name still applied to them by the Canadian French. They were then living in scattered bands on the banks of Lake Superior and Lake Huron, and at war with the Foxes, Iroquois, and Dakotas. They were sometimes allies of the French in their operations against the English, and took a prominent part in Pontiac's uprising. During the American Revolutionary war they were hostile to the 13 colonies, but made a treaty of peace with them at its close. They sided with the English in the war of 1812, but joined with a number of other tribes in 1816 for general peace. They gradually ceded their lands to the government, receiving in return annuities and goods, until, in 1851, all but a few bands, retaining but moderate reservations, had removed west of the Mississippi. The Chippewas formerly ranged over Michigan, Wisconsin, and Minnesota, with common interests, and, acknowledging more or less the leadership of one controlling mind, formed a homogeneous and powerful nation, a formidable foe to the Sioux, with whom they waged incessant warfare, which was checked only by the removal of the Minnesota Sioux to Dakota after the outbreak of 1863.

In 1877 they were living upon 13 reservations, scattered over the above named states, under 5 agencies. Though speaking the same language and holding the same traditions and customs, the bands located in different sections of the country now have few interests and no property in common and little influence or intercourse with each other.

CHIPPEWAS IN THE UNITED STATES IN 1890.

The Chippewa (Algonkian) population in the United States is not readily discriminated with accuracy from all other Indians, owing to some mingling of tribes and to the residence of some Chippewas as citizens among the general population. The Indian office does not take definite account of the citizen Indians.

A general idea of their numbers is suggested by estimates made at different dates and a selection of those considered as Chippewas at the Eleventh Census.

In 1849 there were estimated to be from 8,000 to 9,000 Chippewas in the United States. After that date a large number came into the country. In 1877 they were estimated as 16,606; in 1884 as 20,731; in 1885 as 20,031. In 1890, based upon the census and estimating 7,700 off reservations in Michigan, Minnesota, and Wisconsin, the number may be set at 20,389.

The distribution, according to the reports of the Commissioner of Indian Affairs for 1884 and 1885 and the census of 1890, was as follows:

TRIBES AND LOCATIONS.	COMMISSIONER OF INDIAN AFFAIRS.		Census of 1890.
	1884	1885	
Total	20,731	20,031	20,389
Citizen Chippewas in Minnesota (estimated)			1,500
Citizen Chippewas in Wisconsin (estimated)			3,000
Chippewa and Munsee at Pottawatomie and Great Nemaha agency, Kansas.	66	76	75
Citizen Chippewa in Michigan (estimated)			3,200
Chippewa of Saginaw, Swan creek, and Black river.	2,500	2,500	
Chippewa of Lake Superior	1,000	1,000	
Ottawa and Chippewa	6,000	6,000	
Chippewa at White Earth Consolidated agency, Minnesota:			
Mississippi Chippewa	948	922	1,115
Otter Tail Pillager Chippewa	601	596	680
Pembina Chippewa	214	218	218
Red Lake Chippewa	1,069	1,069	1,120
Pillager Chippewa, Leech, Cass and Winnebagoshish lakes.	1,479	1,556	1,504
Chippewa at White Earth Consolidated agency, Minnesota—Continued.			
Mississippi Chippewa	82		
Mississippi Chippewa at Mille Lac	894	942	886
Gull Lake band	106		217
White Oak Point	580	582	638
Chippewa at La Pointe agency, Wisconsin:			
Red Cliff	214	220	403
Bad River	500	506	641
Lac Court d'Oreille	1,041	1,100	1,234
Fond du Lac, in Minnesota	403	400	740
Grand Portage, in Minnesota	258	298	290
Boise Fort, in Minnesota	665	698	800
Lac du Flambeau	511	434	670
Chippewa at Devils Lake agency, North Dakota:			
Turtle Mountain reservation — Full bloods	400	183	261
Turtle Mountain reservation — Half breeds	1,200	731	1,197

The half-breeds or mixed Chippewas at Turtle mountain, North Dakota, may belong in Canada.

The Chippewa Indians are nearly all civilized, and many are citizens of the United States.

In 1885 the Chippewas consented to a reduction of some of their reservations and to take lands in severalty. Since then the allotment of lands has been progressing rapidly.

The total Indian population of Michigan in 1890 was 5,624. This embraces a few Pottawatomies and about 3,200 Chippewas. The Chippewas and Ottawas combined form about 90 per cent of the total Indian population. The nonreservation Indian population of Wisconsin is 3,835, about 3,000 of which is Chippewa: the nonreservation Indian population of Minnesota is 1,888, about 1,500 of which is Chippewa; so that about 7,700 Chippewas can be accounted for off reservations, which, with the reservation Chippewas, in 1890 made a total Chippewa population of 20,389.

WHITE EARTH CONSOLIDATED AGENCY.

Report of Special Agent ARTEMAS E. BALL on the Indians of Leech Lake, Mille Lac, Red Lake, Winnebagoshish, and White Earth reservations, White Earth Consolidated agency, Becker county, Minnesota, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations and unallotted areas: (*a*)

Leech Lake: Pillager and Lake Winnebagoshish bands of Chippewas; 94,440 acres, or 147.50 square miles; treaty of February 22, 1855, 10 U. S. Stats., p. 1165; executive orders, November 4, 1873, and May 26, 1874. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 49.)

Mille Lac: Mille Lac and Snake River bands of Chippewas; 61,014 acres, or 95.25 square miles; treaties of February 22, 1855, 10 U. S. Stats., p. 1165, and article 12 of May 7, 1864, 13 U. S. Stats., pp. 693, 695. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 45.)

Red Lake: Red Lake and Pembina bands of Chippewas; 800,000 acres, or 1,250 square miles; treaty of October 2, 1863, 13 U. S. Stats., p. 667; act of Congress, January 14, 1889, 25 U. S. Stats., p. 642. (See agreement July 8, 1889, H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 27, 32.)

White Earth: Chippewas of the Mississippi, Gull Lake, Pembina, and Otter Tail and Pillager Chippewas; 703,512 acres, or 1,099.25 square miles; treaty of March 19, 1867, 16 U. S. Stats., p. 719; executive orders March 18, 1879, and July 13, 1883; act of Congress, January 14, 1889, 25 U. S. Stats., p. 642. (See agreement July 29, 1889, H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 34, 36.)

Winnebagoshish (White Oak Point): Lake Winnebagoshish and Pillager bands of Chippewas and White Oak Point band of Mississippi Chippewas; 320,000 acres, or 500 square miles; treaties of February 22, 1855, 10 U. S. Stats., p. 1165, and of March 19, 1861, 16 U. S. Stats., p. 719; executive orders October 29, 1873, and May 26, 1874. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, pages 42, 49.)

These reservations are surveyed.

Indian population, 1890: 6,378. White Earth reservation: Mississippi Chippewa, 1,115; Otter Tail Pillager Chippewa, 680; Pembina Chippewa, 218; Gull Lake band, 217. Leech Lake reservation: Leech Lake Pillagers, 1,115. Winnebagoshish (White Oak Point reservation: Pillager Chippewa of Cass lake, 235; Winnebagoshish Chippewa, 154; White Oak Point Chippewa, 638. Red Lake reservation: Red Lake and Pembina Chippewas, 1,120. Mille Lac reservation: Mille Lac and Snake River Chippewa, 886.

WHITE EARTH RESERVATION.

This reservation includes 36 townships, 141 to 147 north, and ranges from 37 to 42 west, inclusive. It is a high table-land of drift deposits of great thickness, filled with bowlders of many varieties of granite and also large quantities of limestone. No rock in place crops out anywhere. The agency well is 108 feet deep, but does not pass through the drift deposits. The east two-thirds is covered mainly with timber, although it is indented by prairie to some extent. The west third is generally a rolling prairie. The soil covers the prairie from 6 inches on the ridges to 4 feet in depth in the valleys and sloughs, and is quite sandy. The ridges in the timber are scant of soil, but their sides and the sloughs are well supplied. The timber soil has less sand than the prairie, and is not considered good wheat land.

TIMBER.—Oak: white, burr, and red are the only species, and cover a very large area. It has been badly damaged by fire.

Poplar: white and balm of gilead abound largely on the upland.

Maple: rock and box elder. The first is not very numerous.

Ash: white and black. The white grows everywhere, the latter only on the swampy lands and moist bottoms.

Elm: slippery and white, the first plentiful; also the rock elm.

Ironwood, blue beech, and willow grow almost everywhere, but are small.

Basswood is plentiful, some of it fair; hackberry is rarely found.

Birch: white only is found, and is largely used for fuel.

Firs: the deciduous tamarack, spruce, and white pine. The tamarack and spruce abound in the swamps and white pine is found in 2 or 3 townships in the northeast corner of the reservation.

The lumber cut on the White Earth reservation amounted in the winter of 1889–1890 to 3,200,000 feet, which sold for $5.10 per thousand in the bark. About half of this was paid to Indians on the reservation for labor.

FRUIT.—The plum is plentiful and good, and cherries are represented by 4 species. The common bird cherry of the west ripens in July or August. The fruit of another larger and more vigorous tree is ripe in September.

Three of these cherries laid in a row span an inch. The fruit has a pleasant but sharp acid taste, like the cranberry. The tree attains a height of from 12 to 15 feet, and is very handsome. Indians use choke cherries to make wine. The high bush cranberry is plentiful, and its fruit is an article of commerce. The low berry is found in the swamps. The thorn bushes are loaded with the red fruit. The Indians formerly made great use of the black haw. Service or pine berries are common; large quantities are dried and preserved by the inhabitants to mix with wild rice.

The blueberry and cranberry trade is quite large, probably exceeding $5,000.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

The hazel nut is represented by 3 species. The high bush here attains to 10 and even 12 feet. The low is not so common as the high bush. The third species is more like a tree, but not as high as the first. It never clusters, the nuts growing singly. No other nut-bearing trees or shrubs are to be found on the reservation.

The prairie plum is a small bushy legume, which develops its pod into fruit about the size and color of the wild plum, and is very prolific. It is eaten raw, and also parboiled and made into pickles.

WILD RICE.—This is the most valuable food plant among the Indians. It grows in shallow lakes, matures in September, and exceeds in flavor and richness the rice of commerce. The mode of harvesting is to tie up the rice before fairly ripe near the heads, then when fully ripe to go around with a canoe and gather it by knocking it off into the canoe. Thousands of bushels are gathered, much is stored for use, and the rest sold to traders for consumption by white people. Its market price is on an average about 8 cents per pound.

VEGETABLES.—They use the common groundnut, which is called the "wild potato".

There is a plant called by them the prairie turnip, which they use. It is shaped very much like a carrot, about 1.5 inches in diameter. It is very mealy and nutritious, but lacks flavor.

LANDS AND PRODUCTS.—The prairies on this reservation are exceedingly fertile. Cattle and horses ranging the prairies look fat and sleek at this season. Thousands more might be fed without exhausting the native hay or pasture. Only 1.25 per cent of the tillable land is now cultivated. There were said to have been 4,050 bushels of barley and rye produced last year, 3,500 bushels of corn, a large quantity of potatoes, 660 bushels of beans, 1,920 bushels of turnips, 630 bushels of onions, and 1,000 bushels of other vegetables. Estimates made by the farmers and the statements of thrashers foot up for the reservation 3,237 bushels of oats and 18,850 of wheat produced in 1889.

Nearly one-half of the White Earth prairie lands broken for the Indians have relapsed to prairie, said to have resulted from the lack of seed, teams, or other causes.

In addition to farming the Indians derive a revenue of $29,000 from digging and selling Seneca snakeroot (Polygala senega), which grows on both timber and prairie land and appears year after year in undiminished crops. The next important item in the way of resource is maple sugar. It will average fully 50 pounds to the Indian for the whole reservation, and is worth $10,000. Not far behind are fur and deer and moose meat, all of which is worth $10,000.

CONDITION AND HABITS.—About one-half of the Indians on the White Earth reservation are of mixed blood. They are essentially civilized, with some of the peculiarities of the Indian, usually the best. They form, in fact, a new race, knowing nothing of the "grand medicine" rites, magic, or religion, and but very little of the materia medica, although many tell wonderful stories of the success of Indian practitioners. Their rites and jugglery are not practiced among mixed bloods to any extent. This new race appears to be healthy, with far less scrofula than in full-blood Indians. There are few inferior looking men and women among them, and the following authenticated facts show that they have endurance surpassing either of the original types from which they sprang: Jacob Crule, a Wisconsin half-breed, carried a message 124 miles in one day through a dense forest; Paul and Henry Bolzion, brothers, now living on White Earth reservation, marched 88 miles in a day and carried packs; a Mr. Bonga, a mixed negro and Indian, went from St. Paul to Gull lake, 130 miles, in a single day and carried a light pack; in short, the country is full of tales of the exploits of the Cadotts, Warrens, Fairbanks, and other mixed bloods. Nearly all of this class are now engaged in some occupation.

The uncivilized half of the White Earth people include not only all of pure Indian blood but such of the mixed blood as have not yet assumed civilized habits. Some of these are on the way to civilization, but there are many reasons why they make slow advancement, which will be better understood with a full knowledge of Indian habits, customs, and religion.

The first great event in life usually occurs in the bushes in summer and in the wigwams in winter. The Indian mother works or travels until the pains overtake her, then stops, gives birth to her child, in 10 or 15 minutes after arises and does all the work of the midwife or physician entirely by herself, and wraps the babe up, if she has anything in which to wrap it. She is imbued with the general superstition that if she prepares anything for the unborn infant it will die, or at least be unlucky during life, however prolonged, which is, to her imagination, a far worse fate. Preparation, however, is of small consequence, as all she has to do is to pull the soft moss that lines the spruce, cedar, or tamarack swamps to pack her child in. They never bandage a baby, although the little ones are carried on a journey for hours the day they are born. The husband pays no attention whatever to the matter, unless it happens in winter in the wigwam while warming himself by the fire from wood the woman cut and packed the day before the birth. A woman in a wigwam in Detroit gave birth to twins, and in half an hour after took her ax and pack and went to the bush for wood. They have an idea that if they lie still they will be sick and probably die, whereas if they stir about the event will not hurt them; hence, they swathe their bodies as tightly as they can themselves, and when possible call in the aid of other women before starting out. They take pride in being quickly on their feet.

Mothers nurse their children usually until the next child is born, whether it be 1, 2, 3, or 4 years. It is sometimes the fact that the mother nurses her elder child with the new born infant, but not often. The consequence of this is that the subsequent children are usually weak and die from the rough usage of savage life. Nearly

(Ingersoll, photographer, St. Paul.)

1890.

MINNESOTA.

CHIPPEWA INDIAN CAMP AND GRAVE.

two-thirds of the Indian infants die under 5 years of age, and it is no wonder when one knows what a life of constant toil the women lead. Such a life seldom causes stillbirth, but abortions are said to be very frequent.

An old Indian who has time to shape for himself a character goes to the "happy hunting grounds" direct, if he has been good. The immature minds of children prevent this, and it takes the intercession of the medé, or grand medicine man, to get them there. The burial of a child, including the funeral, on the Winnebago reservation and the grand manomin, or rice feast, on the entry of the child into the "happy hunting grounds", under the fostering care of the "medéwe", is described as follows:

On the night of October 30 the chief's son was attacked with croup and died about 3 o'clock in the morning. There were 10 or 15 lodges around the chief's, and from each went up a dismal howl, which was kept up for 10 minutes. Then some one fired 6 successive shots from a magazine gun, and after a short interval 6 more, which is their custom instead of tolling the bell. The chief's lodge was soon full of men and women, either condoling with the bereaved or offering assistance. The medéwe were there and deplored the fate of the boy, at the same time naming the long list of his noble ancestors and recounting their noble deeds. Apparently any one that wished took part in the talking, which was kept up until daylight. Two porters, both christians, members of the Cass Lake Episcopal church, were invited to hold christian service also, which they did, singing something in Chippewa to the tune of "Old Hundred". This service lasted half an hour. The child was laid out in a neat and very becoming shroud of white muslin. A common cracker box was then brought, and into this the mother spread one end of about 6 yards of unbleached cloth, placed next a folded quilt, then a pillow, then wrapped the child in the shawl it used to wear and laid it upon the pillow, then brought over all the remaining end of the 6 yards of unbleached cloth in such a way as to completely line the box. The woman of the lodge had a board shelf, which she knocked down to make a lid for this simple coffin, which was soon fitted and nailed on, and the child was ready for burial. A grave 2 feet deep was then dug near the other family graves, and ere noon the child was in its eternal resting place. The next step is to cover the grave with birch bark, weighting it down carefully on each side, and then covering up the edges. This precaution protects the grave from desecration. After a death and funeral in a lodge it is vacated forever. Even if a new one is not built that day, it is certain no Indian ever sleeps in the old one afterward. As soon as possible after the removal a board or tent house is made over the grave, though often some days elapse before this charnel house is so placed. It is large enough to cover the grave, and is usually about 20 inches high. At one end, usually the west or south, there is a small aperture 2 inches or more square, into which food is thrown for the dead to eat. Great care is taken to supply the dead infant, for it is at least a year before it can get into the "happy hunting grounds". If the dead child is a boy, boys have a right to take and eat the food remaining the next day, and the same is permitted to girls if the dead is a girl. The snow is kept brushed and swept away from the grave in winter, and the ground in summer is often planted around with corn, potatoes, or other food plants.

This custom prevails in two cases, where the husband dies and where an infant dies. The widow immediately starts a bundle for her dead husband, putting into it blankets, quilts, and cloth, which she may have to spare when he died, and other things of value that she can add to it during the year. This bundle takes her husband's place in the wigwam, and a plate with food is placed before it whenever the children or family eat. At the end of the year her husband's family is invited, and the widow unties her pack and makes each male a present. If she has enough to go around among his relatives she is discharged from her husband's band and can go back with her children to her own. Her appearance there shows that she is at liberty to remarry. It is presumed that this custom originated in a desire to repair the loss of the male children, who in war times became braves. It is seldom that an Indian marries a woman of his own band.

The child's bundle is a much more costly and complicated affair. Usually each lodge in the band starts a bundle on the death of a child, and each keeps gathering for the year after the child's death. Food is placed before it as for the dead husband, and it also goes the grand rounds of sugar gathering, berrying, rice gathering, and hunting. When the year ends the bundles are all consolidated into one, often of several hundred dollars in value, at the lodge of the deceased child's parents, and the grand medicine men undertake the job of getting the child to the happy land, for which service they receive the bundle. This is a sort of religious rite. There were present 3 medé men and 1 woman. The only part the woman took was to lead the dance, as it is called, in reality only an oscillation of the hips and knee joints in unison and common tune. Each of the 3 medéwe by turns took part, first calling attention to the fact that the child was descended from a long line of noble ancestors, whose brave deeds he extolled, and then alluded to the untimely cutting off of the child. The next took up the theme where he had left it; deplored the sad fate; said that its spirit was still in the cold world, and very fervently invoked the aid of Manitou to aid them in helping it through to happiness. The third called attention to the main fact, that the child must be got there among its ancestors, and that it might have been an honored person had it lived. At the end of each effort they beat the sacred medicine drum and shook the rattles, while chanting a chorus, to which wild music the spectators danced. During the chanting they claimed to see the child going heavenward, and their music was a guide. Then they would call on all outside to help the person along. In connection was a feast, of which all partook, and a smoke all round, not from the same pipe, as in a war dance, but each had his own pipe,

which they filled from the same package of kinnikinic. It may be added that when an adult Indian dies whose future is uncertain essentially the same performance is required to fix to a certainty his future existence.

The love for the dead is pathetic. Nothing is too good to bestow on the grave. They are sometimes covered with velvet, highly ornamented with silks and beadwork, and this care always lasts until the form is consumed by decay.

The children, whether girls or boys, are under the mother. She is the worker in the Indian family, and it is her duty to provide food for them. They either play around the wigwam or accompany her into the woods for fuel. Her elder daughter assists in catching fish with gill nets. It is surprising how quickly they become used to the birch canoe. The Indian boy as well as the girl is expert in canoe use at an early age, but as a rule the boy is less venturesome. The father has no control over the children until they arrive at puberty, and the mother practically allows them to have their way; they grow up like the fawn.

The mother names the infant in the first instance very much as we name a town. She usually gives birth to the child in the bushes, and if beneath a pine tree would call it "Pine Tree", but if a bird happened to be in it at the time she would call it "Sitting Bird", or "Flying Bird", or "Singing Bird", as the case might be. These names are temporary. If the child should be sick, some one is chosen to select a name for it, and if the child gets well it always retains the name, although it may take other names, either selected by itself or by other persons, which latter is given from some peculiarity, as "Curly Hair".

Self-naming.—Self-naming is the most marked and unique event in an Indian's life, and is as follows: after the child arrives at puberty, if a boy the father, if a girl the mother, instead of placing before the child its portion of food as usual substitutes charcoal. The child knows what this is for; he must fast. So he goes into the woods and hides himself, where he stays until he falls asleep and dreams of some animal, and that animal not only gives him a name but he is supposed to be under the good influences of that animal for life. Sometimes these fasts continue for days and sometimes they are short, but the truly savage keep up this custom yet. If a child dreams of the red fox it is supposed he will become possessed of all the alertness, slyness, and trickery of that animal, and all such qualities are cheerfully conceded to him, whether he has them or not, until the tribe discover his lack of them, when common usage will substitute something derisive in place of it.

Control of children.—After the fast and assuming a name the Indian is considered a full-fledged man or woman. It is the custom, however, for the son to obey his father as long as he lives, and the daughter her mother. If the father dies the son yields obedience to the mother. This parental sway is exercised with very little coercion, and the young are allowed to do about as they please in all things. In case of divorce the woman holds all the children.

Scalps and feathers.—The children are not barred from the war dance, medicine dance, or any other Indian performances. The child can put on feathers for the scalps taken by his ancestors, and hence the modern Indian wears feathers, though he may never have taken a scalp.

The doctoring of a sick child.—The child sick and treated by the medé lies on a mat, perhaps a pillow, and the first medicine for the patient, no matter what the disease is, is to cause it to vomit, and when this is over the patient is purged until it suits the fancy of the family or attendant medé to stop. It may grow worse, when a neb-a-keed or great medicine man is called. He comes, bringing with him his bones, which usually consist of a set, 5 or 6 in number, but if he is very renowned he may add a piece of gun barrel or several more bones to the regular set. He diagnosticates the disease, and then proceeds to swallow, as they say, the gun barrel first, if he has it, and then one after another the bones. These bones are usually goose bones or those of the larger species of the owl, hawk, or eagle, half an inch in diameter and 3 inches long. The swallowing over, it is claimed that the bones will search out the diseased spot in the patient, and enable the medéwe to remove it. This process occupies about half an hour, when one by one the bones are expelled from the mouth of the medéwe, bringing with them the evil spirits which afflict the sick, they believing all disease is but an infliction of demons. The treatment of an adult sick person is essentially the same. When the case is still more desperate several medewe are called in, and charms, incantations, and exorcisms are resorted to as the proper practice to restore health.

Relations of the sexes.—The relation of the sexes will be better understood when it is known that incest, rape, and fornication are not considered crimes among these Indians. Many cases are well authenticated, while looseness among the young is almost general. Marriage among them consists in the boy asking the head of the family for the girl, and when the agreement is made the chief usually assents, at the same time giving the parties his advice and admonition. It is the custom in some bands to permit the young couple to live together for a year, allowing them to part if they wish. This, however, any couple can do, either practically divorcing the other. If the woman tires, she takes her children and her and their personal effects and goes forth to build a new wigwam. If the man tires, he leaves the woman in possession of the lodge or wigwam and departs. Sometimes he sends her home to her father in disgrace, that is, if she is guilty of violating her marriage vows, which consists in her cohabiting with other men without his consent. He can sell her for such purposes, and frequently does, which is no offense. It is to the credit of these people to say that such cases are becoming very rare.

The penalty which a jealous husband may inflict is terrible. It is disfigurement of the face, and the favorite disfigurement is cutting off the nose. There is 1 woman thus disfigured among the Mississippis, 1 among the Otter Tails, 2 at Red lake, and I heard of 3 at Leech lake, 1 of whom was a young woman not over 25 years old. This penalty was also inflicted by a Leech Lake Indian now living here, whose wife died at Brainerd within a year after, it is alleged, from the effects. All the other victims were old women, which shows that this terrible penalty is nearly obsolete. The object of this is to make the victim so ugly that no other man will want her.

PROMISCUOUS COHABITING.—It is not considered wrong for unmarried people to cohabit, and as there is no public sentiment against it the young girls have no protection. The girls are usually timid, and are forced to sexual connection while very young. This is one of the worst features of savage life.

MARRIAGEABLE AGE.—The time for marriage occurs very soon after the age of puberty has been reached. Many of both sexes marry before 14 years are completed, and the female is usually the elder. The reason of this can be found in the fact that the woman is the real worker in the Indian family, and the man is anxious, if he can, to secure a good working squaw; that, having more age, she is shrewder and overreaches the young and inexperienced ones, and that usually the squaw acquires some property, which the Indian uses with his squaw, or more often squanders.

MALE EMPLOYMENT.—There is rigid distinction between the work of the man and that of a woman, and yet very much is done in common. The proper work for a man in the old days was warring and hunting. The last pitched battle between the Chippewas and the Sioux was fought near Shakopee in 1858, but a few scalps have been taken in North Dakota and Red River valley since then. When the leaves put forth in the spring the old warrior would put on his war paint and go forth to take Sioux scalps, while the prairie foe, equally well painted and equipped, met him half way. The Sioux, well mounted on ponies or bronchos, had the advantage on the prairie, but when he came to the timber the tables were turned, and the Chippewa was ahead. Every foot of reservation land at White Earth agency was once controlled by the Sioux, from which they were driven in the last 200 years. This fighting lasted from early May until the first snow. Often this reduced the number of males to less than half of that of the females, and it is owing to this that the preponderance of females is now some 15 per cent in excess of the males. The female was never considered a combatant, but she often proved a most ferocious antagonist when defending her family.

INDIAN HUNTERS.—The man only hunts, and the boy is always seen with his bow and arrow when playing in the bushes before he is old enough to carry a gun, and often he is so expert as to shoot birds and squirrels, and sometimes rabbits. The Winchester is the favorite weapon. The shotgun is seldom used, except for ducks during the wild rice season, usually from August to December. The Winchesters in use have both shot and ball cartridges.

GAME.—The wild goose is found only in certain localities, and these are usually on the confines of settlements near grain fields. The duck is found around all manomin, as the wild rice lakes are called, in countless numbers. The partridge, or ruffled grouse, is the only game bird in the timber. The game of greatest range is the deer, found all over northern Minnesota. Chance deer are killed when the ground is bare, but the hunting is not good unless there is a tracking snow, and then the venison is brought in in great quantities. The hides are usually used for moccasins. The next great food animal is the moose, and he surpasses all the deer in his immense size, often weighing, dressed, close on to 1,000 pounds. Above the forty-eighth parallel they are more numerous than the deer. The meat is tender, very juicy, and only in the spring has an unpalatable taste, caused, it is said, by feeding on spruce, balsam, and cedar boughs almost exclusively, and such stuff as no other animal eats. They are very easily domesticated. They are more rapid growers than the ox, and worth double in the market. On the same range as the moose is the caribou, or reindeer, but not so plentiful. This is the most beautiful of the deer kind, with a soft, shiny, dark fur coat. It is a little larger than the common deer, but not so numerous. They are easily tamed. All these animals are killed by the Indians throughout the year, and year by year become less numerous. Antelopes are killed, though rarely, on the outskirts of the timbers on Thief and Red rivers. Jack rabbits are rarely found in northern Minnesota, but never specially hunted. The bear, fox, wolf, otter, mink, muskrat, and skunk are all hunted for their fur, and are trapped, instead of shot. A bear trap is made by raising timber on props, a deadfall. As the bear hibernates, he is little hunted until spring. Pits are often dug, into which he is guided. The steel trap is also used with success. The wolf is also caught with steel traps, but is very cunning in evading them. Many of these trappers even now realize a large sum of money from a winter's catch.

HOUSES.—House building is taken up as the man's employment. Many very well built log houses are found, but they are much more frequently built for white men than for their own use. The Indian is an expert woodworker, but is unusually slow at everything. On Red Lake point the Indians have built a war dance hall in octagonal form, 38 feet in diameter, which they have roofed over with logs well fitted and joined. One reason why they do not build good dwellings is the fact that when an Indian dies in the house it is left desolate forever. New houses are abandoned for this cause as well as old, and until this custom is overcome it will be impossible to permanently locate the Indian. Some of the Christian Indians continue to follow the custom.

INDIAN SMITHS.—The Indian is inclined to the metallurgical arts. The government blacksmiths usually have Indian helpers, who are skillful at the forge. The government smith at Leech Lake is a half-breed Indian, and is a first-class mechanic.

HAY.—Of farm work the Indian makes the hay. He owns the pony, and has found out that it comes through the winter better on hay than to browse. He puts up large quantities in excess of what he uses, because he has a market. He manages to get the squaw to help him work the hay into stacks, and it is not uncommon for the squaws to put up hay by themselves to sell to the lumbermen.

MAPLE SUGAR.—While maple sugar making is usually considered squaw work, of late years the men have worked in the sugar bush with the women. Some lodges now make 1,200 pounds. There are but few lodges which make less than 300 pounds.

LUMBERING.—Lumbering is another kind of work that the man claims as his, while he uses the squaw as helper. The squaw will chop as much timber as a man and work steadier.

SQUAW WORK.—Exclusive squaw labor comprises almost everything not already mentioned. She gathers the bark for the wigwam, the rushes for mats, and weaves them. These mats are really very pretty and very serviceable, but their slow process of weaving makes them costly. The rushes of which they are made, using the basswood bark for warp, are found in all shoal lakes in Minnesota. They are gathered in June or July and are boiled, so as to make them soft and pliable. The warp undergoes a similar process and is carefully dried, when it is ready for weaving. This is done by making a frame of a piece of board with two crossbars as far apart as the length of the desired mat, each at right angles with the horizontal board. From the board between the two crossbars and parallel with them the rushes are suspended. The weaver then begins with her prepared basswood bark, sometimes interweaving several straws or threads of divers colors. The process is very slow, but with a loom, using the basswood for warp or binding twine, as many of these women are now doing, these mats or carpets could be woven so as to bring them within the prices for which such things can be sold. These mats invariably form the base of the Indian bed, and often cover the floor and sides of the lodge. They are always woven at odd hours.

WIGWAMS.—The wigwam frame, on which mats are spread for shelter, consists of 2 forked sticks leaned and locked together at the top; others are set up against these, so as to form a skeleton cone. Birch bark is the favorite covering, but spruce, balsam, tamarack, and many other kinds are used. A lodge proper differs from the wigwam in that the frame resembles the frame of a house, and formerly was tied in place by either basswood bark or tamarack root, but now they are more usually nailed together. The size of the lodge varies, but is usually about 16 feet square and from 4 to 6 feet high to where the roof springs from the side. The roofs are sometimes gable and sometimes hip, but whatever the form the center always has an open place for the smoke to escape, unless the owner has a stove, which about half of them have, when the bark is carried as close to the protruding pipe as is safe.

FOOD.—It is the squaw's work to supply food; hence, when a deer is brought to the lodge she has to skin and dress it. The Indian uses for food every part of the deer except hoofs, horns, and bones. All the offal of game is eaten, and that, too, without much time wasted in the cleaning. Owls and hawks are always eaten.

CROPS.—The great cereal crop is corn, or mandamin. The next crop in value is the potato. Beyond a few beans, pumpkins, and squashes the above comprise the extent of Indian industrial agriculture. They are very fond of rutabagas, but never raise any; and the same is true of tomatoes and cabbages.

FISHING.—This is still exclusively squaw work, and to carry it on requires the gill net, canoe, and 2 squaws. The net is made of fine linen thread, netted by Indian women. The width of the whole is from 2 to less than 3 feet and of any desired length; they are seldom under 100 nor over 200 feet long. One end is started of the required width and the desired number of threads; a slight frame is added to form the sides, which are all movable. The netting is then started, and the squaw holds the work from her with the great toe of either foot inserted into a mesh, while she nets the meshes with her hands. The Indians net very rapidly in this manner, and will make a 150-foot net in a day and a half. The nets sell for $2.

Every Indian over 10 years of age is an expert canoeist. I have seen girls of that age set and take up nets, but usually this work is done by squaws much older, as follows: one side of the net is weighted, then spruce splints are run through the meshes every few feet between the ends, which are fastened to upright stakes driven into the lake bed, so as to stretch the net as straight and taut as possible. The spruce float sticks upright and the fish swim into the net, forcing the heads through the meshes to the gills, when they are caught. The nets are set every night and taken up every morning with varying success, though usually they get some, unless the weather is unusually rough. On Red lake the haul of whitefish and tulube, both species of the same genus, is often a hundred. Neither of these fishes will bite at a hook. Sturgeon, cat, bass, pike, and pickerel are also caught in gill nets. For other fishing, lines with baited hooks attached are often set.

CANOES.—The only canoe handled by the squaw is made of birch bark, the making of which has been common to both sexes from the earliest times. The bark canoe is the lightest of all vessels. They vary in size from 8 feet up

(Ingersoll, photographer, St. Paul.)

1890.

MINNESOTA.

CHIPPEWA INDIANS SMOKING AND TANNING BUCKSKINS.

to the great ones on Lake Superior, 25 or 30 feet long, that will carry as many men. The manner of making the canoe, whether large or small, is the same, and is as follows: a place is hollowed in the ground to conform to the oval shape of the bottom. Two stakes are driven upright, about 8 inches apart, on the outside rim of the hollow, and directly across the center, on both sides. The gunwale or top rim is then fastened to and between each pair of stakes, which shapes the canoe top. The frame is then ready for the bark, which is fitted, shaped, and sewed with great care, placed inside the gunwale, and sewed or tied to it with the prepared little roots of the tamarack. The ribs are next put in place, thus stretching the boat into proper shape. When this has been done the seams of the bark are carefully pitched over, and it is then ready for use. The cost varies from $8 to $15, according to size. An Indian will pack on his back for many miles one that will carry a ton of freight. They will pitch a person into the water on the slightest deviation from gravity. In stepping into a canoe one must step in the center and keep his weight there, or be sure of a ducking. A paddle about 6 feet long, made of spruce and very light, was formerly the only means of propulsion. A very few have rowlocks attached. With these paddles in calm lake water 2 Indians will propel themselves 5 and 6 miles per hour, and it apparently makes but little, if any, difference on which side they row. The craft is unsurpassed for shoal water or shore navigation, but the Indians will not venture into rolling waves with them, nor in freezing water. They are so light and thin that a piece of floating wood will punch a hole in them, and thin ice would cut holes through them in paddling a quarter of a mile.

Fuel.—After the squaw has furnished the food she must furnish fuel to cook it; hence, she sets her wigwam as handy to water and wood as she can cleverly get it. The fuel is usually dry "down timber", and the favorite is of jack pine and tamarack. She cuts it into about 3-foot lengths, splits it up as fine as she wants it for burning, and then packs it to her wigwam. If she is by an open road, she carries the pack horizontally, and carries in measurement sometimes a cord foot to a back load; but if the trail is narrow and bushy, she turns her pack so that the sticks are vertical, in order to prevent catching in the bushes. They gather fuel for each day usually, and can be seen out in the stormiest weather with packs of fuel.

Clothing.—It is squaw work to clothe the family, though this has been modified since the Indian has adopted the white man's clothes. A very few old Indians cling to breechclouts, and these the squaw still clothes, and she still makes moccasins, for but few Indians wear boots. The moccasin is made almost exclusively of deer or moose skins. The flesh side of the green skin is first covered with ashes and left to itself a day or so, when the charge starts the hair, which is scraped off, and the hide is then carefully cleaned of all flesh or extraneous matter. It is then put into some liquid to soak, after which it is taken out and wrung as dry as possible by 2 persons, each with a stick inserted into the ends twisting against the other. This usually stretches the hide much beyond its original size; then it is carefully spread out and stretched again on a frame and left to dry, after which it is tanned, with smoke mainly, if not exclusively, then rubbed and curried into its soft leathery form, and is ready for use. A squaw will then squat down and in a few minutes, with apparently no guide but her eye, cut out with shears a pair of moccasins, which she quickly makes, and when done they fit exactly. This operation she repeats, if the hide be large enough, for every inmate of her lodge; but if there is any shortage it falls on the children unable to work or hunt.

The male dress is made of cloth, as well as that of the children and her own garments, by the squaw. The women have completely adopted the dress of their civilized sisters, and not over 5 per cent of the males wear Indian clothes. The heads of the women are seldom covered other than with shawls or blankets. In dressmaking they are adepts, imitating every latest fashion as quickly as their white sisters, and not a few have sewing machines, which they run skillfully. The ornamentation in dress most worthy of notice is beadwork, at which Indian women excel. There is much taste exhibited in pattern, and often these are executed in the highest skill. Their work embraces historic and legendary characters.

Beliefs.—The beliefs of the Indians center mainly on spirits. There are spirits in everything, good spirits and bad spirits, waking and slumbering spirits, guardian and destructive spirits. It is hard to separate a spirit from an Indian's belief upon any subject. The more active spirits are found in the more active animals, while the spirits of the winds, waters, woods, are a sort of slumbering, negative kind, only active when some wrong has been inflicted on them. They claim to have offended the water spirits if caught out on the lake in a storm, but when the waves roll high under the influence of spring winds there is thought to be a fight between the elements, and they make the innocent their victims. At least one animal spirit watches over each Indian. They claim to see their dead friends and relations, and also claim that they suffer from cold after death if the body is not wrapped up warmly when buried, and that the dead form also suffers from hunger and thirst. It is probably these beliefs that cause the mother to deprive herself of good, warm garments which she needs very much in winter to wrap up her dead daughter in order that the dead one may not be cold. They also always set food for the dead as though they were alive, and contrive to do so for at least a year after death not only in the lodge but in the grave house.

This belief has such strong hold upon the Indian mind as to negative his character. If he is a bad Indian, it is because the bad spirits have got control of him and made him so; if he is good, it is because he is so from the influence of good spirits. These spirits, as well as all things, are either the creation of Manitou the mighty or by his permission. If the Indian is bad from the influence of bad spirits it is the will of Manitou. In their philosophy

there is no merit in a good action and no condemnation in a bad one. This is theory, but custom has built up certain practices concerning these opposing influences. If a man is noted for kindness, his goodness is appreciated, because by associating with him they will be more directly under good influences. If a man is perverse, malicious, and generally vicious, he is shunned so completely that it amounts to ostracism. They have an idea that all water spirits are the enemies of man; hence a fear, that amounts to a terror, of being drowned. The Indian will die brave enough other ways, but death by water is to him terrible. An Indian is reported as having been wrecked in his canoe on a bold shore on Leech lake, and while clinging to the wreck in desperation his escaped comrade took a fish spear and thrust it into him and pulled him ashore in the presence of parties coming to the rescue. This was done that he might not drown, but he was happy to die on land in about 2 minutes. There is a lake on the White Earth reservation with no visible outlet, which is filled with fish, yet the Indians will not eat one, because they say the fish could never have gotten there except by the aid of bad spirits.

Creed of the medéwe.—What religious belief the Indian has is taught him by the medéwe, or grand medicine men. This society is in fact secret. It embraces all their religion, medicine, and jurisprudence. It is in control of all Indians except nominal christians, and of these there is not one who does not fear the medéwe. The followers or believers of the medéwe are called medéwin. When asked "How many christians in your band?" the chief would say, all medewin but 2, 10, or 20, as the case might be. The morals taught are few but unobjectionable. One Indian must not speak evil of another. He must be hospitable, even to his enemy; must not steal; and in the sense which they use property there is not a people more free from theft. A hungry Indian has a right to take food anywhere, but that an Indian would steal your pocketbook or any of your personal effects is not believed. They are taught to obey the law, and they do so when they know what it is.

There is a very short and simple law relating to property. All property, except personal effects, belongs to the band in common; so if an Indian dies it does not disturb the band in the least. The personal effects are those which belong to the individual Indian, and are his clothing, blankets, gun, dogs, and ponies. These the band exchange or give to other Indians, and they usually get as good a trade as possible; for if the deceased leaves a widow the bigger will her bundle be to distribute at the year's end among the male relatives of the deceased. The eldest son is the nominal inheritor and disposes of this property.

Their creed and practice of medicine are so intermingled that one can not be well separated from the other. The claim of the medéwe is substantially that when the Manitou had created Menabasho, Waynesbosho, Mennebosho, or Esh-gi-go-ba (for the first man is known under all these names), certain spirits put life into him, and from these, thus associated, the medéwe societies or degrees sprang. They assume to have among them, kept a secret, all the means by which the original medéwe "put into the heart of Menabasho the life", and that these spirits control and inspire them. Of course such high pretensions, if believed in, would have almost unbounded sway over their followers, and such is the fact. They know the morals taught are good; that they are the source of law; that many of the white folks believe in the skill of these doctors as well as themselves, and hence are ready to swallow all their high religious pretensions, and they teach it as part of their creed. Each medé has a medicine bag in which he carries his herbs, charms, neb-a-keed bones (if he belongs to that high degree), invitation sticks, sacred drum, sacred rattle, and also the bat of fate and charm stones. The Indian believes in the potency of all these things as receiving the sanction of heaven, and regards them with as much reverence as the christian does the cross. The Indian heaven is the "happy hunting ground", where every good, full grown medé will go; but if he has been at any time of his life under the control of bad spirits he will "stay out in the cold", unless the medéwe intercedes for him, and the immature child as well. This dreary land is the counterpart of purgatory, and is all the abode of punishment in their theology. It is not a fixed abode, for there is no one so bad but for a suitable fee the medéwe will manage to get him through into the "happy hunting grounds".

Worship.—The medéwe have no stated time of worship, as all their performances are sacred and inspired. Whenever one is sick the medicine man attends, and if the patient grows worse he calls in one of higher degree, if he does not himself belong to a neb-a-keed, who goes through the performance of swallowing bones and expelling evil spirits. If the patient dies, the final scene of getting the patient into the "happy hunting grounds" is suspended for a year. All such ceremonies may occur at any time.

Rice feast.—The manomin (wild rice) feast comes in the fall after gathering rice and before the winter hunt. It is a sort of thanksgiving, and prayers are offered to Manitou.

Dog feast.—The dog feast is a sacred one, and sometimes occurs in connection with other feasts, but most usually alone, and at any season of the year which the medéwe thinks appropriate. It is usually held in a medicine lodge, a long, open-air structure about 15 feet wide and from 30 to 200 feet long. At these feasts all the incantations and history of the order are sung or recited and ceremonies performed. They usually kill and stew a dog in rice and eat it after certain ceremonies, and after eating wind up with a dance. The last thing done at some dances is to kill a dog, tie his fore feet together, then his hind feet, and lay him out in the midst of the abandoned lodge.

FOUR DEGREES.—The society consists of 4 degrees, which may be retaken in a higher manner, thus giving rise to the statement that it contains 8 degrees. The initiate must first make application for permission to join the society; no one is barred on account of sex. If license be given, one must study with some medé for a term of months and gather a bundle, which is given as an admission fee. The usual time for this is winter. Every time he takes a new degree he has to pay in a new fee.

JUGGLERY.—The rites embrace jugglery of all descriptions. The libergraphs contain a full description of all their performances, and those (9 in number) left by Bay-ba-moi-way contain fully 500 pictures, half of which are already determined, much of it veritable history.

This society is more powerful over the Indian than christianity; only where its sway has departed, as among the mixed bloods, has civilization gotten any foothold. Often a cross is seen among the sacred symbols. The medéwin do not want to antagonize any god.

BLOOD FOR BLOOD.—Formerly if one Indian killed another the band to which he belonged must avenge his death if the near relatives of the murdered man were unable to do so. This old law is nearly obsolete. Only two recent cases are known.

CHIEFS' AUTHORITY.—It is questionable whether chiefs in the old days had any more than nominal authority, for when they raised a war party it was done by invitation, the party invited having the option to go or stay; and it seems that any brave could do the same thing, and he could fight his enemies either with or without the consent of his chief. If dissatisfied, he could go off with his lodges and establish a new band, and was at once recognized as a chief.

PHYSICAL CONDITION.—The Indian men are but little less in height than the white men in Minnesota. The women are considerably shorter than the white women. I have seen but 1 very tall squaw, and she appeared as though she might have white blood: but there are very few that would be even classed as tall. The men are less muscular, and hence much inferior to white men in weight. Their greatest muscular development is in the lower extremities. The women, on the other hand, are very muscular, and will weigh full as much as the average white woman. As a whole, they are very scrofulous, a large majority of full bloods showing traces of it. The doctors and Indians themselves consider it syphilitic. At Red Lake much scrofula exists among Indians; intermarrying has carried it there.

LUNG DISEASES.—About two-thirds of the deaths result from lung troubles, and the number of deaf and blind is more than double what it is among an equal number of whites.

MENTAL DEVELOPMENT.—The mental development is different from white people; yet in nothing whatever, not even in scouring the woods, do they show themselves the superiors of the whites, while in most things they are decidedly inferior.

EDUCATION.—The government school at White Earth has been running for 20 years, and yet it has not turned out half a dozen scholars with a good common school education. It is claimed by all the teachers that they are equal in mental power to the whites. Those studies which require form and observation are most easily learned; in penmanship they are perhaps, as mere scribes, the equal of white children; they are good at drawing; they take in quickly the orthography of the English language, and acquire readily a limited knowledge of geography and history. But very few ever get even a practical knowledge of arithmetic. They are very fond of music and soon become good singers.

CHARACTERISTICS.—They are usually cheerful. They are mostly keen witted and inveterate jokers.

ECONOMIC CONDITION.

WHITE EARTH INDIANS.—The economic condition of the several tribes at the White Earth agency is varied. That of the White Earth mixed bloods will compare quite favorably with their white neighbors, ranging but little behind. A very few full bloods have taken to agriculture and appear to get along by it, but most of them are still wild, squalid, and dirty in their houses and wigwams. There is a marked improvement on the Red Lake reservation in this as well as in almost every other respect.

GULL LAKE INDIANS.—This band is the poorest and most filthy of all the Indians. Two-thirds are mixed bloods, who have adopted civilization, and the other third are full bloods, spending all they can get for whisky. The full bloods raise nothing, and live mainly by begging or fishing. The whole band numbers 217, of which 123 are mixed bloods, following civilized pursuits. Their former reservation is now in possession of the whites, but some of the Indians still cling to their old haunts.

RED LAKE RESERVATION.

The new reservation of Red Lake will contain 30 townships, exclusive of the lake and the Red Lake River valley, where it is mainly located. It is extremely rich in everything to make a prosperous agricultural country; besides, the river is navigable at all seasons of the year, for boats drawing 2 feet of water, from the outlet to the Thief river, a distance by the thread of the stream of 150 miles. It would be hard to find a point on the new

reservation 10 miles from navigable water. The old reservation north of the upper lake is said to be worthless as agricultural land, except for hay, there being many large natural meadows. It is described as being in the main an alternation of tamarack swamps with ridges heavily timbered, and slopes to within from 3 to 10 miles of Red Lake, toward Lake of the Woods. The Duluth and Winnipeg railroad passes between these great lakes, touching both.

RED LAKE CHIPPEWAS.—At Thief river, where Moose Dung and his band reside, the wigwams and lodges were much cleaner than at White Earth. Their gardens were free from weeds, and usually they had good crops of corn and potatoes. The land is prairie, but interspersed with groves of timber so evenly that if surveyed very few quarter sections would be found without their own timber. All the land is very rich, with an immense growth of the blue-joint grass, and this fertility holds good up to Red Lake outlet.

There is no lack of water or grass, and Indian corn and all kinds of grain are produced. Tomatoes are raised all around Red lake.

The other 6 bands of Red Lake Indians are located around the government agency, as at Red Lake Point. All of these bands are superior to the Indians upon other reservations. They have abundant food in the shape of meat and potatoes, and would have corn had they a mill to grind it. The Point Indians, as they are called, are self-sustaining, refusing generally all government aid. These bands are being constantly visited by other bands of Indians, many of whom are in Canadian blankets, and some of whom reside permanently with them, either adopted by the Red Lake bands or so blended with them as to render a perfect census difficult. While but 1,120 Indians were found, the whole number may reach 1,500, and of those enumerated several are Canada Indians, adopted by the bands and put on the annuity rolls.

MINERALS.—There are no minerals except large deposits of mineral paint of various colors, brought up and raised into mounds by springs, some of which may prove valuable. There is coal, but it was brought in the drift which overlies the whole country. The Indians will not show where they get it, but claim it to be in large amounts.

LEECH LAKE RESERVATION.

The Leech Lake reservation covers about 150 square miles, exclusive of the lake. It is all heavy timber, mostly hard wood, sugar maple predominating, but interspersed with pine ridges. No effort is made to open the land for cultivation, and although the country is a valuable stock range there was but 1 cow in Leech Lake giving milk. The government owns 3 cows.

There are 12 listed buildings at Leech Lake, all of which are, in fact, in a dilapidated condition and of no use except to the government.

LEECH LAKE INDIANS.—The Leech Lake tribe is composed of 23 bands numbering 1,115. They are now located on their beautiful island and on the shores of the lake, the most picturesque sheet of water in the state. There are 237 lodges, and the average number of persons to a lodge is 4.73, which corresponds very closely to our families. There is 22 per cent excess of females and 10 per cent of deaths over births. Nearly one half the males are married, and 8 have more than 1 wife. Their 96 houses would shelter all by crowding in nearly 12 to a house, but if we deduct the pupils in the government school it will reduce the number to 11. One in about 50 is either deaf and dumb or blind; 1 in 350 is demented in some way.

The sugar crop amounts in round numbers to 10 pounds per capita. The supply of potatoes is small, and the ponies get most of the corn. Most of the hay is sold to lumbermen.

The division between the medéwin and christians does not cover the whole number of Indians; but often, they said, there were Indians who did not or would not belong to either, which class is larger than is here indicated. There are 3 trading posts at the reservation, each doing a good business, with little but the Indians to do business with, except the government employés.

There is not a plow that can be used on this reservation. They get but few rations and claim that there is a short supply of clothing. Many have stoves and sewing machines in the houses.

MILLE LAC RESERVATION.

This reservation is not as large as Leech Lake, and, like it, borders on one of the grand inland lakes. It is covered with heavy timber, mostly hard wood, but has much valuable pine still standing. Most of these Indians talk of going to White Earth.

MILLE LAC INDIANS.—There are 8 bands of Mille Lac Indians. Large numbers of them are going to White Earth to take up land in allotment. These Indians are very poor, but quiet and peaceable. The excess of females is over 25 per cent in this band, while the mixed bloods are only 26. The married couples number over half of the males, and there is but 1 polygamist. The number of houses is only 1 to 30 people, which is no doubt owing to the fact that they have expected removal. The sugar crop is less than 50 pounds per capita, and all declared the season there to be the poorest ever known.

This tribe takes pride in their long unbroken peace with the government. The head chief, Wa-we-pay-conike, has a medal issued to his ancestors in 1801 by President Jefferson. There is no government supervision over them of any kind at present, yet the settlers speak well of them and they of the settlers. The situation is strained, as the settlers think they have a right to locate claims on the reservation, while the Indians claim not to have wholly released it.

WINNEBAGOSHISH (WHITE OAK POINT) RESERVATION.

The Winnebagoshish reservation is about 500 square miles in extent, a large portion of which borders on the lake and has been overflowed. The water has been raised 9 feet, and a dam has been constructed for even a much greater head. The Indians complain of being unjustly treated in the settlement of this flowage. It certainly has ruined many valuable sugar bushes and destroyed much valuable timber.

CASS LAKE INDIANS.—The Cass Lake tribe has 3 bands, numbering 235 persons. Their reservation is small, lying within the Winnebagoshish reservation and embracing but a few points and shore lands around the lake and some islands in it. It is mainly pine land and unsuitable for farming. They raise but little corn, a fair supply of potatoes, and receive some aid from the government. They are 80 miles from a post office, and the country is as wild as can be found. These Indians have good houses and are largely christians. They are not as rich or as well fed as the Red Lake Indians, although Cass lake abounds in splendid whitefish. There is a wagon road out to Fosston, 70 miles west; otherwise all is done by portage in summer and by pony sledges on the ice in winter

WINNEBAGOSHISH INDIANS.—The Winnebagoshish are very poor, but are going to work cutting "dead and down timber", of which there are large quantities. They had but 6 houses in a band of 154. Much of the poor condition of this band was attributed to the stoppage of work on the Duluth and Winnipeg railroad, for which company most of the band were at work. They get but little support from the government and raise next to nothing. They put up a quantity of hay to sell to lumbermen. They also produce large quantities of maple sugar, cranberries, and furs. Whisky is furnished them without much risk of detection or punishment, probably owing to their remoteness from any authority.

The mixed bloods of this band are more numerous than the full bloods. They are as poor as the Indians of Gull Lake, and liquor obtained from the whites is the cause of it.

WHITE OAK POINT.—Ke-way-din, from White Oak Point, with his band, was at Leech Lake. He had 45 Indians belonging to this reservation, 20 males and 25 females. There were 2 females born within the year and no deaths. This band has 8 houses for 45 Indians, so most of them live in houses except when wandering. There was 1 cripple and 3 blind. The sugar made exceeds 100 pounds to every Indian in the band. There are but 4 medéwin. There are some christians.

The larger part of these Indians live around Sandy Lake and Aitkin. Me-sog-na days, the head chief, lives at Sandy Lake; also O-ge-ma-wah and his band; William Me-sog-na-dias; Ka-ge-kay-be-quay, with her band, and George Smith and his band. En-sine, or William Yankee, is at Kimberly, 12 miles east of Aitkin, and O-wa quay-quay-ge-shig is at Rabbit Lake if not at Aitkin. There is 1 chief at or near White Oak Point, O-sa wa-ne-me-ke.

GENERAL REMARKS.

LAKE FORMATION.—Every reservation except White Earth is adjacent to lake or river or both, and even that reserve has numerous small lakes. Many of these lakes are fed by immense springs. Some of them are on dividing ridges. Red lake is practically on the highest land between Lake of the Woods and Red river, yet it covers 500 square miles of a basin of less than 2,000 miles in area and sends through its outlet a volume of water 200 feet broad and 2 feet in depth in the channel, with a current velocity of over 4 miles an hour. Some of these lakes never freeze solid; others remain open a month longer than the usual time of closing, and generally all are well stocked with fish. These lakes are scattered over an area of 20,000 square miles between Thief River falls and Mille Lac. To visit the bands in their several localities required more than 750 miles' travel by canoe, team, or on foot, which for the time, October 3 to December 1, 1890, averaged 12.5 miles per day, during which I verified the returns as to 3,519 Indians and actually enumerated 2,391, for I could not find that any enumeration had ever been made at Cass, Winnebagoshish, Leech, or Gull lakes, or Mille Lac. During 23 days I employed an interpreter. We traveled 13 miles per day and enumerated 2,026 Indians. Nearly half of the time we traveled on foot.

I found each chief well posted in everything relating to his own band, questioning him through the interpreter, the chief generally receiving aid from the best posted of his band. While the information here given may not be absolutely exact, it is nearly correct, and the very best approximation to exactness that has been reached.

GOVERNMENT BUILDINGS.—The number of government buildings at White Earth of all kinds is 23, of which the only properly constructed building is the one now occupied by the government school. This has a good stone foundation and stands well. It is 3 stories high, which is an objectionable height where land costs nothing. Between 50 and 60 lights of glass were out of the windows August 26, when I visited it. In the several rooms I

found about 100 yards of plaster off or so much damaged as to require removal. Some parts of the building were fairly clean, but the boys' bath room and the small boys' sitting room needed attention. Every desk in the higher grade was besmeared with ink. The dormitories, except that for the small girls, were in the third story, in front of which was a balcony, from which a stairway, with a pitch of over 60 degrees, narrowed down by an obstructing water pipe to about 2 feet in the clear, led down to the second-story balcony. The school has a capacity, by crowding, for 200 scholars, of whom at least 140 would have to sleep in those third-story dormitories. The value of the building, including furniture, is approximately $8,000. All the other government buildings, 12 in number, are built without underpinning, although plenty of stone could be had within half a mile. The large government barn had been raised up and a pile foundation put under it. It is, next to the school, in the best condition. The other barns, 4 in number, are all cheap structures, in fair repair. The value of these structures may be $800. The sawmill at Rice river is in a bad condition, though it looked as if a few dollars would put it in running order; value, $1,500.

General appearance.—The economic condition of these Indians having been given in detail, their appearance has been already quite fully described. It is certain that they do not appear the savage of 30 years ago, nor even of 15. It will be seen that now and then an old Indian retains his old costume, but not one young Indian clings to the old savage dress. The red head paint, which was so universal 15 years ago, is scarcely ever seen now. The ever bare head of both sexes, with long, braided hair, is fast disappearing, and the hat and cap are coming into more general use. There is in every respect a great improvement in their appearance.

The progress of these Indians from the savage state to their present position has been very great. The respect for law, with a desire for its enforcement, appears to be general.

Decreasing population.—The population as a whole is slowly decreasing, and with the full bloods it is most marked. The White Earth Indians show a slight gain, but the gain is with the mixed bloods. As these Indians had been counted by enumerators, I do not question the figures, but 39 births among 2,015 Indians is manifestly incorrect, and 32 deaths in the same number is worse. This gives but 1 birth to 52 and but 1 death to 62 Indians. Both are so manifestly wrong as to be worthless in calculating whether the tribe is increasing or decreasing. At Red Lake the number of births was 45 and the number of deaths 52. The deaths are more than double the number for White Earth Indians, and yet the death rate is lower than for the Cass Lakes, which is 1 in 21 (the Red Lakes rate is 1 in 22), or the Winnebagoshish, which gives 1 to 16. While the White Earth birth list is 1 to 52, Red Lake stands 1 to 25, Cass Lake 1 to 29 and Winnebagoshish 1 to 23. The Leech Lake birth rate and death rate are the same as the Red Lakes, 1 birth to 25, and 1 death to 22. Mille Lac returns 1 birth to 30 and 1 death to 35.5, and Gull Lake returns 1 birth to 28 and 1 death to 37, which would indicate that these 2 bands are increasing. The opinions of Dr. Belt, of Red Lake, and Dr. Zeal, of Leech Lake, the only 2 physicians who have had any practical experience, concur that the death rate is too low, because, if an Indian child dies on the rice gathering trip or in the sugar bush, it is buried and nothing said of it. It is quite likely that this class of deaths would add to the death rate of bands where no statistics are kept, which would bring the death list up to 1 in 24, and correspondingly affect the ratio of decrease.

It is certain that none of these bands are increasing in their full-blood population, but better food, clothing, sanitary conditions, and more cleanly modes of living may cause a large increase of the mixed blood, but not, however, enough to prevent a slight decrease of the aggregate.

Number of mixed bloods.—The present number of mixed bloods on the White Earth agency exceeds 1,600, with an estimated increase of 25 per cent in 10 years, while the full bloods decreased at the rate of 10 per cent during the same time. Many of the young Indian women are neat and tidy in appearance, good cooks, and no women, for their condition, make more faithful wives. They consider that the lowest white man makes a better husband than the best Indian, because he works and cares more for his children. These women feel themselves under the protection of the white man's law when married to a white man, and know that they are the object of barter if married to an Indian.

Language.—The mixed bloods do not, as a general thing, talk Chippewa, and many do not understand it.

Country.—The new reservations are ample to supply all the Indians in a comfortable manner. The White Earth still contains 32 townships, half of which is rich prairie land, while the other half is heavily timbered and almost equally divided between pine and hard wood. The hard wood land is nearly all susceptible of tillage or pasture; the pine land is generally worthless for cultivation.

Schools and churches.—The government schools are not sectarian, yet they require a Sunday service of some kind, which involves a sort of religious air. To this the medéwin, or unchristianized Indian, objects. The mission church schools are very much like the government schools, except the short opening religious exercises, requiring 15 minutes of time. Only primary branches are taught in any of them, and those of the most rudimentary kind. These schools have capacity for 500 pupils only, while there are 1,200 children to be educated. There are about 75 children at Red Lake point and at Bear island, in Leech lake. The Winnebagoshish, White Oak Point, Gull Lake, and Mille Lac Indians, with over 300 children of school age, have no schools at all.

A few Indian children at Pine point, White Earth reservation, had been sent to the district schools, and the Indians claimed much greater progress than in the mission school at Detroit. Two mixed-blood boys have become inmates of the high school, with the most favorable reports as to scholarship, and the same is reported from Wadena.

The church work is strongly felt among the mixed bloods, but does not get a foothold among full-blood Indians except at Red Lake, where one-half are under church influence.

The chiefs all claim to want schools, but object to anything in the line of religious observance. They consider the church as attacking their religion, which at once arouses the apprehension of the only organized power in these savage communities, and it is exerted to its utmost not only to keep pupils in the Indian schools from getting away from the medéwin but also to get those who return from eastern schools into the Indian fold again: and they are successful in most instances.

I believe that I have given nearly every important custom except the rites of the medéwe, and these are secret.

The Indian makes the most progress in gambling and other vices of the white man.

The lack of legal protection to the female is a great obstacle to progress. Now they are robbed and plundered by any savage who is father, brother, or relative of the woman, and the squaw is left to support her children the best she can. The police court is doing a good business in breaking up fighting and murdering, but there should be an imperative order to arrest ravishers, for now no woman is safe from such fiends. The police court is one of the best agents of civilization.

A hospital established in connection with the schools, with power to move to it all the sick so they might have proper medical care, would do much to break up the habit of leaving their houses on the death of an inmate; also give the pupils practical training as nurses and provide a ward to isolate the pupils infected with such diseases as sore eyes and itch. This is the concurrent suggestion of all the physicians on the several reservations.

The medéwe must be either educated out of its superstitions or the organization crushed out before a higher education and civilization can be expected, and the number of schools and their effectiveness should be increased. There are men on the rolls as industrial teachers who scarcely know a word of English, yet the rules require all instruction to be in that language.

The women are constant workers. No more industrious people live than Indian women. There is no tradition against it on their part, and a corps of good, practical housewives should be sent among them. The women are much further advanced in real progress, are far less obstinate, and are more inclined to adopt civilized methods than the men. The sewing machine is a great civilizer, but the loom should be introduced. I did not see one loom among them, and yet the Indian mats could be sold for from 20 to 25 cents per yard, and at a profit if made on a loom, whereas they now cost $1.

LA POINTE AGENCY.

Report of Special Agent SAMUEL N. COWLES on the Indians of the Fond du Lac, Boise Fort, and Grand Portage reservations, Minnesota La Pointe agency, Wisconsin:

Names of Indian bands occupying said reservations and unallotted areas: (*a*)

Fond du Lac reservation: Fond du Lac band of Chippewas of Lake Superior; unallotted area, 92,346 acres, or 144.25 square miles. Treaty of September 30, 1854 (10 U. S. Stats., p. 1109); act of Congress approved May 26, 1872 (17 U. S. Stats., p. 1190); the residue, 7,775 acres, allotted. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 60.)

Grand Portage reservation: Grand Portage band of Chippewas of Lake Superior; unallotted area, 51,840 acres, or 81 square miles. Treaty of September 30, 1854 (10 U. S. Stats., p. 1109). (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 59.)

Boise Fort reservation: Boise Fort band of Chippewas; unallotted area, 107,509 acres, or 168 square miles. Treaty of April 7, 1866 (14 U. S. Stats., p. 765). (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 63.)

Vermilion Lake reservation: Boise Fort band of Chippewas; unallotted area, 1,080 acres, or 1.75 square miles. Executive order, December 20, 1881.

Deer Creek reservation: Boise Fort band of Chippewas; unallotted area, 23,040 acres, or 36 square miles. Executive order June 30, 1883. (See H. R. Ex. Doc. No. 247, Fifty-first Congress, first session, page 63.)

These reservations have been surveyed. Lands ceded by Indians to the United States, including all except Vermilion Lake reservation, were not opened for settlement in 1890.

Indian population 1890: Chippewas at Fond du Lac, 740; Chippewas at Boise Fort, including Vermilion Lake band, 800; Chippewas at Grand Portage, 290; total, 1,830.

BOISE FORT RESERVATION.

The Boise Fort band of Chippewa Indians occupy the Boise Fort or Net Lake reservation, situated in Itasca and St. Louis counties, Minnesota, together with the reservation of the chief called Mountain Traveler, in Itasca county. It includes those Indians living at Vermilion lake; also those living at various points between Vermilion lake and the Boise Fort reservation belonging to the Boise Fort band.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The Boise Fort reservation contains more than 100,000 acres. It has within its borders a large lake, called Net lake, which covers about one-fourth of the reservation. The surface of the country is uneven, there being many ridges with low land intervening. The land is largely covered with forest. A considerable portion of the timber on the reservation consists of hard woods, such as birch, oak, elm, and sugar maple. The latter is not abundant, and the Indians make but little maple sugar. There is some good white pine on the western portion of the reservation, and the soil of those portions covered with hard wood timber is good, producing large crops of potatoes. The soil of the pine lands is poor, but if cleared and seeded to grass will produce good pasturage.

On the eastern edge of the reservation is a strip of land very thickly covered with loose bowlders. The greater portion of the land is dry enough and suitable for agricultural purposes. There being no teams for plowing the land, the ground is prepared for crops by hand labor, and potatoes sufficient for the use of the families living on the reservation are raised each year. Potatoes seem to grow well, indicating a fertile soil. There are very few or no domestic animals.

At the southern end of Net lake is a settlement of Indians consisting of about 30 houses, one-half of which are occupied by families. The population usually numbers from 150 to 200. Some families live in bark covered cabins or in wigwams during the summer months, and move into their more substantial log cabins for the winter. The cabins usually have but 1 room, and some have floors made of boards. This band is very much scattered. Of the nearly 800 belonging to the band not over 200 live permanently on the reservation. There are very few of mixed blood. A considerable proportion of the subsistence of those living permanently on the reservation is obtained by hunting and fishing. Net lake supplies them with fish, which are often preserved for use by drying in the sun.

One of the most important articles of food of the Indians of this band is the wild rice, an aquatic grass known to science as zizania aquatica. The seeds, which are borne abundantly, are nearly an inch in length, almost black when ripe, and though inclosed in glumes, or husks, will separate readily from the stalk by a slight jar. The Indians go through the rice, which grows to a height of from 3 to 5 feet above the water, in canoes, and by bending the stalks over the boat and giving them a slight jar can gather the rice very rapidly. Two men will gather several canoe loads in a day. After the rice is dried for a few days it is placed in small pits in the ground about 2 feet in diameter and 1.5 feet deep. An Indian then gets into the pit with bare feet, and by rapidly treading the rice, separates the glumes or husks from the kernel. Then it is taken from the pit and scorched in kettles over a fire, when it is ready for cooking, and can be kept for several years. Hundreds of bushels are annually gathered on Net lake.

The smaller Boise Fort reservation lies to the southwest of the larger, and is in a township which was given to a chief called in English "Mountain Traveler", and is now occupied by him. The surface of the reservation is rolling, and contains 1 lake. A considerable portion is timbered, some of it quite heavily, with pine, oak, and birch. There is but little swampy or rocky land. A large portion of the reservation is thought to be suitable for agriculture. There are about 15 individuals and 1 log house on the reservation. Potatoes are raised to some extent. There are no domestic farm animals. The people pick blueberries and cranberries and gather wild rice.

To the east of the main Boise Fort reservation, on the west shore of Pelican lake, is a settlement of Indians belonging to this band, about 100 in number. There are a few log cabins in fair condition and a few bark cabins and wigwams. During the winter months the Indians live in log cabins. A few potatoes are cultivated at the settlement, but they are mainly raised on an island in the lake. The crop of 1890 is estimated at 1,000 bushels. They have very few farm animals.

At the southern end of Pelican lake is a settlement of Boise Fort Indians, who live in bark cabins and wigwams in summer and mainly in log cabins in winter. There are 9 families and about 50 persons. They seem to be in comfortable circumstances, having raised during the season of 1890 large quantities of potatoes. They have 4 cows and a few other domestic animals and barnyard fowls. They have about 40 acres cleared from timber, and cultivate from one-fourth to one-third of the land that is cleared. They have no teams or agricultural tools except hoes.

There is a small settlement of Boise Fort Indians living near the northwestern end of Vermilion lake, consisting of 6 or 8 log cabins and wigwams, having a population of 15 or 20 persons. The condition of the people is similar to that of those living on the reservation and at Pelican lake.

At the southern or eastern end of Vermilion lake, on islands or on the shore of the lake, is a settlement of Indians belonging to the Boise Fort band, consisting of about 300 persons. The houses are mainly of logs, which, when kept in good condition, are quite warm and comfortable. There are a few bark cabins and 2 or 3 wigwams. The cabins have no cellars, and the potatoes and other vegetables raised are stored in pits dug in the ground. Most of the cabins contain stoves and a few cooking utensils. There are but few chairs. Very few domestic animals are kept, except the numerous half-starved dogs. The timber is mostly birch and poplar, with pine and other evergreen trees. The soil is of good quality, producing fine crops of potatoes, turnips, and cabbage.

The agency buildings of the Boise Fort reservation are at Vermilion lake, near the town of Tower. They consist of a warehouse, farmer's dwelling house, schoolhouse, and blacksmith shop. They are in fair condition, and

(Ingersoll, photographer, St. Paul.)

1890.

MINNESOTA.

CHIPPEWA BLUEBERRY CAMP

aggregate in value about $1,200 to $1,400. The school teacher reports an average attendance during the year of 30 pupils. More boys than girls go to the school. Many of the families living at Vermilion lake have potatoes to sell.

The people of the Boise Fort band living on the reservation and at Pelican and Vermilion lakes present a good appearance physically, and seem to have sufficient clothing for all ordinary weather. They all wear citizens' dress, and about one-third of the whole number can read. A small proportion can speak English enough for ordinary intercourse.

Probably one-half of the subsistence of all the Indians belonging to the Boise Fort band is obtained by labor in civilized pursuits, one-fourth by fishing and hunting, and one-fourth by issue of government rations. The whole number of acres cultivated by this band is probably from 200 to 300, but little of which is fenced. No allotments have been made on the Boise Fort reservation. The reports of produce raised in 1890 aggregate 3,000 or more bushels of potatoes, with large quantities of turnips and other vegetables.

Some of the Boise Fort band of Chippewas are reported to be living at Long lake and at Basswood lake, Minnesota, in a condition similar to that of those members of the band living on the reservation or at Vermilion lake.

FOND DU LAC RESERVATION.

The Fond du Lac reservation of Chippewa Indians is situated in Carlton and St. Louis counties, Minnesota, and contains 100,121 acres. There are a few small lakes, viz. Big, Dead Fish, and Perch. The surface of the country is uneven, the land lying in ridges which are covered with pine or hard wood timber, with swampy land or lakes in the valleys between the ridges. There is considerable white and Norway pine on the reservation. Probably one-third of the land of the reservation is now suitable for agriculture. That on the pine ridges is somewhat sandy, and is not as good as that where hard wood timber grows. About 400 acres are now cultivated. The gardens are mainly fenced. There are about 120 acres fenced.

The crops raised are potatoes, turnips, squashes, and other vegetables, and also some corn and oats. These produce fairly well. The crops in the gardens are well cultivated. The houses are partly frame and partly log and have a tidy appearance. There are no wigwams. There are about 30 head of cattle on the reservation. The people make considerable butter, and many of the families raise potatoes to sell. It is reported that during the past year they raised 6,000 bushels of potatoes. The people have a few horses and swine and some domestic fowls. Only a very small proportion of the subsistence of the Indians of this band is obtained by hunting and fishing. During the year 1890 it is estimated that the Indians picked $3,000 worth of blueberries. They also gather cranberries. They seem to have a sufficient amount of clothing to make them comfortable, except in the severe cold of winter. Physicians who have had experience among them report that a considerable part of the population suffers from scrofulous or venereal diseases. All wear citizens' dress.

The only government agency building on the reservation is the schoolhouse, which is in fair condition and valued at $300, but is not large enough to properly accommodate the 60 or 70 pupils that attend school. The teacher reports a fair average attendance and that the children are quick to learn. A large number of the band can read and about three-fourths can use English enough for ordinary intercourse. The Indians are rather increasing than decreasing in number. The use of alcoholic liquors is the great curse to those living near white settlements. The younger part of the population, who have been to some extent educated in the schools, are said to be less addicted to the use of alcoholic drinks than the older ones. Of the 740 reported as belonging to this band, about one-half are of mixed blood. There is 1 church building (Catholic) on the reservation and 70 dwelling houses.

There have been made up to the present time 99 allotments to the Indians on this reservation, but only 2 families live on their allotments. The Indians seem to prefer to live in villages or clusters of families rather than to be isolated on farms. The subsistence is obtained mainly by labor of the band in civilized pursuits. Quite a number of the half-breeds live permanently off the reservation, at Fond du Lac, Moose lake, Kettle river, and Duluth, Minnesota. Their condition is fairly good. They are largely employed by lumbermen as guides and pack carriers.

The proceeds from the sale of the pine timber on their allotments should be used in building houses for the use of the families, the purchase of agricultural tools and seeds, and in other ways that would help the Indian to become a cultivator of the soil. No money should be given to the Indians, as they are very likely to spend it for trifles or liquor. Only one case of polygamy is reported.

GRAND PORTAGE RESERVATION.

The Grand Portage reservation of the Chippewas lies on the eastern edge of Cook county, Minnesota, and on the border between the United States and the British possessions. It contains, according to the agency statistics, 51,840 acres. Only a small portion, probably not more than one-fifth of the whole, is suitable for cultivation, the larger portion being rocky hills and ledges. The soil of the more level parts, which can be cultivated, is a sandy

loam, with an admixture of muck in the low lands. The reservation is thinly clothed with forest trees, which are mainly small pines, mingled with deciduous trees. There is a small amount of good pine timber in some places.

The only settlement on the reservation is at Grand Portage bay, where there are 15 or 20 log cabins that are inhabited. Nearly one-half of the 290 Indians belonging to this band do not reside permanently on the reservation. Many of them live at Grand Marais, Cook county, Minnesota, and some live at Beaver bay, Minnesota.

The cabins at Grand Portage bay are in good condition, substantially built, many of them whitewashed, and all are shingled and appear to be warm and comfortable. Some of them have 2 rooms below and a chamber above. They have board floors, and nearly all have cellars, in which are stored the potatoes and other vegetables raised in the gardens. In the cabins of some of the more advanced families may be found clean towels, a looking-glass, clock, and table, and in two or three instances a sewing machine. There are few chairs, but all the houses have stoves.

The people have a good appearance physically, and are good-natured and peaceable. About one-third of the population are of mixed blood. All dress in citizens' clothes and appear to be fairly well clothed and fed.

Nearly one-third of the population can read, and about as many can use English enough for ordinary intercourse. At least one-third of the subsistence of this band is obtained by them in civilized pursuits, about one-third by hunting and fishing, and one-third from government rations. They pick blueberries and cranberries to some extent.

The soil appears to be fertile and to produce fair crops of potatoes and turnips. Nearly all the families raise potatoes. It is estimated that from 100 to 200 bushels were raised in 1890. There is but little grain raised. There are a few cows and other domestic animals, and a little butter is made.

The band is thought to be just about holding its own in numbers.

The government buildings on the reservation are a schoolhouse, in fair condition, valued at $150, and a warehouse, in poor condition, of little value.

The Catholics have 1 small church building at the settlement. The school attendance numbers 26, with a reported average of 10 or 12.

Those Indians of the Grand Portage band that live at Grand Marais are reported to be in as good condition as those living on the reservation. Those at Beaver bay are said to be in good circumstances. No allotments have been made on this reservation. About 25 families of the Grand Portage band are engaged in agriculture or other civilized pursuits.

GENERAL REMARKS.

The Chippewas are better than the average of the reservation Indians. They receive but little aid from the nation, and are practically self-supporting. They are naturally a happy, good-natured, and mild race of people. They are not addicted to thieving, but are apt to become intoxicated if they can obtain alcoholic drinks.

The younger portion of the population have a better appearance than the older Indians have, owing probably to school advantages and to contact with the whites.

Allotting their lands, building them houses, making them work, giving them enough industrial schools, hospitals, and letting them go into the general system of the state as citizens and otherwise, along with a small moneyed start in life, will settle the Indian question so far as the Chippewas are concerned.

The Chippewas preserve some of their ancient rites and mysteries and hold to some of the old superstitions, but the influence of the whites living near them is felt more and more each year. They have a curious custom in regard to the disposition they make of the bones of certain wild animals which they kill in their hunting expeditions. There may be seen frequently in the Chippewa country hanging from or attached to the limbs of trees along the trails, or sometimes fastened to poles attached to the corners of their cabins, the skull of the bear, the jawbones and shoulder blades of the moose, and the skull of the porcupine. These bones are hung up in order that the dogs shall not gnaw or devour them. The Chippewas believe that if they throw these and some other bones of various animals to the dogs, or allow them to have them, they will in the future be unsuccessful in the hunt for these animals. An Indian half breed, who annually buys many furs of the Indians of the Boise Fort band, said that he had offered an extra compensation to the Indians if they would bring him a bear skin with the skull and paws attached. No one would skin a bear in that way, however, for any compensation. They bury their dead in shallow graves, and usually erect over the grave a miniature house, made of boards, a little longer and wider than the grave. A fire is kept burning for some time in front of the house, and a pole is usually set in front, with a piece of cloth attached, as a sort of flagstaff. The object is said to be to mark the place of burial. The rattle of the medicine man at the sick bed, accompanied by his monotonous singing, is often heard in his efforts to drive away disease or evil spirits.

(G. A. Newton, photographer, Duluth.) 1890.

GRAND PORTAGE RESERVATION, MINNESOTA, LA POINTE AGENCY, WISCONSIN.

CHIPPEWA MEN IN UNUSUAL DRESS (ATTEMPT TO LOOK LIKE WILD INDIANS), AND HOUSES OF CLAPBOARDS.
CHIPPEWA INDIANS CAMPED IN BIRCH-BARK LODGES OR SHELTERS.

MISSISSIPPI.

The civilized (self-supporting) Indians of Mississippi, counted in the general census, number 2,036 (1,044 males and 992 females), and are distributed as follows:

Attala county, 24; Greene county, 37; Hancock county, 39; Hinds county, 14; Jasper county, 179; Kemper county, 34; Lauderdale county, 14; Leake county, 435; Neshoba county, 623; Newton county, 349; Perry county, 38; Scott county, 123; Sharkey county 12; Winston county, 41; other counties (9 or less in each), 74.

To the east of the state capital in Mississippi in the uplands are a number of counties not traversed by any railroad, and therefore locally known as cow counties from their dependence for communication on roads and trails suggestive of cow paths. The greater part of the Indians of the state are out in contiguous cow counties. They are remnants of The Five Civilized Tribes, mainly Choctaws, descendants in part of those who originally were found in this region and did not go west of the Mississippi river, and partly representing those who from time to time have returned from the west.

These people generally own little patches of a few acres, which they cultivate and add to their means of living by working for others, hunting, and some simple handicraft. In the spring they go into the larger towns to dispose of such pelts as they may have collected and sell baskets made in considerable numbers from the cane. White boys in the towns at the season are generally supplied with blowguns, made by these Indians from the hollow cane stems, and furnished with darts fitted with feathers or cotton down. Wild blackberries for a few weeks are important to them for food and for a little addition to their money by sales. With a few horses, cows, goats, and domestic fowls these people manage to maintain a simple living, paying little attention to church or school and speaking English to but a limited extent.

MISSOURI.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	128
Indian in prison, not otherwise enumerated	1
Indians, self-supporting and taxed (counted in the general census)	127

The civilized (self-supporting) Indians of Missouri, counted in the general census, number 127 (69 males and 58 females), and are distributed as follows:

Jasper county, 13; McDonald county, 10; Newton county, 10; St. Louis city, 31; other counties (8 or less in each,) 63.

A few Indians are living like whites in the counties adjacent to Indian territory, and a few are in miscellaneous occupations in the city of St. Louis.

MONTANA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	11,206
Reservation Indians, not taxed (not counted in the general census)	10,336
Indians in prisons, not otherwise enumerated	10
Indians off reservations, self-supporting and taxed (counted in the general census)	860

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	10,765
Reservation Indians, not taxed	10,336
Indians in prison, not otherwise enumerated	10
Other persons with Indians, not otherwise enumerated	419

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		10,336	4,978	5,358	6,763
Blackfeet agency		1,811	868	943	1,811
Crow agency		2,287	1,082	1,205	1,490
Flathead agency		1,811	897	914	128
Fort Belknap agency		1,722	840	882	861
Fort Peck agency		1,840	887	953	1,656
Tongue River agency		865	404	461	817
Blackfeet agency—					
Blackfeet reservation	Piegan	1,811	868	943	1,811
Crow agency.					
Crow reservation	Crow	2,287	1,082	1,205	1,490
Flathead agency		1,811	897	914	128
Jocko reservation	Pend d'Oreille, Kootenai, and Flathead.	1,608	800	808	128
	Carlos band and Bitter Root Flathead	146	70	76	.....
	Lower Kalispel	57	27	30	.....
Fort Belknap agency		1,722	840	882	861
Fort Belknap reservation	Assiniaboine	952	459	493	476
	Gros Ventre	770	381	389	385
Fort Peck agency		1,840	887	953	1,656
Fort Peck reservation	Yankton Sioux	1,121	565	556	1,008
	Assiniaboine	719	322	397	648
Tongue River agency (*a*)					
Northern Cheyenne reservation	Northern Cheyenne	865	404	461	817

a The Northern Cheyennes at Pine Ridge agency, South Dakota 517 in number, were removed to Tongue River agency in 1891.

The civilized (self-supporting) Indians of Montana, counted in the general census, number 860 (456 males and 404 females), and are distributed as follows:

Cascade county, 20; Choteau county, 190; Custer county, 159; Dawson county, 56; Deerlodge county, 21; Fergus county, 88; Lewis and Clarke county, 121; Meagher county, 14; Missoula county, 165; other counties (11 or less in each), 26.

The citizen Indians of Montana have no special history that is not included in the statement that they have left tribal relations and adopted the life of the whites.

(Coe, photographer.)

1890.

BLACKFEET AGENCY, MONTANA.

GRAND COUNCIL OF BLACKFEET SIOUX AT AGENCY (GREAT DRUM IN THE CENTER).

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN MONTANA.

TRIBES	Stock.	Reservation.	Agency.
Assinaboin	Siouan	Fort Peck	Fort Peck.
Blackfeet	Algonkian	Blackfeet	Blackfeet.
Blood	Algonkian	Blackfeet	Blackfeet.
Brule	Siouan	Fort Peck	Fort Peck.
Cheyenne (Northern)	Algonkian	Northern Cheyenne	Tongue River.
Crow (Mountain)	Siouan	Crow	Crow.
Crow (River)	Siouan	Crow	Crow.
Flathead	Salishan	Jocko	Flathead.
Gros Ventre of the Plains	Algonkian	Fort Belknap	Fort Belknap.
Kalispelm	Salishan	Jocko	Flathead.
Kutenay	Kitunahan	Jocko	Flathead.
Pend d'Oreille	Salishan	Jocko	Flathead.
Piegan	Algonkian	Blackfeet	Blackfeet.
Santee Sioux	Siouan	Fort Peck	Fort Peck.
Teton	Siouan	Fort Peck	Fort Peck.
Unkpapa	Siouan	Fort Peck	Fort Peck.
Yanktonnai	Siouan	Fort Peck	Fort Peck.

BLACKFEET AGENCY.—There are but 3 or 4 Blackfeet or Bloods at the Blackfeet reservation. The main body of them is now located in northwest Canada upon reservations and under Canadian agents. The Piegans, with the exception noted, are the only Indians upon this reservation. There are some half-breeds here. From the day of the first knowledge of these people they have roamed from the Missouri river to the Saskatchewan of the north, and from the western line of North Dakota to the Rocky mountains. The Piegans are the American portion of the Blackfeet Nation. This is the only agency these Indians have had. It was established in 1855, and the United States Indian agent assumed charge of them then. They are all ration Indians.—GEORGE STEEL, United States Indian agent.

CROW AGENCY.—The crow Indians were composed of 2 bands, the Mountain and the River Crows, so called from their locations. The latter occupied the country along the Missouri river or British line; the former were located about 250 miles south of that point in the mountains. The Crow Indians signed their first treaty in 1826. They were then probably south of the Kansas and Nebraska line, although there is now no positive evidence thereon. The next heard of this tribe of Indians was in 1868, when they made a treaty at Fort Laramie; since then they have been in possession of a section of country between the Yellowstone river and the Montana and Wyoming line, extending east of the midchannel of the Yellowstone river where it crossed the south boundary of Montana for about 250 miles. There have been two treaties of segregation, one in 1880 and one in 1890, whereby the Crow reservation has been reduced about one-half. There are no data obtainable regarding the location of these Indians prior to a hundred years ago, but many of their traditions and their stories mention animals found only in southern climes, and it is fancied that at one time the Crows resided as far south as the central portion of Texas or Louisiana. Many efforts have been made to locate this tribe during the last century, but so far every attempt has been unsuccessful. There are many members of this tribe who were captured in war from the Sioux, Piegans, Crees, Gros Ventres, Shoshones, Arapahos, and Cheyennes, but they are considered by the bands as full-blood Crows, and have every right of an original Crow Indian. It is estimated that there are over 400 members of this tribe who are born members of other tribes. There have been no white men admitted into this tribe, although quite a number reside among the Crows, married to Crow or other Indian women.—M. P. WYMAN, United States Indian agent.

The River Crows were for a long time divided, a portion of them being at or near Fort Belknap agency and many roamed. They are now, however, all on the Crow reservation.

In June, 1885, the Crows at Crow agency, Montana, numbered 3,226.

The Crows were removed from the western portion of their reservation in 1883 to the valleys of the Big Horn and Little Big Horn rivers. Many hold their lands in severalty.

Money has been expended for an irrigating ditch or canal, but the Crows, although owners of large numbers of horses, have made but little progress in farming. They have always been loyal to the United States.

FLATHEAD AGENCY.—The Pend d'Oreille, proper name Kalispel, have always occupied the lands of this agency and all the country around Pend d'Oreille lake, and to where its waters empty into the Columbia river.

The Kootenai, a detached band from the British tribe of that name, have lived on the lands of this agency beyond the recollection of any living Indian.

The Flatheads, proper name Salish, have always occupied the Bitter Root valley. By the Stevens treaty of 1855 this tribe ceded to the whites the greater portion of Montana.

Charlot's band of Bitter Root Flatheads came from Bitter Root valley, where they have always lived. The remainder of the tribe, who refused to remove to this agency under the Garfield agreement of 1872, still hold their lands in Bitter Root valley, Montana, under United States patent.

The Lower Kalispels have always lived about Lake Pend d'Oreille. They removed to this agency from Pend d'Oreille Lake country, Idaho, in 1887, under terms and conditions offered to them by the United States northwest Indian commission. The conditions under which they came have not yet been ratified by Congress.

The Flatheads removed under the Garfield agreement, and the Pend d'Oreille and Kootenai tribes are merged into what is now known as the "confederated tribes". The Lower Kalispels, who removed from Idaho to this agency, remain a separate band.

Charlot's band of Bitter Root Flatheads are both those who removed since the Garfield agreement expired and those who still remain in the Bitter Root valley with Chief Charlot.—PETER RONAN, United States Indian agent.

FORT BELKNAP AGENCY.—The Assinaboines, who came from northwestern Dakota in 1867, always lived in the country now known as Dakota. They are in 4 bands: the "Paddling their canoes in a band (fleet) on this side", "Wood Mountain", "Dwellers of the Rocks", and "Yellow Snow". The Assinaboines, of Siouan stock, were formerly of North Dakota; they drifted west to this agency, and then to the great Blackfeet reservation in 1867. They were never located on a reservation until the recent treaty, but were allowed to hunt and live on the reservation, and were fed by the government at the Fort Belknap agency. They are closely allied and intermarried with the Gros Ventres.

The Gros Ventres, who came from British America in 1843, are in 4 bands: the "Sitting Woman", "White Eagle", "Bear Cubs", and "Under Bulls". They are of Algonkian stock, originally from the south, and are an offshoot of the Arapaho tribe now living in Indian territory. They emigrated north into the British territory 90 years ago, and lived with the Blackfeet Nation until 1843; they then again emigrated south to this part of Montana, which was afterward set apart as their reservation.—ARCHER O. SIMONS, United States Indian agent.

ASSINNABOINES.

The Assinaboines, or Stone Indians (the Dakotas proper), were called by the Algonkins Nudowesioux. They made treaties with the United States after 1855 and up to July, 1880. They were forced to quit roaming and to locate on the reservations in northern Montana after 1875 by reason of the building of railroads, disappearance of game, and the incoming of settlers. This tribe roamed along with the Blackfeet and Piegans to the north of the Yellowstone, and affiliated with the Crees from British America. The boundary line between the United States and the Dominion of Canada was not clearly defined until after 1874, and up to within a year or two past there has been a free zone below that line. The surrender of Sitting Bull's Sioux, the destruction of a portion of the Piegans by Colonel E. M. Baker in 1870, and the evident intention of the government to use force to compel them to stop roaming had the desired effect. They were gathered up and placed on the reservations of the Fort Belknap and Fort Peck agencies, where they now are. The Assinaboines are virtually ration Indians. They are herders and roamers by nature.

GROS VENTRES (GROW VONS).

The tribe of Gros Ventres called the Gros Ventres of the Prairies came from British Columbia in 1843 to the country where the reservation now is. They are Algonkins, and must not be confused with the tribe of Gros Ventres at Fort Berthold agency, North Dakota, who were met by Lewis and Clarke, and called by them Minatarees, or "People of the Willows", and who have always lived in their present country either with the Crows or near the Mandans. This band, partially self-sustaining, engages in hunting, trapping, and fishing.

FORT PECK AGENCY.—The Yankton Sioux have been here since about 1862, the Assinaboines since about 1850. These Indians are all Sioux. They should be classed about as follows: Brule, Cuthead Sioux, Santee, Uncapapa, and Yanktonais, living at Poplar creek, and Assinaboine Sioux at Wolf point.

The Santee Sioux came from Minnesota, where they had always lived, the other branches, except the Assinaboine Sioux, from the country now Nebraska and South Dakota. The Assinaboines are from the country now North Dakota and from the British Possessions, largely from the latter place. None of the tribes or bands are extinct, but all are to a great extent intermarried.—C. R. A. SCOBEY, United States Indian agent.

TONGUE RIVER AGENCY.—The Northern Cheyennes have been here about 10 years; they came originally from Wyoming. They have roamed and have been located at many different points in the west, from Fort Reno, in the Indian territory south, to the Yellowstone river north. This is, comparatively speaking, a new agency. There are 3 bands: the Rosebud Cheyennes, Tongue River Cheyennes (in 1890), and the Pine Ridge Cheyennes.—JOHN TULLY, United States Indian agent.

CHEYENNES (ALGONKIAN).—These Indians received a variety of names from travelers and the neighboring tribes, as Shyennes, Shiennes, Cheyennes, Chayennes, Sharas, Shawhays, Sharshas, and by the different bands of Dakotas, Shai-en-a or Shai-é-la. With the Blackfeet they are the most western branch of the great Algonkian family. When first known they were living on the Cheyenne or Cayenne river, a branch of the Red River of the North, but were driven west of the Mississippi by the Sioux, and about the close of the last century still farther west across the Missouri, where they were found by Lewis and Clarke in 1803. On the map attached to their report they locate them near the eastern face of the Black Hills, in the valley of the great Cheyenne river, and give their number at 1,500 souls. Their first treaty with the United States was made in 1825, at the mouth of

1890.

BLACKFEET AGENCY, MONTANA

UNITED STATES INDIAN POLICEMAN, BLACKFEET SIOUX.
EAGLE PLUME AND PRETTY SNAKE, BLACKFEET SIOUX.

(C. M. Bell, photographer, Washington, D. C.)

December 29, 1891.

PIEGAN CHIEFS AND HEADMEN, BLACKFEET AGENCY, MONTANA.

WHITE CALF. GEORGE STEEL, U. S. INDIAN AGENT. TAIL FEATHER COMING OVER THE HILL. WHITE GRASS. JOSEPH KIPP, MANDAN TRADER.
FOUR HORNS. LITTLE BEAR. RUNNING CRANE. LITTLE DOG. LITTLE PLUME.

the Teton river. They were then at peace with the Dakotas, but warring against the Pawnees and others, and were estimated by Drake at 3,250

During the time of Long's expedition to the Rocky mountains, in 1819–1820, a small portion of the Cheyennes seem to have separated from the rest of their nation on the Missouri and to have associated themselves with the Arapahos, who wandered about the tributaries of the Platte and Arkansas, while those who remained affiliated with the Ogalallas.

They were generally friendly to the white settlers up to 1862, when outbreaks occurred, and then for 3 or 4 years a costly and bloody war was carried on against them, a notable feature of which was the Sand creek or fight known as the Chivington massacre, November 29, 1864. In 1867 General Hancock burned the village of the Dog Soldiers, on Pawnee fork, and another war began, in which General Custer defeated them at Washita, killing Black Kettle and 37 others. The northern bands have been generally at peace with the whites, resisting many overtures to join their southern brethren. The Rosebud Cheyennes were placed on a reservation at Tongue River agency, Montana, in 1884–1885.

The Southern Cheyennes and the Arapahos, along with other Indians in the military division of the Missouri, during 1868 were in open warfare against the whites. They were captured and taken to Camp Supply, Indian territory, in the month of February, 1869. A portion of them held out. Finally, in March, 1875, the remainder of the Southern Cheyennes surrendered, under Chief Stone Calf, at Fort Sill, and went on their present reservation now in Oklahoma territory.

The Northern Cheyennes, a fierce and warlike band, were constantly on raids against the white people up to 1876. In 1876 they joined Sitting Bull and the Sioux, and aided in the massacre of Custer and his men on the Rosebud in July. In 1877 they surrendered to the United States, and were first sent to Fort Robinson, Nebraska, and finally to Indian territory, and placed on a reservation with the Southern Arapahos at Fort Reno, August 8, 1877. They numbered about 1,000 when they surrendered. Dissatisfied with the location, the government in 1881–1883 removed them north to the Pine Ridge agency, Dakota, and in 1891 to Tongue River agency, Montana.

September 9, 1878, about a third of the Northern Cheyennes escaped from Fort Reno, and under the leadership of Dull Knife, Wild Hog, Little Wolf, and other chiefs started north to rejoin their friends in the country where they formerly resided. The army pursued them, and a running fight ensued, resulting in the killing of many soldiers and the massacre by the Indians of settlers, men and women. They were captured in Nebraska in October, 1878, and ordered to be returned to Indian territory. In January, 1879, being then at Fort Robinson, Nebraska, they arose in revolt, and many of them were killed. The remainder were returned to Indian territory and are now in Oklahoma. They lost in these raids, between 1878 and 1881, more than 500 of their tribe.

THE OUTBREAK OF 1885.—During the summer of 1885 the Cheyennes and Arapahos became restless and rebellious. Stone Calf, Flying Hawk, Little Robe, and Spotted Horse, chiefs, led the "dog soldiers", a band of young Indians, a semimilitary organization, bloodthirsty and constantly in crime; squaw men (white men married to squaws and living with the Indians) also aided. Troops were hurried to Fort Reno, near the Cheyenne and Arapaho agency, then in Indian territory, and by a strong show of force a serious outbreak was prevented. The principal reason for the attempted revolt and raid was that the agent and government desired the Indians to work, either as farmers or herders.

INDIANS IN MONTANA, 1890.

The various Sioux tribes within the limits of the state of Montana, along with the Blackfeets and Crees from Canada, roamed over the region. It was partially a place of refuge for many Sioux from the Indian wars in Minnesota in 1862–1866, and the later Sioux wars up to 1885. The great expanse of plains and many streams made it a famous hunting ground for buffalo, deer, and elk, and it was visited by roaming bands of Indians from the east, south, and west. Montana prior to the arrival of white people was an Indian battle ground. In the northwest section of the state beyond the point where the waters of Montana flow to the Pacific coast small tribes were found allied to tribes on the head waters of the Columbia, which are now at the Flathead agency.

BLACKFEET AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Blackfeet reservation, Blackfeet agency, Montana, January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation. (*a*) Blackfeet, Blood, and Piegan.

The unallotted area of this reservation is 1,760,000 acres, or 2,750 square miles. The reservation has not been surveyed or subdivided. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 657); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868: executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats. p. 28): executive orders, April 13, 1875, and July 13, 1880, and agreement made February 11, 1887, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).

Indian population 1890: 1,811. (*b*)

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a The statements giving tribes, areas and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

b Agent Steele reports in 1892 that there is not 1 Blackfeet on the reservation and not to exceed 6 Bloods, they are Piegans who speak the Blackfeet language.

BLACKFEET RESERVATION.

The agency, situated on Badger creek, is in a valley of the same name about 105 miles west from Great Falls on the Missouri. The reservation is about 52 miles square, with some farming lands in the western portion, but the land around the agency buildings is fit only for grazing purposes.

The Piegans are very fine looking Indians, and the police and judges are very intelligent and active in their duties.

The Mission schoolhouse, situated in Two Medicines creek about 5 miles from the agency, was built for the jesuits by Miss Drexel, of Philadelphia, Pennsylvania. It is a substantial frame building, capable of accommodating 100 scholars. Perhaps 5 per cent of these Indians are Roman Catholics and the others are sun worshipers.

The rations issued to them consist of beef and flour, and in special cases coffee, sugar, tea, beans, bacon, and salt are provided. The government also allows the Indians yearly supplies as follows: bacon, 25,000 pounds; beans, 15,000 pounds; coffee, 12,000 pounds; sugar, 25,000 pounds; tea, 495 pounds; salt, 1,000 pounds; and, when issued, 10 to 100 rations of bacon, 3 to 100 rations of beans, 4 to 100 rations of coffee, 2 to 100 rations of salt, and 7 to 100 rations of sugar.

Everything is clean and neat about the supply house, and there are no complaints from the Indians as to their rations being insufficient. The beef is issued to them from the block. The cattle are killed and dressed as neatly as in any first-class butcher shop.

In burial of the dead, if buried at all, there is not to exceed 6 inches of earth thrown over the body. In nearly all cases, however, they are deposited in boxes on top of the ground, and 10 or 12 bodies piled up on top of each other. In one case a body was found on the top of a fence, perhaps 6 feet above the ground. The cover of the coffin was blown off, and by removing some rocks and a small piece of cotton flannel it was found to contain the body of a child, which looked like an Egyptian mummy.

They have at this agency, inside the stockade, a very flourishing school. Some of the Indians are well advanced in reading, writing, spelling, arithmetic, geography, and drawing.

This band belongs decidedly to the plains Indians. They are well supplied with horses, and the government furnished them last year 1,000 head of cows and 25 bulls, which will give them a good start in raising their own cattle.

The reservation includes many small valleys with grass in abundance, where the Indians can cut hay. The mountain streams abound in trout, and nearer the mountains to the west of the agency are deep lakes well supplied with fish. The mountains abound in game.

Near where the mission now stands, on Two Medicines creek, there is a big pile of rocks over which they used to drive the buffaloes to kill them, an Indian disguised as a buffalo acting as a decoy.

The rising generation give promise of becoming good citizens. The children are kept in school either here or at the Sisters' school on Two Medicines creek, and are unusually bright. They dress like white children, play with them, and are becoming accustomed to their ways.

These Indians have not the high cheek bones which are so marked among the Cheyennes and Arapahos, but they nearly all, especially the older ones, wear the Indian blanket. The new agent is very strict with them, especially as to their use of whisky; and he understands them, having traded among them for the past 33 years.

The agent is having a hard time with the whisky men and the half-breeds (who are go-betweens with these whisky men) in his efforts to break up the liquor traffic. With the assistance of the United States deputy marshals and deputy sheriffs he has succeeded in having a large number of the whisky sellers indicted and lodged in jail at Fort Benton, while others have left the country for fear of arrest. A whisky dealer from Birch creek, who had been arrested for selling whisky to the Indians and taken to Fort Benton, succeeded in getting bail, and the day after his arrival home he came to the agency. The agent at once sent his Indian police to bring him to his office. He then notified him to get off the reservation, and under no circumstances to come on it again without a permit.

Allotment of lands to the Piegans will be useless without the reservation of grazing lands in addition. Cattle raising can best sustain these Indians in the future.

CROW AGENCY.

Report of Special Agent WALTER SHIRLAW on the Indians of the Crow reservation, Crow agency, Custer county, Montana, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Mountain and River Crow.

The unallotted area of the Crow reservation is 4,712,960 acres, or 7,364 square miles, and was established, altered, or changed by treaty of May 7, 1868 (15 U. S. Stats., p. 649); agreement made June 12, 1880, and approved by Congress April 11, 1882 (22 U. S. Stats., p. 42), and agreement made August 22, 1881, approved by Congress July 10, 1882 (22 U. S. Stats., p. 157); executive order December 7, 1886.

The reservation has been partially surveyed.

Indian population 1890: Crows, 2,287.

a The statements giving tribes areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census

(C. M. Bell, photographer, Washington, D. C.)

1890.

CROW AGENCY, MONTANA.

WHITE BIRD, CROW INDIAN.

1890.

BLACKFEET AGENCY, MONTANA.

BLACKFEET SIOUX FAMILY (UNCIVILIZED), TEPEE LIFE.
CUT BANK JOHN AND CALF WOMAN (CIVILIZED(, BLACKFEET SIOUX, LOG-HOUSE LIFE.

(Coe, photographer.)

1891.

BLACKFEET AGENCY, MONTANA.

BLACKFEET INDIAN FAMILY (CIVILIZED), CUTTING POTATOES FOR SEED.
BLACKFEET HALF-BREEDS, WITH WIVES AND CHILDREN.

(C. M. Bell, photographer, Washington, D. C.)

PLENTY COUPS (SCALPS), CROW INDIAN.

TWO BELLY, CROW INDIAN.

CROW AGENCY, MONTANA.

CROW RESERVATION.

Crow agency is pleasantly located on the Little Horn river, 50 miles south of Custer station, on the Northern Pacific railroad, in Custer county, Montana. The appearance of the soil on the Crow reservation is not promising at present, owing partly to the long drought. Irrigation is the great demand for the development of at least its 2 large valleys and their bottom lands, namely, the Big Horn and Little Horn. If the demands of the agency for the ditching of arable lands are complied with the cost will be not far from $200,000, but the increased value of lands thus reclaimed would warrant the outlay.

Continued drought has this year even exceeded that of the past 2 years, and as long dry spells are characteristic of this climate irrigation becomes a necessity in farming. The soil is deep and productive to a high degree. For grazing the native grass is excellent, and when sun cured holds its nutrition much better than the cultivated grasses, but large herds constantly feed upon it. Where the grass in former years stood from 2 to 3 feet high it is now a few inches, and the blades are fewer and far apart.

The reservation has sufficient irrigable land to supply each individual with his allotment. Timber exists in sufficient quantity to meet all requirements for building. Coal of excellent quality abounds. A mine located 25 miles from the agency has been surface worked for home consumption.

Efforts in the way of farming have been without results this season, except along one ditch in the Little Horn valley. Few of the Indians will harvest crops equal in quantity to the seed planted. Several families located along the Little Horn ditch have raised small crops. Probably 30 bushels of wheat, 400 of oats, 40 of corn, 500 of potatoes, and 50 bushels of other vegetables will comprise the product. This ditch is a short one, only about 8 miles in extent, constructed in 1885 at a cost of $7,400. Surveys have been authorized for another ditch 20 miles long.

Rich deposits of copper have been found in the western portion of the reservation; gold and silver also are found.

The Crow Indian labors under serious disadvantages with the old, discarded farming implements of the poorest quality with which he is provided, when in order to work advantageously he should have the very best. Furnished with water and good farming implements, this reservation can be made as productive as any valley in Montana; but without such only repeated failure can be anticipated, and naturally the Indian becomes discouraged and disgusted, and unless some change for the better is made soon, any agent will have an unpleasant task in inducing the Indians to continue their very imperfect labors in the direction of self-support.

The Indian is a natural herder; he desires to own his cattle, for the support of which the bench land affords excellent grazing, lying as it does adjacent to the farming or bottom land. The Crows have an additional issue of stock cattle this year.

It is the aim of the agent to employ the Indians on every possible occasion. They earn several thousand dollars yearly from the government by freighting, which, added to their earnings from hay, tends to make a fair total divided among the few who are the workers.

Rations are issued monthly and semimonthly. Those receiving monthly rations live at a considerable distance from the agency. The Indian looks upon ration day as an outing, and many families consume the whole of their rations during their journey back to camp. All the labor attending the receiving of rations is performed by the squaws.

The agency is well supplied with all necessary offices and buildings for storing goods and supplies; blacksmith and carpenter shops are roomy and well furnished with tools, and the stable and barns are ample; but the school building is too small. One is met here by the perplexing problem of providing work for Indian students returning from Carlisle and other distant schools. A few may be employed about the agency, but most of them wander aimlessly about without means of support. Industrial education without an opportunity of applying its principles becomes a doubtful blessing to the Indian.

The agency police force, composed of a captain, 1 lieutenant, and 14 privates, is an excellent body of men (Indians), efficient and faithful.

The physique of the Crow Indian is remarkably fine, the men averaging 6 feet in height, with strong features, perceptive powers predominating. As a rule, the Crow dresses in half Indian costume, and has adopted no civilized way of living, preferring his tepee to the hut provided for him by the government.

Courtship and marriage are matters of inclination and barter. A stipulated number of ponies are exchanged with the father for the possession of the daughter. Marriage ties are not binding, the husband being allowed to return his squaw when weary of her. She may marry again. Plurality of wives is allowed. The Indians are extremely indulgent to their children, and quarreling among them is unknown. Syphilis prevails to an alarming extent, the result of contact with the whites, and abortion is common.

The religion of the Crows is founded on innumerable legends, both material and sentimental. They believe in the coming of a messiah who will fill the prairie anew with the buffalo and recreate the world for the benefit of the Indian.

The greatest obstacle in the way of civilizing these Indians is the "medicine man", who works upon their superstition. They have a contempt for the agency physician and his medicine generally, with the exception of salves, which they use somewhat; but it is a difficult matter to prescribe for them, as no attention is paid to the doctor's directions.

Indian bands or subportions of the tribe are managed and controlled by chiefs, who, like barons of certain districts, have retainers and control them and their votes.

The Crows wrap their dead in blankets and deposit them in cliffs, on trees, or on high platforms, surrounded by their personal effects, and leave them thus exposed to dry and become absorbed by the elements.

As a class these Indians are peaceful in disposition and inclined to a pastoral life; at the same time they are stealthy and sly. The men often wrap themselves in a sheet or blanket, leaving but one eye exposed, and baffle any inquiry as to their identity or purpose. In all money transactions they are very shrewd, and are called good traders and "superb horse thieves". They are very rich in horses. Imitation of form is characteristic of the Crows, but the faculty at present is apparently limited to representing familiar forms in crude outline or silhouette. They live on dried meats, berries, and water, do not care for flour, and frequently consume some one article of their entire rations at a single meal. They prefer living in tepees, each family having one, but there is no privacy. They are very social, friends coming in frequently and staying until everything is eaten. They give freely, demand alike in return, and never refuse anything that is offered them. Cleanliness is not one of their virtues.

The total number of Crow Indians is as follows:

Crows, including 80 half-bloods	2,287
Males	1,082
Females	1,205
Males over 18 years of age	662
Females over 14 years of age	897
Children, between 6 and 16 years of age	584

The births and deaths among the Crows about balance each other.

Most of the Crow Indians are engaged in agricultural pursuits. They have 350 wagons, 600 sets of harness, 50 mowing machines and horserakes, 7 reapers, 300 harrows, and hundreds of small implements. They complain that the government does not make the full issue of beef to them.

There are 3 good working schools on the Crow reservation: the Catholic, with 150 pupils; the Unitarian, with 50; and the Montana industrial (boys 34, girls 29), 63; a total of 263 pupils. This number is out of a school population of 584. About 30 young Indians from this reservation are at Carlisle, and this year 10 pupils returned from that school, 6 boys and 4 girls, proficient in the industries of dressmaking and harness and wagon making. The agent desires the fostering of these industries on the reservation and expects help from these pupils. The usual number of children to the family is from 2 to 3. The classification of family relations is difficult, owing to the interchange and exchange of their squaws and papooses.

There are 33 public buildings at the Crow agency, Montana, all reported as in good repair, consisting of agent's house, office, schoolhouse, dormitory, warehouse, carpenter shop, blacksmith shop, stables, slaughter house, laundry and bake room, dispensary, police and interpreter's quarters, and various structures for other purposes. The cost of construction of these buildings was $43,311, and the present estimated value is $26,011.

TONGUE RIVER AGENCY.

Report of Special Agent WALTER SHIRLAW on the Indians of the Northern Cheyenne reservation, Tongue River agency, Montana.
Name of Indian tribe occupying said reservation: (a) Northern Cheyenne. The allotted area is 371,200 acres, or 580 square miles. It was established, altered, or changed by executive order November 26, 1884.
Indian population, 1890: 865.

NORTHERN CHEYENNE RESERVATION.

I visited Tongue River agency in August, 1890, and found James A. Cooper, special United States Indian agent, in charge, and was informed that an accurate enumeration of the 865 Indians on the reserve had been made and the acknowledgment of the same, as rendered to the Census Office, duly received. Since then 39 Pine Ridge Indians have been added to the issue roll by consent of the Commissioner of Indian Affairs.

The Indians are located on the Northern Cheyenne reservation, situated south of the Yellowstone river, on two of its tributaries, Tongue river and Rosebud creek. Their settlements commence about 80 miles south of the mouth of the former and 65 miles south of the mouth of the latter, extending up these streams a distance of 20 miles. Lame Deer and Muddy creeks, tributaries of the Rosebud, have Indian settlements on them extending some 5 miles up each stream. The valleys of these streams are very small when compared to those forming the arable land of the Crow reservation.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Walter Shirlaw, N. A.

THE RACE.

Crow Indians.—Crow Reservation, Montana, August, 1890.

Walter Shirlaw, N. A.

OMAHA DANCE.

Northern Cheyennes.—Tongue River Agency, Montana, August, 1890.

This has been an excessively dry season, in consequence of which no crops of any description will be raised by the Indians and little or nothing by the white settlers on these streams, except where irrigated, and this has been done only to a limited extent. The hay crop is only a success to the few having land under irrigation.

These Indians have been located on this so-called reservation about 6 years. The uncertainty of their position and claims as regarding the settlers has seriously retarded their progress.

The Cheyennes rank high morally and physically. Their perceptive faculties are largely developed beyond those of the white man, but their reasoning powers are far below. A promise once made, they demand its fulfillment. Industry and application are unknown to them.

The grazing lands are good. The Cheyennes are poor, improvident, and warlike, displaying great courage.

The Cheyennes have 2 schools, a contract and an agency day school. The contract school, under the auspices of the Catholic Indian missions, is located on Tongue river, 20 miles from the agency. It is known as the St. Labre, and has buildings ample for the accommodation of its 60 pupils. The teachers are making strong efforts to bring the attendance of pupils up to the required number, which is no easy task.

The agency day school was opened September 1. Every effort will be made by the agent to fill this school to its fullest capacity, which is limited.

The language of the Cheyennes differs but little from that of the Crows, but is much more musically spoken. Their method of courtship and marriage is a matter of barter, and a plurality of wives is allowed. The Cheyenne is remarkably pure in morals, abortion is unknown, and motherhood is respected.

The Cheyenne is rich in superstitions. Faith in the supernatural powers of the medicine man holds with him. The children now being trained in the agency show a strong devotion to Christian forms, but understand no creed.

The sun dance and some other festivities have been prohibited. The dances still permitted form side amusements to pony racing, which is much indulged in by the young men.

The Cheyennes are healthy. There are fewer deaths than births. The women are chaste, and from their open air exercise, free manner of dressing, all garments depending from the shoulders, are free from diseases peculiar to civilization. Industrial habits are not encouraged. They really have nothing to do, but appear willing and anxious to do something. Drunkenness is unknown. Among themselves they are peaceful, but are hostile to outsiders, and have a special contempt for the Crow, calling him coward and horse thief.

The buildings of the agency are the agent's house, with a separate building as agency office; the schoolhouse (log), 40 by 20 feet, with accommodations for 50 pupils (there are 204 persons of school age); store buildings, a blacksmith and carpenter shop combined, and wagon shed and stabling, also 3 buildings for employés. All of these last named are, like the schoolhouse, built of logs, and $10,000 would fully cover the value of agency buildings, including the residence of the agent.

The police force consists of 6 trusty Indians, with White Hawk as captain. The "good" Indians are employed in government freighting for the agency; they also helped in erecting the agency buildings and 20 log huts for themselves. The rations issued are necessarily considerable on account of the many seasons of drought.

FLATHEAD AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Jocko reservation, Flathead agency, Montana, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Bitter Root, Carlos band, Flathead, Kutenay, Lower Kalispel, and Pend d'Oreille.

The unallotted area of this reservation is 1,433,600 acres, or 2,240 square miles. The reservation has been partly surveyed. It was established, altered, or changed by treaty of July 16, 1855 (12 U. S. Stats., p. 975).

Indian population 1890: Pend d'Oreilles, Kutenays, and Flatheads, 1,608; Carlos band and Bitter Root Flatheads, 146; Lower Kalispels, 57; total, 1,811.

JOCKO RESERVATION.

The agency is situated in the southwestern portion of the Jocko valley, which is 10 to 12 miles long and 5 to 6 miles wide. The mountains on either side are heavily timbered with white pine, very large and straight.

The Indians are nearly all Roman Catholics. There is a neat little church at the agency, which is well attended.

Nearly all of these Indians are self-supporting, with good farms well fenced and substantial pine houses. Some, however, live in tepees, especially in summer. Louison, a Flathead or Salish Indian, lives on the agency's reservation, has a big herd of cattle and horses, and is worth $15,000 or $20,000.

Eight per cent only of the Indians of the confederated tribes of the Flatheads, Pend d'Oreilles, and Kutenays are to a more or less extent dependent upon the government for maintenance. Assistance is also rendered to deserving Indians, especially in the matter of implements, clothing, and tools. The provisions and blankets are

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

mostly issued to the old and decrepit, who are unable to do any hard or active work. Provisions, such as bacon, flour, sugar, and coffee, are in some cases issued to able-bodied Indians who are just preparing for a start in farming, and until such time as they have harvested their first crop and become to some extent self-supporting.

The Kalispels, who removed from Idaho 2 or 3 years ago, are to a large extent dependent upon the government for assistance. They have planted crops every year, but have been unfortunate, the crops having been destroyed each year by crickets. The fields of their neighbors in the same locality were likewise destroyed. A few of them this season put in two crops, so that should the crickets destroy the first they will still have the other to fall back on. In general, the crops of the reservation have been excellent, those of wheat and oats being very abundant.

The Kalispels are located near the reservation boundary and are still in tribal relations. An extra farmer has been allowed. The whisky which the Indians procure causes them to commit crime, sometimes murder.

The death rate among these Indians has been very heavy of late. Some of them wear parts of citizens' clothes and many of them speak English.

This agency is in a most satisfactory condition, clean, well kept, and with buildings sufficient for all purposes. The Indians seem contented, and look like a superior people. They want to work.

The young men appear to be hard to handle, especially about Christmas and New Year's day, but there would be no trouble with them were it not for the bad white men and half-breeds who furnish them with whisky.

REPORT OF SPECIAL AGENT H. B. CARRINGTON ON THE FLATHEAD INDIANS.

The Flathead Indians have been friends of the whites since the expedition of Lewis and Clarke in 1805. The Bitter Root valley, more properly called the St. Marys valley, from the river of that name, was their ancestral home, and the present hereditary chief, Carlos, son of the eminent chief, Victor, still resides within 3 miles of the town of Stevensville, Missoula county, Montana, waiting for the government to carry into effect the agreement signed by him and all his people 1 year ago. During the last week of the Fifty-first Congress the appropriation which President Harrison recommended in a special message in February, 1890, for immediate action was made to go into effect after July 1, 1891. The effect of this agreement will be the removal of Chief Carlos and the families still residing in St. Marys valley to the Jocko reservation, 27 miles from Missoula, on the line of the Northern Pacific railroad, where the larger part of the tribe located in 1872.

The early and persistent friendship of this tribe with the whites resulted in a constant and devastating war with the then prosperous Blackfeet, who visited upon the Flatheads their hatred for their friends, the whites. For the purpose of securing more prompt supplies without difficult journeys to remote trading posts Chief Victor early invited settlement upon his lands. More than 50 years ago Father De Smet, an enterprising and noble Christian missionary, secured the confidence of this people and founded the Saint Marys mission. Father Ravelli succeeded him, and the venerable Father D'Astè, now at the head of the prosperous Saint Ignatius mission on the Jocko or Flathead reservation proper, succeeded him. The success of the religious teachings of these earnest Christian pioneers was illustrated Christmas eve, 1890, when fully 700 gathered from all directions and many miles distant to take part in a communion service.

In 1872 Congress initiated a movement to induce the Indians to take lands in severalty and abandon their tribal relations, or, if they preferred, to accept other lands as a reservation, then and since known as the Jocko or Flathead reservation of Montana. Lands were selected upon the water courses, the best in the valley; but neither Carlos nor his immediate friends would accept the patents which were issued nor leave the lands so assigned. The vicinity of old Fort Bent, rich in land and immense forests of pine, soon quickened into settlement, and the various tracts were rented by whites or surrounded and penned in by active settlement. The Indians became more and more crowded, while the whites could neither "homestead" nor "pre-empt" the land adjoining their new homes. The single town of Stevensville, now having 5 churches and an admirable school, controlled but 66 acres, while 80 40-acre tracts patented to Indians surrounded the short business street and its compact settlement.

On the 2d of March, 1889, an act of Congress proposed a fresh negotiation with the Carlos band, with a view to their acceptance of the local warrants or their assent to the sale of the lands thus allotted for their benefit and their own removal to the reservation already occupied by a majority of their people. A settlement was effected. The lands thus surveyed and mapped, with valuation of all improvements, whether made by the Indians or their white tenants, were appraised at more than $97,000. The sales to be made under the act of Congress are not to be at a less figure than the appraisement. Every family, or in case of minors, guardians, executed the papers, so that the United States can give a clear title and be just equally to settlers and the Indians. Fifty-four families executed the agreement, and its execution will leave the entire valley in possession of the whites.

During the negotiations Chief Carlos forcibly emphasized the just claims of his people from time immemorial, and especially his own action during the Nez Perce war. It is admitted by the whites that with a band of less than 100 of his men he saved the white families of the valley from extermination before Howard and Gibbon could concentrate a sufficient force to meet Joseph and Lookingglass in the field.

THE JOCKO RESERVATION.—The reservation, shared by the Flatheads and two kindred tribes, embraces about one-half of Flathead lake within its boundaries. Senate Document No. 70 explains the irrigation begun and the

1889.

JOCKO RESERVATION, FLATHEAD AGENCY, MONTANA.

1. John Hill (Te-elsh′-st).
2. Antoine (Kal-psua-shī′).
3. Tom Adams (Tshā-ma-xau).
4. Peter Ronan, United States Indian agent.
5. Charlot Victor (S'lĕm′-ge-xè), hereditary Flathead chief.
6. Michel (Tshin-kū-sūi′), interpreter.
7. Louis Vandenburg (Kut′-sŏm-xĕ).

(Photographed by Gen. H. B. Carrington, special agent.)

FLATHEAD AGENCY, MONTANA.

CHARLOT'S BAND ON THE MARCH, RESTING AT STEVENSVILLE, OCTOBER 15, 1891.

extent of its development still needed. The funds will be ample to give full effect to the declared purpose of Carlos and his people to do good farming in their new home.

THE JOCKO HOME.—The buildings, mostly built by the Indians themselves, are boarded, shingled, generally curtained, with well-fenced inclosures, and show an intelligent purpose to follow the modes of civilized life. The grain and hay ricks are well stacked, bound, and secured, fully as well as with farmers elsewhere. There are some small and miserable cabins, but the tone of improvement and progress is unmistakably apparent. A sawmill, gristmill, and shingle machine at the agency is liberally patronized, and they buy its use by the toll of logs and grain. They neither beg the aid of these agencies nor hesitate to pay for them. The irrigating ditch is 6 miles long, with 6 flumes, and was built by them by the job at a price per yard, and systematic, self-sustaining industry is well developed.

The year 1889 succeeded a winter with little snow. The streams of St. Marys valley and even of the Jocko and Mission valleys were so poorly supplied at the usual spring melting that the stock and crops alike suffered, and yet there were good cattle and fair crops.

EDUCATION.—St. Ignatius school, with nearly 200 pupils, its workshops and other accessories, affords a common school education. In penmanship, drawing, and music the proficiency was marked. In decorum, neatness, and application there was little to criticise. The games of the playground were heartily enjoyed without wrangling, and the responses to bell calls from early morning until night were prompt, with very rare exceptions.

MORALS.—The bane of this and of all reservations so easily accessible is that contact with whites which introduces whisky. The comment of one Indian who had just come from Missoula, where licensed gambling and drinking saloons run continuously day and night, Sundays included, tells the truth: "You punish us for doing what the white men do and do nothing with him." Other than this, the Indian left to himself compares favorably with any race in respect to chastity. At present there are few Flatheads who are wholly Indian. More than three-fourths of the pupils at St. Ignatius show white characteristics. The maturing beard marks its origin, and the changes have been for many years in progress; but among themselves the Indians are not a licentious people.

FORT BELKNAP AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Fort Belknap reservation, Fort Belknap agency, Montana, December, 1890.
Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Assinaboine and Gros Ventre.
The unallotted area of this reservation is 537,600 acres, or 840 square miles. This reservation has not been surveyed. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 657); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868; executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats., p. 28); executive orders, April 13, 1875, and July 13, 1880, and agreement made January 21, 1887, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).
Indian population 1890: Assinaboines, 952; Gros Ventres, 770; total, 1,722.

FORT BELKNAP RESERVATION.

The agency of this reservation is located on the south bank of the Milk river, 4 miles south of Harlem, a station on the line of the Great Northern railway and the nearest post office. The agency has been located here about a year, having been removed from the old site when the reservation was reduced in size.

The Assinaboines live principally along the Milk river, which forms the northern boundary of the reservation, while the greater number of the Gros Ventres live in and near the mountains which form the southern boundary of the reservation, there being a distance of about 30 miles between the two settlements. These two bands are very different in their nature and disposition, have not intermarried to any great extent, and seem to have little interest in common. The Assinaboines are like their brethren of the Sioux tribes on the south, and in years gone by have caused more or less trouble to the white people. The Gros Ventres since their occupancy of the northern country have always been the friends of the white man, and the Indians themselves take special pride in stating that their band has never injured a white man.

They were driven to this country years ago by the Arapahoes, to which tribe they claim to have belonged at one time, being unwilling to join in their ceaseless warfare and pillaging expeditions. They can be classed as peaceably disposed.

The agency buildings are all new and commodious, having cost about $65,000. They consist of dwellings for agent and employés, offices, medical dispensary, carpenter shop, blacksmith shop, meat house or market, 1 large warehouse, besides a barn and outbuildings. In addition to these is a commodious and well-arranged slaughter house, where beeves are killed, dressed, and prepared for issue to the Indians. The custom of having the Indians witness the killing is no longer allowed, and, like the Indians at other reservations, they deem it a great hardship to be deprived of the privilege of carrying away the "fifth" quarter, or entrails.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

But few of these Indians can be said to have any occupation, as there is no longer game in sufficient quantity to afford profitable hunting, and, owing to repeated dry seasons and crop failure, but few of them attempt farming. Some are beginning to take an interest in herding and have a few cattle, while others work at odd jobs. There is but little work for them more than the freighting necessary for the agency and the mission schools located on the south side of the reservation near the Little Rocky mountains.

About one-fourth of these Indians are "blanket" Indians, although nearly all carry about their persons, especially during the cold season, a blanket in addition to the garb of civilization. The women are particularly averse to wearing anything upon the head, always depending upon the blanket to protect them from cold about the head and shoulders. In this their blankets serve a double purpose, as they always carry their children upon the back; in fact, almost anything they have to carry is either suspended from a strap that crosses the forehead or shoulders or is held fast to the shoulders by means of the blanket which they firmly clasp in front. One seldom finds an Indian, especially among the Sioux tribes, who does not prefer the blanket which is particularly gay in color and figure, even though it be of inferior quality. This affords an excellent opportunity for traders to swindle them. Shirt, coat, vest, and trousers are all the garments of civilization that most Indians will wear. Nearly all of them still wear their hair long and prefer a red handkerchief over the head rather than the warmest cap. For foot wear they all use moccasins. The shoes that are issued to them they do not like, and will often cut the tops off to make moccasin soles, while the bottoms, or sole leather, they do not use at all, claiming that they can not walk with a stiff-soled shoe. They still retain their admiration of trinkets and beadwork, and nearly all have about them something of this kind. Many also wear feathers in their hair, some with the tail of a fox, rabbit, skunk, or other animal fastened to their long, braided locks. The only reason they do not wear so many of these savage decorations now as they once did is because they are more difficult to get.

These Indians do not paint themselves as much as formerly, owing to the determination of the agent to stop the custom by refusing to notice them if they appear before him with painted faces. They still follow the custom while in camp.

There are but very few of these 1,722 Indians who use a word of English, all replying to interrogatories with the same characteristic grunt. Some of them, especially the half-breeds and younger Indians, who work around the agency, could speak enough English for ordinary intercourse if so inclined. The system of carrying on a conversation by means of an interpreter with those who can speak English should not be countenanced by the agents.

The only day school on this reservation is a small one at the agency, which is attended by but few of the Indian children, the scholars being principally the children of the white people who are connected with the agency.

The mission school at this agency is situated at the mountains, about 35 miles south of the agency buildings.

There are 2 new buildings one-half mile from the agency which are intended for school purposes. The buildings, constructed of brick made on the reservation, at a cost of $20,000, will properly accommodate about 150 pupils. One great drawback to this agency is the poor water supply, the only good water that can be obtained being from a spring several miles distant.

The dwellings of these Indians are uncomfortable, unhealthy, poorly ventilated, and filthy log huts, generally about 12 by 14 feet in size, with dirt roofs and no floors. These are the winter habitations. In summer many live in the canvas-covered tepee, which is more comfortable and healthy than the ordinary Indian house.

These Indians subsist almost wholly on the rations issued by the government, although some of them earn a little money occasionally by work or the sale of buffalo horns, which they patiently finish and polish while sitting around the camp fire. A good pair of these horns, well finished and finely polished, will generally bring about $1; but for the money thus obtained these people are apt to purchase some useless trinket that strikes their fancy or spend it for liquor, sugar, or tea.

The quality of the rations issued is excellent, in fact as good as the neighboring whites purchase for themselves. The flour is a good family flour; the beef is the Montana range meat; the pork is clear side bacon, and the granulated sugar is a prime article. The rice and coffee are also good. The soap can not be called a very good article; however, that is something little used by these people, but generally eaten by their half-starved dogs.

The issue of rations at the Belknap agency occurs every Saturday.

It would seem that the issue table would be a good place to teach these people something about neatness and manners. It would perhaps be better to issue at longer intervals, and take more pains in the manner of issuing, than to have these people gather once a week to scramble for food like a lot of hungry swine. Even though it take double the force of help and more time, every article should be weighed out and properly done up before being issued. In this way the young men and women of the tribe could be taught to weigh and do up the various articles, all of which would certainly have a tendency to help these people and prepare them to provide for themselves in the future.

The issue of "annuity goods" represents about $35,000, including about 40 wagons and as many sets of harness, or an average of about $20 for each man, woman, and child belonging to the reservation. Previous to the day of issue the issue clerk has a list prepared of just what each person or family is to receive, the object being to distribute as nearly as may be according to the value of the goods. The issue room is stocked with a supply of

1890.

FORT BELKNAP AGENCY, MONTANA.

UNITED STATES INDIAN POLICE, ASSINABOINE SIOUX AND GROS VENTRES.
ASSINABOINE SIOUX INDIAN VILLAGE.

(J. W. Haller, photographer.)

1890.

FORT BELKNAP AGENCY, MONTANA.

ASSINABOINE SIOUX READY FOR THE DANCE, WITH SCALPS ON A POLE.
GROUP OF ASSINABOINE SIOUX, SQUAW MEN AND OFFICIALS.

(L. S. Hazeltine, photographer, Fort Assinaboine.)

FORT BELKNAP AGENCY, MONTANA.

1890.

ASSINABOINE SIOUX GIRL, WITH EAR ORNAMENTS OF IROQUOIS SHELLS.

ASSINABOINE SIOUX AND GROS VENTRES BREAKING CAMP (SQUAW WITH HER FAMILY IN THE FOREGROUND; TEPEE POLES, FASTENED TO THE SIDES OF THE PONY FORMING A TRAVOIS, CARRYING CHILDREN AND BAGGAGE.

1890.

FORT BELKNAP AGENCY, MONTANA.

ASSINABOINE SIOUX AND GROS VENTRE HOME LIFE, TEPEES COVERED WITH CLOTH, FURNISHED BY THE GOVERNMENT

each kind of goods, and a score of assistants are employed to deal out the various articles as they are called off. Now let us suppose that ticket number 20 is presented, a certain number of dollars' worth of goods having been allotted to that number. First, the holder receipts for his annuities, or "touches the pen", as they call it; then the issue clerk commences to call off the articles that have been assigned to that number, somewhat as follows: 1 blanket, 3 quilts, 1 suit man's clothes, 1 suit boy's clothes, 1 cap, 1 pair man's shoes, 1 boy's overcoat, 1 shawl, 1 pair girl's shoes, 1 pair suspenders, 1 camp kettle, 3 tin cups, 1 coffee pot, 1 fine comb, 1 coarse comb, 1 paper of needles, 1 knife and fork, 1 pan, 1 tin plate. The first thing issued is always a blanket or a quilt, and this being spread out on the floor all the other articles are thrown promiscuously upon it until the amount the ticket calls for has been issued; then it is dragged out into the dust and dirt, where the articles are inspected by the curious family. If the suit of clothes or overcoat happens to be a 40 in size and the man 36, or vice versa, he is expected to find some one else who is in the like dilemma and make a trade with him. The same rule will apply to shoes, shirts, caps, mittens, or, in fact, to anything that is issued, and the Indians often trade off these annuity goods at a disadvantage. There are always white traders around who are ready to accommodate an Indian who has anything to barter, and certainly the latter will not gain anything by the trade he makes with these men.

There are often three times as many applicants as there are articles of certain classes (for instance, wagons and harness) to be distributed, making it necessary for the agent to decide between several persons who have equal right to consideration.

The older ones are more robust than the rising generation, and particularly is this the case with the mixed bloods. Consumption, scrofula, and other diseases of that nature seem to have a hold upon them. The Indians' dance is not measured by any given number of changes or limited to any given time, but rather by their vitality, and they often dance until they fall from exhaustion, when they are carried out to cool off and recuperate. This in itself seems to be sufficient to account for any amount of lung trouble that is found among them.

It is very difficult for the agent or agency physician to get reports promptly of any death that occurs, as the name of any deceased person is taken from the ration roll of the family as soon as reported; but, on the other hand, as soon as a birth occurs it is known at the agency at once, as that increases the family food by 1 ration. In this matter these Indians show quite as much sharpness as their white neighbors could under like circumstances.

The reservation is about 29 miles square, being 312 acres of land for each man, woman, and child belonging to it. Only a very small portion of it can be classed as agricultural land, probably not to exceed one-tenth part of it, and even that is sure to produce a crop only about 1 year in 5, owing to the lack of rainfall and to the hot and parching winds that sweep these prairies every year, often curing the native grass in a single day.

More than one-tenth of the reservation could be plowed, probably one-fourth of it, but only that part lying close to the river and a few small tracts in the mountain valleys could produce a crop without irrigation, which is entirely out of the question, unless a water supply can be obtained by means of artesian wells, the Milk river being hardly sufficient to supply the stock with water.

Very nearly all of this reservation is good grazing land, rich feed growing in abundance all over its hillsides and valleys.

There is some fairly good pine timber in the mountains on the south side of the reservation, probably enough to furnish the lumber necessary to build more comfortable houses for these people.

In their present location the only business they can profitably engage in is stock raising. It has been fully demonstrated that if they depend on grain raising they will suffer untold hardships and privations when thrown upon their own resources.

The agricultural implements issued to these Indians consist of mowers, hayrakes, plows, harrows, garden rakes, hoes, axes, and a few hatchets. There are 2 thrashing machines in the warehouse at the agency, which are but little used.

All these people are addicted to the vice of gambling, even the women indulging in the habit. They have an uncontrollable appetite for liquor, which they manage to gratify in spite of the stringent laws against selling it to them. There are always evil-disposed white men about these reservations, who cause more or less trouble in this direction, and the Indians are particularly unfortunate in having no division between them and the land occupied by these white men other than a small stream that can be forded at any point. There are several little shops along this stream where a few groceries are kept for sale or trade, and where liquor is openly sold to white men. One trader had at one time in his possession 300 pounds of coffee that had been issued to the Indians by the government and had been obtained from them in exchange for goods. These Indians do not seem to regard their old people as of any account. Probably the greatest immorality that exists among them to-day is the social evil, in which they are also largely the victims of an inferior order of white men.

Little or no advance has been made by them in civilization during the past 10 or 15 years. With the advancement they have made in dress they have retrograded socially, and some of them have fallen to a very low scale. It is said by men who have been familiar with these people since 1864 that these Indians, especially the Gros Ventres, up to the time of the extinction of the buffalo were a virtuous and a chaste people, death being the tribal punishment to the one who violated the marriage vows, and he who made any improper overtures to one of their women did so at the risk of his life. With the extermination of the buffalo and other game came a time of

privations and hardships, and the Indian maiden's favor had a money value, especially near military posts, and it was no uncommon thing for men to sell their wives, sisters, and even mothers, for immoral purposes.

Owing to the pressure brought to bear upon them by the government, these Indians have not had a "sun dance" for several years, but they still have some of their old dances, the favorite now being the "tea dance", where as many as possible gather in a room around a fire, over which is made a large quantity of tea of the vilest and most poisonous sort. The Indians drink this tea in large quantities, and always as hot as can be swallowed and dance around the boiling kettle for hours at a time to the weird music of a tomtom or Indian drum until they are completely exhausted; then they go out and suddenly cool off, thus inviting disease and death. He who can afford to give this feast is a great man in the estimation of his red neighbors. These occasions always furnish an opportunity for the men to recount their great deeds.

Most of these Indians carry about their person a belt full of cartridges; but few carry guns, although they all have them. It is no uncommon thing to hear the white people in this vicinity say they dread the coming of spring on that account: but there is little cause to anticipate any trouble at this reservation, especially from the Gros Ventres.

FORT PECK AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Fort Peck reservation, Fort Peck agency, Montana, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Assinaboine, Brule, Santee, Teton, Unkpapa, and Yanktonai Sioux.

The unallotted area of this reservation is 1,776,000 acres, or 2,775 square miles. The reservation has not been surveyed. It was established, altered, or changed by treaty of October 17, 1855 (11 U. S. Stats., p. 657); unratified treaties of July 18, 1866, and of July 13 and 15 and September 1, 1868; executive orders, July 5, 1873, and August 19, 1874; act of Congress approved April 15, 1874 (18 U. S. Stats., p. 28); executive orders, April 13, 1875, and July 13, 1880, and agreement made December 28, 1886, approved by Congress May 1, 1888 (25 U. S. Stats., p. 113).

Indian population 1890: Assinaboine Sioux, 719; Yankton or Dakota Sioux (including 110 Gros Ventres), 1,121; total, 1,840.

FORT PECK RESERVATION.

Fort Peck reservation is located in northeastern Montana, on the north bank of the Missouri river, and is crossed by the Great Northern railroad. The agency is on the reservation. The name of the railroad station is Poplar, and the name of the post office is Poplar Creek Agency, making it somewhat difficult to determine just where to locate it.

The Indians at this agency consist of 2 tribes, the Assinaboine Sioux and the Yankton or Dakota Sioux (including 110 Gros Ventres), and all may be classed as belonging to the Sioux Nation. The agency buildings, including those at Wolf Point, a subagency, number in all 28, and are estimated as being worth about $23,000. The buildings seem to be ample, commodious, and well situated on a high and dry plateau, where drainage is good. The only objection to the location is on account of the supply of water, which at present is hauled from the Missouri river in barrels by ox teams driven by Indians. The water can not be obtained in quantities sufficient to furnish a supply for protection in case of fire. The estimated value of furniture is about $250. The total number of persons employed at the agency, including police, is 58, receiving a compensation of $23,200 per annum.

The value of the stock and farming implements belonging to the agency is estimated at $3,500. There are but few mixed bloods or half-breeds, but what few there are are mostly employed either as policemen at the agency or as scouts at the military posts, herders, and teamsters.

But few of these Indians have any fixed occupation during the summer season other than trying to farm a little, which in this locality is a failure, owing to the lack of rainfall and to the dry and light soil. In the winter season as many as can do so find employment in chopping and hauling wood and sawing logs and building material.

Polygamy is no longer practiced here, aside from a very few cases of polygamous marriages that were contracted years ago. No polygamous marriages have occurred of late.

There are practically no Indians here who can be termed "blanket Indians", as they nearly all wear citizens' dress; especially is this the case with the men. Among the women few can be induced to wear anything on the head, all preferring a shawl or blanket to any other covering. All or very nearly all wear moccasins, but aside from this they dress the same as the white people.

It is seldom one meets an Indian here at this season of the year whose face is not thoroughly covered with paint, always red, some even putting it on the head. This custom is looked upon by many of the whites as an indication of impending trouble and lawlessness among the Indians, as well as a filthy and savage custom. Nothing could be further from being correct, however. The Indian, as is well known, wears no beard, always pulling it out as it begins to grow. In youth his face is as smooth as a woman's. They use this paint as a protection to the skin, claiming that so long as they use it liberally they are not troubled with chapped faces.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

FORT BELKNAP AGENCY, MONTANA.

ASSINABOINE SIOUX AND GROS VENTRES IN SUN DANCE COSTUME.

Whether this be true or not, it is a fact that the Indian always has a smooth face. Indians always smear themselves liberally with paint when going upon the chase or warpath as an additional protection from the inclemency of the weather during such pursuits, and perhaps as a means of disguise in case of capture.

It is estimated that about 20 per cent of the Indians at this agency can use enough English to carry on an ordinary conversation. The Indian is fast wedded to his ancient customs, traditions, and beliefs, and it is very difficult to get him to speak the English language, even though he can do so with tolerable proficiency.

Many lose confidence in themselves after leaving school, and will not speak English when they can avoid it, always preferring to carry on a conversation with the agency authorities through the interpreter, when oftentimes it is not necessary and should not be tolerated.

The Indians at Fort Peck agency, Montana, will compare very favorably in their manner of living with those of the other northern and western agencies.

The 1,840 Indians on this reservation occupy about 500 houses, all log, being an average, as will be seen, of less than 4 persons to a family. The house, if it may be called such, where the Indian family lives during the winter season, is usually about 12 by 14 to 16 feet, built of round logs, chinked and plastered with mud. It is generally about 6 feet in height at the eaves. The roof is made of poles, which are covered with dirt to keep out the cold and rains that, fortunately for the occupants, especially in the winter season, are very light. The floor generally consists of earth, but few having board floors in their houses. The lighting is from 1 small window, and the ventilating by 1 small door. The houses seldom contain more than 1 room, which is used for the family and as many dogs as the owner may have. The furniture usually consists of a few plain dishes, kettles, pans, and cooking utensils.

Very few of them have chairs in their houses. Some have been issued by the agent, but one is more apt to find them on the top of the Indian house than inside of it. The same is true of tables, and very few have any, as they prefer to sit on the ground and partake of their meals.

They have no system or regularity in the preparation of their meals; no attention is paid to the time of eating or to any routine of that sort. A bedstead is something rarely found in an Indian house, and there is generally but little bedding. The same garments that protect them from the cold during the day are used for a covering at night. Some of them have a very high appreciation of trinkets and ornaments, and decorate the walls of their houses with such pictured advertising cards and other articles of that nature as they can get from time to time. They enjoy studying out illustrated papers or books.

The art of making light bread is rarely practiced. They make a dough of flour and water, rarely using any salt; this they cook in a frying pan, as a pancake, and eat it while steaming hot. Their manner of cooking meat is almost invariably to boil it. They are great lovers of soup; they are also very fond of tea and coffee, using sugar in them when it can be obtained. They are very fond of milk, but would rather do any other work than milk a cow; therefore, a cow is seldom found among them. They are also very fond of vegetables, especially potatoes, onions, and pumpkins. Radishes, lettuce, celery, and such other garden produce, regarded as delicacies by white people, they do not care for. Their favorite method of cooking potatoes is to roast them in hot ashes. Onions they prefer raw, and pumpkins, cucumbers, and melons while green, always boiling them. They gather corn while it is yet green, strip off all the husks but those next to the grain, then boil it and save it for future use. They are very fond of it, and when they have a season that is favorable they raise all they need.

When we remember that generally a family of 3 to 5 persons live, eat, and sleep in one and the same room, where there is practically no ventilation and where it is no uncommon thing to find a temperature of 100°, it is no wonder that we find the Indian degenerating physically. Before he commenced living in these houses his abode was a tepee, that was always supplied with a fire in the center, and, being cone-shaped, with an opening at the top sufficient to carry off the smoke, there was always ventilation.

Few of these Indians live in houses in the summer season, preferring the tepee or wigwam, which they build on some elevated knoll that is dry. Even in December many of them are yet living in their summer abodes. They say that the vermin become intolerable in their houses in the summer, fleas being very plentiful.

Those who have stock build log stables and put up hay and seem to take very good care of it. Their worst failing is in using their horses when yet too young. It is not an uncommon thing to see an Indian weighing 200 pounds riding a colt a year old.

There are 6 Indians who have been employed as assistants in the different shops here during the year and have done fairly well. There are many employed at this season of the year in chopping wood. They are good choppers, and work well at anything that they know will be sure pay, preferring to work for wages rather than for themselves. When we consider the uncertainty of raising a crop in this country or getting any returns for one's labor we can hardly wonder at this.

It is estimated that about 90 per cent of the subsistence of these Indians consists of government rations, issued to them semimonthly, and 10 per cent is derived from their labor. They no longer do any hunting to speak of, the game being about all killed off or driven out of the country. The rations issued are all of a good and wholesome quality, and seem to be distributed in a fair and impartial manner. They have a slaughterhouse with an inclosure, and none are allowed to witness the killing of the beef but those who are employed to assist the butcher.

The beef issued is all bought from the ranges near by. The herd is generally in charge of an Indian, who is known as the chief herder, who, with such assistance as he may need, herds them on the ranges near by, always proving faithful to his trust. On issue day the beef is issued from the block, each family having a numbered ticket. It is not uncommon to see a woman packing away 100 pounds of beef on her back and head. This work is nearly always done by the women.

The beef hides are issued to such Indians as seem to be most in need of them, which are used in various ways. They are experts in tanning them. The heads are issued to such as may need them most. One perplexing question that Indian agents have always had to encounter where beef is killed is what disposition to make of the entrails, or "fifth quarter", as it is termed here. There is probably no part of a beef but what an Indian will eat with relish, even preferring some parts of the "fifth quarter" to the most juicy steak. The Indian is not particular as to cleanliness in the preparation of his food.

The food is good; and in addition to this issue of rations every 2 weeks they receive their annuity goods annually. These consist of 1 good woolen blanket for each member of a family, clothing, boots, shoes or shoe packs, socks, hats, caps, mittens, sheeting, ticking, cooking utensils, stoves, axes, and such other articles as the agent regards them as needing. There are also a certain number of wagons, plows, harness, saws, and other tools issued to those who will use them. Some have received horses, others agricultural implements. The agent uses his judgment as to who should receive them, and, taken all in all, these Indians are well cared for.

The Indian is improvident by nature and is not inclined to look out for the future. Under the treaty and agreement these Indians are now receiving aid from the government to the amount of $165,000 per annum. They are to receive this amount for 7 years yet. The moment that ceases they will be poverty stricken and restless, unless in the meantime they can be educated up to some pursuit that will afford them a living. On this reservation and in this particular locality they can never depend upon agriculture for their living, but must become herders and stock raisers.

It can be said that these Indians have morally advanced. White men who have been familiar with them for the past 30 years say there has been a marked change during the past 7 years, and particularly so since the extermination of the buffalo. So long as these people could camp near a herd of buffalo they knew no want. They always had plenty to eat and fire enough to keep them warm; there was no necessity for adopting the ways of civilization. They were always at war with the neighboring tribes, and always ready to join in savage dances. They no longer practice the "sun dance", "scalp dance", and other barbarous customs openly or near the agency; yet there are some who like to steal away occasionally to some secluded spot and go through them.

The Indian is a natural orator and lover of notoriety, and he is never so happy as when recounting some of his deeds of bravery and skill. It is a moment of supreme happiness when he can get an audience to listen to his harangue. But this is on the decline among them.

The Indian school at this place is a model school. Everything is well arranged and properly conducted.

There are at present about 175 pupils attending the school, ranging in age from 6 to 16 years. A class of 43 of the larger and more advanced pupils was sent to Carlisle last April. Many of these soon returned, as their health would not permit them to remain. The change from a tepee or wigwam to the schoolroom is a trying period for the Indian child, and many are unable to stand the strain upon the system. Such as show a marked failing are generally allowed to return to their homes for a while, when they try it again. Some finally become able to attend school regularly, others, whose health will not permit it, are allowed to remain at home. Consumption and scrofula are the principal trouble, with an occasional case of constitutional syphilis.

During school hours the pupils were studious, obedient, and industrious, and with the proper amount of patience, perseverance, and drilling they can be educated the same as white children. The greatest drawback is the desire of the parent to visit the school often and ask permission for the child to go home for a few days, where he is very liable to get vermin and lose what refinement he has learned in the schoolroom. This particular problem is one of the most difficult that an agent or superintendent has to deal with, and it requires one with remarkably good judgment to know when to say no or when to say yes. The attachment of an Indian for his children is as strong as that of a white man, and, being himself uneducated and not fully realizing the benefits his child is receiving at school, he often regards it as a very great hardship to be refused when he asks that his child be allowed to go home for a few days occasionally. There are many very good singers among the scholars, and in learning anything that is taught by means of the modern schoolroom chart they are very quick to comprehend. By nature they are disposed to grasp at anything that excites their curiosity or admiration. In this respect they are the equals of white children. They require a great deal of outdoor exercise, and even with the best of care and management many of them are permanently injured in health from their attendance at school. After leaving school many become used to the ways of the tribe again and seem to be but little benefited by what has been done for them.

There are some students here who have been at school at the Santee agency. They are shy and bashful, seeming to dislike to converse in the English language, and preferring the tepee to the more comfortable abode of the white man. There are exceptions, yet these are the facts as regards the great majority of the Indian students.

FORT PECK AGENCY, MONTANA.

ASSINABOINE AND YANKTON SIOUX INDIAN CHILDREN (A CLASS OF 40 SENT TO CARLISLE INDIAN SCHOOL, PENNSYLVANIA, APRIL, 1890).

At an evening exercise in a spelling contest, the boys on one side and the girls on the other, the girls won easily, seeming to be far better spellers and brighter pupils. Those who stood up the longest were the smaller ones; the last 2 being little girls not over 6 or 7 years of age, while those of the age of 10 and 12 were the very first to go down. The Indian child that is put into school at the earliest age possible learns much more readily and is much brighter after having been in school a year than those who enter at the age of 10. This is particularly true in regard to the boys, there being but little hope of getting them interested in school if allowed to live in the camp until 10 years of age. If they could be taken in at the age of 2 years and properly cared for, they could be made to learn as well as white children; but if allowed to run about the camp until 8 or 10 years old they become shy, bashful, and dull, and after attendance at school drift back to the camp life and customs and lapse into that reserve and peculiar disposition so characteristic of their race.

The Presbyterian church has a missionary here, who, with the aid of his wife and other persons, maintains a Sabbath school and other religious exercises. There is preaching in the schoolroom every Sabbath evening, the school children always attending. There are but very few communicants among the Indians at the agency, the Indian, as a rule, believing that he has as good a religion as the white man. The missionaries of the Catholic faith seem to be more successful in gaining converts among them than those of the Protestant faith.

The Indians have means of communication, by couriers or otherwise, that are remarkable. The only system the white man has that equals it is the telegraph, and even then they will sometimes get the news more accurately than it is possible to be obtained by the white man. They have a means of communication by signals, using an ordinary looking glass by day and fires by night. It is a tribal secret.

A great deal might be said about the messiah craze and ghost dance, and different theories will be advanced as to its meaning and significance, but careful observation and inquiry among the Indians here convince me that the dance itself, like most of the Indian dances, is something in connection with their own peculiar religious belief. There are certain limits beyond which they will not go in telling of their dances and ceremonies. They will not allow even the white men who are married into the tribe to witness them.

A characteristic of the Indian is the idea of the person. There are very few Indians, even though they wear citizens' dress in full and work well, who do not wear the ancient and once necessary breechclout. This may seem strange, and no doubt will be scoffed at by some, but it is the case, and who can tell what peculiar idea impels them to do this. No doubt the Indian is very modest in this way and always has been, even to the point of being eccentric, but they may have some superstition in such matters that we do not know of. Army officers say that it is sometimes almost impossible to get Indians or mixed bloods to enter the scouting service, even at good pay, and some have absolutely refused to do so unless they could be allowed to retain this particular garment while passing a physical examination.

They will not use anything that was left by a deceased friend. A single man, who had a field of potatoes and other garden truck, died on this reservation a few years ago. The agency farmer, not wishing to see the articles wasted, and there being no relatives to look after or receive them, offered them to his neighbors if they would save them, but not one of them could be induced to do so.

Another idea is that if the house is struck by lightning it is a warning to move it, which they immediately do, never under any circumstances allowing themselves to enter it again until it is moved, if they happen to be out when it is struck.

The reservation contains 1,776,000 acres of land; population, 1,840, being 965 acres of land for each man, woman, and child. Of this land probably one-tenth of it can be classed as river bottom land, some of it being arable; the rest of it is hay and timber land. Of timber there is plenty; it is mostly cottonwood. Of hay there is not much, but the cultivated grasses, especially millet, could be raised on the river bottoms where there is no timber. After leaving the river bottom the soil is light, sandy, and gravelly, with more or less stone all over the reservation. It can not be depended upon to produce more than one or two crops, and not even those unless the season is very favorable and rainfalls frequent and abundant; so it can not be classed as agricultural land, but as grazing land. The grass is the bunch or buffalo grass, which grows in abundance and cures itself in the fall of the year, so that stock live and thrive on it all winter, unless the snow becomes very deep and the weather very severe, which does not occur very often, and is not apt to last long when it does occur. There are generally hills and knolls where the snow blows off, so that the stock can graze. The worst feature that stockmen have to contend with is prairie fires. These are very disastrous when they get beyond control, and result in a great deal of damage to men who have herds near the reservation. Horses and sheep are considered the best adapted to this climate, as they can take care of themselves better than cattle.

Farming here is very uncertain. White men can not make a success of farming on the lands adjacent to the reservation, nor can the Indians gain a living by farming on it. Several attempts have been made to make a crop here, but success is the exception rather than the rule. The lack of sufficient rainfall and the dry and hot winds that prevail often cure the growing grass in a single day, so that it is brown and dry, yet it seems to be just as good for stock as while growing.

The problem of irrigation is very complex. There are some lands upon which water could be conducted at great expense. There is water enough, but the difficulty seems to be to handle it, owing to the peculiar formation of the soil, which is called a "drift" formation. The river will change its bed or channel in a single night. A ditch was dug several years ago, costing $10,000 or $12,000, with no success, owing to the changes in the river. Irrigation on an extensive scale can not be depended upon here, and would not be profitable for grain raising. It might, however, pay for a certain amount of gardening, but this entire reservation is much better adapted to stock raising and herding than to anything else. While they are yet receiving aid from the government, and before their treaty money is exhausted, steps should be taken to get them started in the pursuits of ranchmen. They should have some brood mares and sheep and be taught how to care for them.

Agricultural implements issued to these Indians consist of thrashing machines, reapers, mowers, horserakes, plows, harrows, scythes, axes, wagons, harness, and such minor tools as are necessary in conducting a farm. They do not all receive these. The agent uses his own judgment as to the issue.

The amount expended at this agency for the past year for rations or subsistence was about $60,000; for annuity goods and for aid to agriculture, about $40,000; in all, $100,000. Out of the balance of $65,000 the schools are run, the agency is maintained, and the many incidental expenses connected with the reservation system are paid. Some money was also expended for stock and other articles necessary for the successful management of the agency.

NEBRASKA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	6,431
Reservation Indians, not taxed (not counted in the general census)	3,536
Indians in prison, not otherwise enumerated	2
Indians off reservations, self-supporting and taxed (counted in the general census)	2,893

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	3,746
Reservation Indians, not taxed	3,536
Indians in prison, not otherwise enumerated	2
Other persons with Indians, not otherwise enumerated	208

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		3,536	1,767	1,769	95
Omaha and Winnebago agency		2,373	1,184	1,189	61
Santee agency		1,086	541	545	34
Pottawatomie and Great Nemaha agency, Kansas.		77	42	35	.....
Omaha and Winnebago agency		2,373	1,184	1,189	61
Omaha reservation	Omaha	1,158	567	591	.....
Winnebago reservation	Winnebago	1,215	617	598	61
Santee and Flandreau agency		1,086	541	545	34
Niobrara reservation	Santee Sioux	869	436	433	34
Ponca reservation	Ponca of Dakota	217	105	112	.....
Pottawatomie and Great Nemaha agency, Kansas:					
Sac and Fox reservation	Sac and Fox of Missouri	77	42	35	.....

The Flandreau Sioux (Santee), who are Indians taxed, are not on a reservation, but are attached to the Santee agency for the purpose of government aid only. They own their lands and are citizens, voting in South Dakota. During 1889 rations were issued to them for 6 months because of failure of crops.

The civilized (self-supporting) Indians of Nebraska, counted in the general census, number 2,893 (1,480 males and 1,413 females), and are distributed as follows:

Boyd county, 107; Cuming county, 39; Knox county, 625; Nance county, 201; Thurston county, 1,898; other counties (5 or less in each), 23.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEBRASKA.

TRIBES.	Stock.	Reservation.	Agency.
Omaha	Siouan	Omaha	Omaha and Winnebago.
Ponca of Dakota	Siouan	Ponca	Santee.
Sac and Fox of Missouri	Algonkian	Sac and Fox	Pottawatomie and Great Nemaha, Kansas.
Santee Sioux	Siouan	Niobrara	Santee
Winnebago	Siouan	Winnebago	Omaha and Winnebago.

OMAHA AND WINNEBAGO AGENCY.—The Omahas have been here from the earliest history of the country. They settled on the Omaha reservation in 1854–1855.

The Winnebagos were first heard of in the vicinity of Rockford, Illinois. They were taken thence to Green Bay, or Fort Winnebago, in 1827, then to Turkey river, Iowa, leaving there in 1849, going to Long Prairie, Wisconsin, where they remained 7 years, thence to Blue Earth county, Minnesota, remaining there 8 years, until 1864, thence to Crow Creek agency, South Dakota, and thence to their present location at this agency in 1865.—ROBERT H. ASHLEY, United States Indian agent.

SANTEE AGENCY.—The Flandreans are a branch of the Santee Sioux, and left Santee, Nebraska, in the year 1869. They are citizens of the United States, voters and property holders. They are merely attached to this agency in a general way, and receive government aid through and from it. The Poncas have resided on their reservation in Nebraska, formerly Dakota, for upward of a hundred years, except 2 or 3 years in Indian territory. The Santee Sioux came from Redwood agency, Minnesota, and were located here in the year 1866. The Santee tribe here is composed of portions of the Medawakahton, Sisseton, Wahpakoota, and Wahpeton bands of Sioux Indians.—JAMES E. HELMS, United States Indian agent.

SAC AND FOX OF MISSOURI RESERVATION.—This reservation is attached to the Pottawatomie and Great Nemaha agency, Kansas. The Sacs and Foxes (Algonkian) are only 77 in number, and are a portion of the Sac and Fox tribe of Iowa and Oklahoma territory. They are civilized, speaking the English language and wearing citizens' clothes, and in manner and customs and capacity are similar to the Iowas. They are self-reliant and good citizens. They were located on this reservation in 1854.

INDIANS IN NEBRASKA, 1890.

The original Indian inhabitants of Nebraska were the Omahas, who yet remain, and the Arapahos, Cheyennes, Otoes, and Pawnees. The last named 4 tribes are now in Oklahoma territory. A portion of the Arapahos are at the Shoshone agency, Wyoming.

OMAHAS (SIOUAN OR DAKOTA).—The Omahas were one of the tribes noticed by Marquette in 1673, and by Carver in 1766, who found them located on St. Peter river. They were divided into 2 bands, the Istasunda, or Grey Eyes, and the Hongashans, and cultivated corn, melons, and beans. In 1802, from a tribe numbering about 3,500, they were reduced to less than a tenth of that number by smallpox, when they burned their village and became wanderers, pursued by their relentless enemies, the other bands of the Sioux. Lewis and Clarke in 1804 found them on the L'Eau qui Court, numbering about 600. Since 1815 many treaties have been made with them, always accompanied by a cession of lands on their part in return for annuities and farming implements. In 1843 they returned to their village, between the Elkhorn and the Missouri, and made peace with some of the Sioux, but their great chief, Logan Fontanelle, was killed by them not long after. Since then they have devoted themselves mainly to agriculture and have very much improved their condition. In 1875 they numbered 1,005, depending entirely upon their crops for their subsistence. In 1890 they numbered 1,158.

WINNEBAGOS (DAKOTA OR SIOUAN).—The Winnebagos are a branch of the Dakota family, calling themselves O-tchun-gu-rah, and called by the Sioux Hotanke, or the Big-voiced people; by the Chippewas, Winnebagonk (whence their common English name), a word meaning men from the fetid waters. The French knew them as Les Puans (the Stinkers). This name is supposed to have been given them in consequence of the great quantity of decaying and putrid fish in their camps when first visited by white men.

They were then numerous and powerful, holding in check the neighboring Algonkin tribes, but soon after an alliance of tribes attacked and very nearly exterminated them. They became firm friends of the French until the Revolution, when they joined the English; made peace with the colonists afterward, but sided with the English again in 1812. In 1820 they numbered about 4,500, and were living in 5 villages on Winnebago lake and 14 on Rock river. By treaty in 1829 and 1832 they ceded all their lands south of the Wisconsin and Fox rivers for a reservation on the Mississippi, above the upper Iowa, but here they became unsettled, wasteful, and then scattered. In 1846 they surrendered this reservation for another above St. Peter. This proved unfit, and they became badly demoralized, losing many of their number by disease, but were kept on it by force. In 1853 they were removed to Crow river and in 1856 to Blue Earth, Minnesota, where they were just getting a start in civilized pursuits when the Sioux war broke out, and the people of Minnesota demanded their removal. After the Sioux massacre in Minnesota in 1863 Colonel Clark Thompson brought from that state to near Fort Randall, above Chamberlain, South Dakota, 1,300 Santee Sioux and between 1,900 and 2,000 Winnebagos. The reservation on which they were placed was called the Winnebago. The Santees and Winnebagos, in danger of starvation in 1864, ran away, floating down the river to their present location in Nebraska, hence the "Old Winnebago" reservation. The area is now in the Crow Creek and Lower Brule reservations. Out of 2,000 when taken there, only 1,200 reached the Omaha reservation, to which place they had fled for protection. They were then assigned a new reservation on the Omaha lands, and placed under the care of the Friends, and since then they have prospered.

At the time of their removal from Minnesota in 1863 many of the tribe who had taken up farms remained, receiving their share of the tribal funds.

The Winnebago Indians at Omaha and Winnebago agency occupy the northern portion of the agency. They are in many respects very different from the Omahas on the southern portion. They are by nature and practice a nomadic people. Some of them are continually on the move, and embrace in their travels all the country from Minnesota to Kansas. They are active, energetic, and industrious, quick witted, full of expedients in case of emergency or accident, and sharp at a bargain. Many of them are good farmers and occupy their farms at all seasons. Others occupy their farms during crop season, and then put their children in school and take the remainder of their families to the timber for the winter, where they engage in chopping and logging until seed time comes again. They fully understand the value of their labor, and drive close bargains with their employers. They, as a tribe, prefer to be day laborers rather than farmers.

The Winnebagos were considered the bravest of Indian warriors. After the Black Hawk war, September 15, 1832, by treaty they ceded lands to the United States, and November 1, 1837, parted with the rest of their lands lying east of the Mississippi. They were moved west, and after several other removals, finally, in 1865, were located on their present reservation. In the War of the Rebellion more than 100 Winnebagos served with credit in the Union army. Their lands are allotted. In 1890 they numbered 1,215.

Santee Sioux.—The Santee Sioux (then I-san-teis, Santie), a subband of Ihank't-wans (Yanktons), or the sixth council fire of the Sioux, are mentioned as being, at the treaty of 1830, at Prairie du Chien, along with other bands. They were then considered a part of the wild chivalry of the west, and the boldest hunters and fiercest warriors of the Sioux Nation. They ranged in Iowa and Minnesota, from the western side of Lake Traverse, now in South Dakota, to the Missouri and up the Ihank't-wan-ahs. They were a part of the "people of the farther end", the western guard to the Sioux domain.

A portion of the Santee Sioux of Minnesota went west after 1862–1866, and are now at Fort Peck agency, Montana. The others scattered. The portion at the Santee agency, Nebraska, removed there in 1866, were engaged with the other Sioux in the Sioux massacre in Minnesota of 1862.

Poncas (Dakota or Siouan).—The Poncas were originally a part of the Omaha tribe, to whom they are related. They lived originally on the Red River of the North, but were driven southwestwardly across the Missouri by the Sioux and fortified themselves on the Ponca river. They were united for a time with the Omahas for protection, but have generally lived apart. Being exposed to the forays of the savage Sioux, they were almost exterminated at one time, but after the treaties of 1817 and 1825 they rallied and began to increase. They were estimated then at 750. In 1858 they sold their lands and went on a reservation near the Yanktons in Dakota, but being too near their old foes, and not being able to raise any crops, they were removed in 1865, under a treaty made in 1859, down to the mouth of the Niobrara for a permanent home, where they had 3 villages.

In 1877 the Indian department insisted upon removing the Poncas to Indian territory from Dakota without their consent. Being civilized, they objected to giving up their property without being paid for it, and further objected to being placed in contact with wild Indians in Indian territory. They were removed, however. Afterward some 30 of them returned and settled on the Omaha reservation in Nebraska. Standing Bear (Ma-chee-un-zhee) was one of these. He was arrested by order of the Interior Department, to be returned to Indian territory. Popular sentiment was aroused, mass meetings were held in the east denouncing this proceeding and appealing for justice to these Indians. Standing Bear applied for a writ of habeas corpus to the United States district court at Omaha, Nebraska, for release from the custody of the military and the Interior Department, having been arrested and being about to be carried back to the Indian territory. The writ was issued by Judge Elmer S. Dundy, of the United States district court for Nebraska, and the return to it was heard at Omaha on April 30, 1879. Judge Dundy rendered his decision, in which he sustained the writ, discharging Standing Bear and the Poncas from custody, and deciding—

First. That an Indian is a person within the meaning of the laws of the United States, and has therefore the right to sue out a writ of habeas corpus in a federal court or before a federal judge in all cases where he may be confined or in custody under color of authority of the United States, or where he is restrained of liberty in violation of the constitution or laws of the United States.

Second. That General George Crook, the respondent, being the commander of the military department of the Platte, has the custody of the relators under color of authority of the United States, and in violation of the laws thereof.

Third. That no rightful authority exists for removing by force any of the relators to the Indian territory, as the respondent has been directed to do.

Fourth. That the Indians possess the inherent right of expatriation as well as the more fortunate white race, and have the inalienable right to "life, liberty, and the pursuit of happiness", so long as they obey the laws and do not trespass on forbidden ground.

Fifth. Being restrained of liberty under color of authority of the United States, and in violation of the laws thereof, the relators must be discharged from custody, and it is so ordered.

The Poncas at the Ponca, Pawnee, and Otoe agency, Oklahoma, numbering 605, are the major portion of the tribe which was removed from Dakota in 1877–1878.

OMAHA AND WINNEBAGO AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Omaha and Winnebago reservations, Omaha and Winnebago agency, Nebraska, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Omaha and Winnebago.

The unallotted area of the Omaha reservation is 65,191 acres, or 101.75 square miles; the unallotted area of the Winnebago reservation is 14,612 acres. or 22.75 square miles. These reservations have been surveyed.

The Omaha reservation was established, altered, or changed by treaty of March 16, 1854 (10 U. S. Stats., page 1043); selections by Indians with President's approval, May 11, 1855; treaty of March 6, 1865 (14 U. S. Stats., page 667); acts of Congress approved June 10, 1872 (17 U. S. Stats., page 391), and June 22, 1874 (18 U. S. Stats., page 170); deed to Winnebago Indians, dated July 31, 1874, and act of Congress approved August 7, 1882 (22 U. S. Stats., page 341). The residue, 77,153.93 acres, allotted.

The Winnebago reservation was established, altered, or changed by act of Congress approved February 21, 1863 (12 U. S. Stats., page 658); treaty of March 8, 1865 (14 U. S. Stats., page 671); act of Congress approved June 22, 1874 (18 U. S. Stats., page 170); deed from Omaha Indians, dated July 31, 1874. (See volume 6, Indian Deeds, page 215.) The residue, 94,312 acres, allotted.

Indian population 1890: Omahas, 1,158; Winnebagos, 1,215; total, 2,373.

OMAHA RESERVATION.

The enumeration of the Omaha Indians was very carefully and correctly done under the direction of the Indian agent.

The mental condition of these Indians is good, and quite above that of the average semicivilized tribes. The Indians are divided into two classes, holding different views of public policy, or rather tribal policy. One class, and that composed principally of the younger and better educated members, with some of the older ones, is quite progressive and desirous of rapid advancement in civilization. Many of these educated young people are willing and anxious to labor for the good of their tribe. They are persons of intelligence, and have been educated in the east, at Hampton or Carlisle, and show the benefit of culture upon the Indian race. The other and older class are very conservative in their ideas, and are determined to retain their old customs, old form of dress, and continue in the old ways of life. The influence of this class is waning very perceptibly, while the influence of the progressive class becomes stronger.

The physical condition of these Omahas seems quite superior to most others on this reservation. They are larger, fairer, and more athletic. Some of the men are noble looking, and few seem addicted to the grosser Indian vices. The women are of a better type and have better ideas of life, while their children are robust and healthy. There are few cases of disease resulting from vicious habits and from the indulgence of the grosser passions, and very few children show indications of disease of a hereditary character. Venereal diseases are very rare among the adults, and where existing have been introduced by the men who belonged to the tribe who were induced to go with circuses and traveling shows.

The women are very prudent and frugal, guarding against waste and loss, carefully adapting the means of living to the necessities of life with the greatest economy. The fact that the burden of life so largely falls on them makes them careful. Since the allotment of lands in severalty the burden of providing for the means of livelihood has fallen upon few of the men. In the cultivation of the soil and in managing the affairs of the family the women have done the work. The men do not seem to possess the traits of economy which belong to the women, and many of them are very indolent and careless in tilling their lands and in caring for their crops, letting much go to waste by improper cultivation or by failure to secure them properly when matured.

In the management of their pecuniary affairs the women are much less apt than the men to spend their money in useless ways. Many of the men drink when whisky can be obtained, and gamble and lose their money in horse racing as well as in foot races. The majority are desirous to do their part in life, and many of these are thrifty and well to do farmers and are accumulating wealth in lands, improvements, and stock of various kinds. One family had several hundred acres of land, 60 head of cattle, quite a number of horses, and 50 hogs; they had thrashed 300 bushels of wheat and 300 bushels of oats, and would probably raise 2,000 bushels of corn this season.

One great drawback to the industrious Indians is their generous disposition toward their neighbors; also the training of parents to be hospitable to those who visit them and kind and liberal in dividing their incomes with the poor, shiftless, and lazy among them. So long as they do this their substance is eaten up by those who will not produce, and they have small incentive to labor to accumulate wealth if it is to be divided among those who will not work. Many of the industrious and thrifty Indians are beginning to see that they are doing their worthless friends and relatives a positive injury in thus supporting them. It encourages them in lazy and shiftless ways, and the industrious ones are striving to drive them off, but find it hard to overcome old customs and teachings, particularly while public sentiment is for them.

In domestic and conjugal virtue, the Omahas stand very high as a tribe. Marital fidelity, as they have been taught, is the rule among them. Latterly the younger ones have been required to marry legally when living together before receiving their annuities. This rule has generally been very readily acquiesced in by them, and th

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

arrangement has seemed to be very satisfactory, particularly to the women. They appear as a rule a contented, happy, and progressive tribe.

Agriculture is their chief employment, and in this they are improving. Some of the farms are as well cultivated as those in white settlements.

The wealth of the Omahas consists chiefly of their lands and horses. In many cases they have large herds of cattle and hogs.

They have many good houses. Some are large and of 2 stories, but so constructed as to be fit only for barns or stables in winter. In storms some of them, built of brick and 2 stories high, are liable to topple over. The average Indian needs a small 1-story house, well constructed and warm. Most of them prefer to live in these in winter only, while in summer they prefer tents and tepees. Some even prefer a wigwam in the winter. Many, however, desire a warm little home, and are anxious to possess the improvements of the whites in stoves and cooking utensils. The Omahas are increasing very slowly in numbers.

The lands of the Omahas are generally of the best quality and well adapted to produce all crops of this latitude. They are well watered and fit for extensive grazing and herding. The western part of the reservation, on Logan creek, is fine land. They have sufficient timber for firewood for the tribe and for posts for fencing.

The buildings belonging to the agency are in fair repair and are of the value of about $7,000.

From educated Indians, who have received instruction in the east, who are very intelligent and are seeking to elevate their tribe, it is learned that those youths who were taken east young, before bad habits had been formed, have usually done well and have not gone back to tribal ways. These, earnestly doing all they can for the elevation of their race, labor under great difficulties in going back to their familes, who are ignorant, superstitious, and filthy. Indians are very sensitive to ridicule, and when these educated youths come home they are pointed at and laughed at by their ignorant and jealous relatives till some of them in despair go back to their old ways.

They puff their tobacco smoke upward and breathe a prayer with it, and also put a flag on a hill as a prayer to the "misti spirit", very much after the Ponca idea. They have a tradition of the flood, and of an Indian finding a man in a wigwam building a big canoe before the flood came. There is a system of freemasonry among them so old that the origin is unknown. They have their dances, the most noted of them being their "medicine dance". The influence of medicine men is dying out.

There is a missionary school on the reservation conducted by the Presbyterian demomination, which seems to be productive of great good.

WINNEBAGO RESERVATION.

The enumeration of the Winnebago Indians was finished before my arrival, and so far as I could learn was very carefully and accurately done.

In native mental capacity these Indians are quite equal to white people in like circumstances. They learn rapidly to do all kinds of work, but it is no easy matter to overcome the natural indolence of the male Indian, his dislike of manual labor, and desire for sensual indulgence.

When at eastern schools many of the boys seem to yield to bad influences, so that when they return, instead of working to elevate their race to a better standard of morals, they encourage their vices. Others who become acquainted with the ways of enlightened civilization return to their tribes desirous of elevating them, but they become discouraged, and after a few fruitless efforts give up in despair. They are taunted by their relatives and friends for trying to rise above Indian life and ridiculed for their virtues and education. To a certain extent this is true of the girls, who, after all the time, effort, and expense of education at eastern or other outside schools, go back to their old ways on their return, and in some instances become the most abandoned among their sex.

The Winnebagos are adapted to agriculture and stock raising, and are better fitted for these occupations by being taught at home; in fact, the examples of rapid development of character for industry, thrift, and virtue are generally those who have received fair education and industrial training and have had religious influence on their own reservation at the agency school and from the missionaries among them; but these examples of industry, thrift, and virtue as the result of home influence are very few. They are said to be very sharp traders, and usually make good bargains.

The physical condition of this tribe is fair. They are generally healthy, vigorous, and well calculated to endure the struggle needed for earning a livelihood. There seem to be few hereditary or debilitating diseases among them. Consumption and lung diseases are more prevalent than any others. The grip was quite fatal last year, and quite a number show signs of scrofulous diseases. The countenances of many show indications of vice in the past if not of present indulgence. The indications of good moral habits among this tribe are far from encouraging, and it is said that venereal diseases are decidedly common. How far syphilis has become constitutional among them I had no means of finding out.

So far as domestic economy goes it is not of a very high order, even for Indians. Their women are not so neat and orderly as are those of the Omahas or Santees. The men are careless about the crops, neither exerting themselves in their cultivation nor in preventing them from going to waste.

They show a marked lack of foresight in the management of their pecuniary affairs, spending money freely, when they have it, for present indulgences.

Their domestic condition is deplorable. They neglect the cultivation of their lands and home duties for tribal dances and frequent visits to each other and neighboring tribes. If one is prudent and industrious, tries to raise good crops, and succeeds in surrounding himself with the comforts of life, his poor, lazy, and shiftless relations quarter themselves upon him till his surplus is consumed, thus discouraging industry and thrift and encouraging the lazy and shiftless to follow their vicious inclinations.

Domestic virtue is but slightly regarded by the great majority. Changes in the relations between man and wife are frequent.

Mothers seem fond of their children and the men are kind and tender to them when sure of their paternity. Too often, however, the men desert their wives, and the children are left to the care of their grandparents.

Drunkenness is quite common with both sexes, and savage fights between 2 women sometimes occur, as well as fights between men and women and between men when under the influence of whisky.

The Winnebagos do not compare favorably with either the Omahas or the Poncas in personal appearance. In dress and appearance they resemble the poorer and baser classes of whites.

The employment of this people is of necessity agriculture, and their wealth consists of their lands, horses, and stock. Few seem to care much for any other stock than horses.

Their houses range from the primitive wigwam to the modern frame house. The interior of their homes is dirty and the furniture sparse; the cooking utensils are obtained from the whites, and a community plan exists in eating.

The lands belonging to this tribe may be classed as among the first in value in northeastern Nebraska. The eastern portion is rather rough and hilly, with small streams bordered with timber. Most of this part is nearly equally divided between good land for cultivation and that fit only for grazing. The western part of the reservation, bordering on Logan creek, is suitable for the growing of all crops of the latitude and furnishing great abundance of hay and pasturage.

There is no mineral wealth, and scarcely timber enough on the reservation for fencing posts and firewood.

The agency buildings on this reservation are valued at about $25,000. Some of them are in fair repair and some in very poor condition.

Most of those who adopt the Christian faith are members of the Catholic church, while a few are members of the Presbyterian church.

This tribe increases very slowly.

POTTAWATOMIE AND GREAT NEMAHA AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Sac and Fox [of Missouri] reservation, Pottawatomie and Great Nemaha agency, Kansas and Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (*a*) Sac (Sauk) and Fox of the Missouri.

The unallotted area of this reservation is 8,013 acres, or 12.5 square miles. The reservation has been surveyed. It was established, altered, or changed by treaties of May 18, 1854 (10 U. S. Stats., page 1074), and March 6, 1861 (12 U. S. Stats., page 1171); acts of Congress approved June 10, 1872 (17 U. S. Stats., page 391), and August 15, 1876 (19 U. S. Stats., page 208). (2,682.03 acres in Kansas.)

Indian population 1890: 77.

SAC AND FOX OF MISSOURI RESERVATIONS.

The condition of the Sac and Fox tribe of Missouri located in Nebraska is much the same as that of the Iowas in Kansas; because, being near neighbors and mingling constantly, they intermarry to a considerable extent.

Most of them understand the English language, many speak it quite fluently, and some are well educated. They are robust, healthy, and free from a tendency to any constitutional disease, and show no evidence of venereal trouble. Their economic conditions are very good, indeed. They are fairly industrious, and in appearance well dressed and well behaved people. They marry one wife, and are expected to continue the relation of husband and wife during life. Their women, as a rule, make good, industrious, and virtuous wives and mothers. Their children are being educated and speak English. They attend the United States boarding school used jointly by the Sac and Fox tribe of Missouri and the Iowas. They intermarry to quite an extent among the whites, and some of the squaw men are excellent citizens, have valuable improvements, are fast accumulating wealth, and surrounding themselves with the comforts and luxuries of life. They all wear citizens' clothing. Their employment is agriculture. Their wealth consists mainly of their lands, which are very valuable. They own many good horses, and some have large herds of cattle and other stock. They live in frame houses, and some of these are quite large and roomy. Some have good barns and outhouses, and there is an appearance of general thrift.

These people are generally of temperate habits, very few being addicted to drinking. Their lands are well watered and moderately supplied with timber. I saw large fields of corn, many of them producing a good yield

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1889, pages 444-445. The population is the result of the census.

although the season had been excessively dry, materially affecting the yield of all crops except wheat, of which good crops of the winter variety had been harvested and thrashed. Some fields of corn were poor, the result of dry weather and inferior cultivation. There were also large fields of recently sowed winter wheat, which was looking remarkably fine. Their lands, with proper cultivation, will produce all the crops of this latitude in great abundance. Many of them have good bearing orchards, which afford them quite a revenue. The agency buildings belong to them in common with the Iowas, and are in fair condition.

It is almost impossible to hold much conversation with these Indians, owing to the excitement among them caused by an investigation going on before Inspector Miller as to the rights of certain persons to be enrolled as members of the tribe, which was being resisted by them. There were some among them who professed the Christian faith. A majority adhere to their old Indian faith.

There are 77 Indians on the roll of the tribe. During the last year there have been 3 births and no deaths, showing an increase of about 4 per cent. They secure an annuity from the United States. They are increasing slowly, and they seem to be steadily becoming more and more enlightened, and are surrounding themselves year by year with more of the comforts of life. They are entirely self-sustaining. Their lands are to be allotted, and they are to own them under the general allotment act of 1887. The necessity for an agent for this people seems fast passing away.

SANTEE AND FLANDREAU AGENCY.

Report of Special Agent REUBEN SEARS on the Indians of the Niobrara reservation, Santee and Flandreau agency, Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (*a*) Santee Sioux.

The unallotted area of this reservation is 1,131 acres, or 2 square miles. The reservation has been surveyed and subdivided. It was established, altered, or changed by act of Congress approved March 3, 1863 (12 U. S. Stats., page 819), fourth paragraph, article 6, treaty of April 29, 1868 (15 U. S. Stats., page 637); executive orders, February 27 and July 20, 1866, November 16, 1867, August 31, 1869, December 31, 1873, and February 9, 1885. (32,875.75 acres selected as homesteads, 38,908.01 acres selected as allotments, and 1,130.70 acres selected for agency, school, and mission purposes.)

Indian population 1890: 869.

NIOBRARA RESERVATION.

The Santee Sioux Indians have a bright and intelligent look and readily understand everything they see or that is explained to them. They learn to read easily, but do not quickly understand the principles of mathematics, though by steady application and perseverance they finally grasp them quite correctly. They are fond of music, and soon become experts; some of them are fine penmen. They are ingenious in all kinds of mechanical work, especially in iron and wood, and their work is expeditiously and very neatly done. A few boys only 3 months in the shop did good carpenter and cabinet work. They also possess some artistic taste, and their drawings and carvings are clever and show much skill.

The women are expert with the needle, and show taste in their designs. They are generally neat and industrious, and have good habits. Some of the dressmaking of the girls in the government school is very neat.

The physical condition of these Indians is good. There is no appearance of any hereditary disease among them nor indication of physical decay. As a general rule they are intelligent, active, and sharp in trade. Their economic condition is fair. They are prosperous, considering their surroundings and the circumstances under which they have been placed.

In appearance the Santee Sioux are happy and contented. They dress like the whites. Their houses are mostly built of logs, but some have comfortable frame houses and barns, usually built at government expense. Their progress toward civilization seems steady. It is much hindered by their habit of changing their residence from summer to winter quarters and back again in spring, and by their congregating together. The results of missionary labors among them seem to have ameliorated their condition.

The employment of the Santees is almost exclusively agriculture. Some of them learn trades and are fairly educated, but there are very few opportunities for them to obtain employment after the trades are learned.

Their wealth consists principally of lands and ponies, or rather horses, some of them being better stock than the native ponies. The Santees do not seem to have much desire to raise other stock. Milch cows they do not fancy, and they do not care for producing milk, butter, or young stock, nor will they raise hogs as a business.

As to the character of their lands opinions are diverse. Some think that portions of their lands are good, and will produce fair crops if properly and industriously tilled; others regard them as nearly worthless for agricultural purposes, as rains are few and far between in this section. Lands upon the bottoms of the Missouri river and in the valleys produce grass in abundance, and in spots fair crops of corn can be raised. The highlands are absolutely worthless for farming purposes and are of little value for grazing. None of these lands can be

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

depended upon for crops without some system of irrigation, while occasionally with rain they will produce fair crops. Most years, however, if relying upon rain, their crops would prove a failure. A white man who has been employed at the agency for 5 years states that there has never in his time been as much as half a crop on the reservation, even with the best of cultivation. Perhaps half of the lands on this reservation would produce half a crop usually, while the other half is absolutely worthless, except for grazing, and 10 acres of this would be requisite to sustain 1 steer.

Some of these apparently worthless lands may ultimately become valuable. as they contain chalk beds. from which it is said can be manufactured a valuable cement from which different kinds of tiles and artificial stone may be manufactured at a low cost.

Timber is not abundant on this reservation. A sufficient quantity is found for fuel and posts, and for present use only. Should fires be kept out of the timber, it would increase.

These Indians are slowly increasing.

Value of government buildings, about $25,000. The school building and barn are in good repair, but the warehouse and other agency buildings are in bad condition, especially the foundations.

It is difficult to get much of the past history of these Indians by conversing with them. They are ready to talk about their wrongs and wants, but when you begin to put inquiries as to their past history and beliefs they keep silent, and nothing will induce them to talk.

The Santees are practically self-sustaining, although occupying an almost barren reservation.

PONCA RESERVATION.

Report of Special Agent REUBEN SEARS on the Indians of the Ponca reservation, Santee and Flandreau agency, Nebraska, September, 1890.

Name of Indian tribe occupying said reservation: (*a*) Ponca.

The unallotted area of this reservation is 96,000 acres, or 150 square miles. The reservation has been surveyed. It was established, altered, or changed by treaty of March 12, 1858 (12 U. S. Stats, page 997), and supplemental treaty, March 10, 1865 (14 U. S. Stats., page 675).

Indian population 1890: 217.

This reservation was formerly in South Dakota, but the cession of an angle of that state to Nebraska in 1889 placed it in the latter state. (*b*)

The enumeration of the Ponca Indians was taken and forwarded before my arrival, but I have no reason to doubt its correctness.

The Ponca Indians are mentally bright, sound, and improving in all respects.

Among them there seem to be two parties, one of progress and one which desires to continue in the old ways. The latter party, happily, is small.

Nearly all of school age attend school, and the teacher reports them doing well. Many of the older Indians also attend school and can read and write.

Their chief employment is agriculture, and their wealth consists in their lands, houses, cattle, and hogs. The progressive Indians desire to increase their stock and properly care for it. Those who went south some time ago killed off and sold their stock; these Indians have now returned destitute of stock as well as of other supplies, and of course find fault.

This tribe, while slowly increasing in numbers, is growing rapidly in intelligence. Their lands are good for agriculture, and were there sufficient rainfall or wells for water they could always have fine crops. The grass is abundant on the lands bordering on the Niobrara river, and sustains large herds of cattle. There is no mineral wealth, but some fine beds of chalk rock. The timber is nearly used up, and what remains is only fit for firewood.

The buildings of the agency are of the value of about $1,300, and are in good repair, except the foundations.

These Indians believe in one God. When they pray they put a flag on a hill. By this act they think God knows what they desire of him. When smoking they take the pipe out of their mouths and blow the smoke upward, by which they think God understands their thoughts. Many of them are converts to the Christian faith, and are said to live consistent Christian lives. Polygamy is not general. They are a fairly honest and virtuous people, and legal marriage is now nearly universal with them. In many respects they are like the Omahas.

The Ponca Indians have frame houses, generally of small dimensions, each about 14 by 24 feet, comfortably built, divided into 2 rooms and plastered, and have the white man's furniture and methods. Many of them have nice frame barns painted red. The houses when painted are usually white. Altogether, their reservation has a tidy, homelike look, quite unusual among Indian tribes. They eat well and live well. These Poncas are self-sustaining and worthy representatives of the Indian race.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

b Allotment has modified the unallotted area, so that a presidential proclamation of October 23, 1890, reserves only in the aggregate a quarter of a section for the agency and school buildings.

NEVADA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	5,156
Reservation Indians not taxed (not counted in the general census)	1,552
Indians in prison, not otherwise enumerated	5
Indians off reservations, self-supporting and taxed (counted in the general census)	3,599

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	1,594
Reservation Indians, not taxed	1,552
Indians in prison, not otherwise enumerated	5
Other persons with Indians, not otherwise enumerated	37

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		1,552	794	758	404
Nevada agency		966	484	482	110
Western Shoshone agency		586	310	276	294
Nevada agency		966	484	482	110
Pyramid Lake reservation	Piute (Pah Ute)	485	250	235	75
Walker River reservation	Piute (Pah Ute)	481	234	247	35
Western Shoshone agency		586	310	276	294
Duck Valley reservation (*a*)	Piute (Pah Ute)	203	104	99	102
	Western Shoshone	383	206	177	192

a Partly in Idaho.

The Moapa River reservation has no subagent. It is a small reservation, 1,000 acres, in southeastern Nevada, and is a mere rallying point for wandering Shoshone Indians. It is nominally attached to the Nevada agency.

The civilized (self-supporting) Indians of Nevada, counted in the general census, number 3,599 (1,913 males and 1,686 females), and are distributed as follows:

Churchill county, 230; Douglas county, 117; Elko county, 301; Esmeralda county, 406; Eureka county, 194; Humboldt county, 425; Lander county, 382; Lincoln county, 355; Nye county, 414; Ormsby county, 134; Storey county, 100; Washoe county, 303; White Pine county, 238.

These Indians have no peculiarities not indicated in the general descriptions following:

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEVADA.

TRIBES.	Stock.	Reservation.	Agency.
Gosh Ute	Shoshonean	Duck Valley	Western Shoshone.
Kaibabit	Shoshonean	Moapa River	
Kemahwivi (Tantawait, Chimehueva)	Shoshonean	Moapa River	
Malheur	Shoshonean	Duck Valley	Western Shoshone.
Pah Ute	Shoshonean	Duck Valley	Western Shoshone.
Pah Ute (Paviotso)	Shoshonean	Pyramid Lake and Walker River	
Pawipit	Shoshonean	Moapa River	
Piute	Shoshonean	Moapa River	
Shiwit	Shoshonean	Moapa River	
Shoshone (Western band)	Shoshonean	Duck Valley	Western Shoshone.

NEVADA AGENCY.—The Indians of Pyramid Lake and Walker River reservations are Pah Utes pure and simple. They are of the same tribe, and number 966. They are entirely self-sustaining, peaceful, and energetic. Those on the reservations are fishermen, farmers, and some few trappers and hunters. They were born in this region, as were their ancestors before them. There are between 4,000 and 5,000 Pah Utes in Nevada and Utah (not all reservation Indians). They are peaceable, industrious people, and good workers. They were formerly warlike, but not quarrelsome. They are brave to a fault, resenting a wrong quickly. They were found on their present grounds, now on the reservation, in 1846. They have ranches and raise considerable grain and hay. Their fishing grounds are a large revenue to them.—C. C. WARNER, United States Indian agent.

WESTERN SHOSHONE AGENCY.—Some of the Shoshones of Duck Valley reservation came from an abandoned reservation near Carlin, Elko county, Nevada. All the rest were living at some point in Nevada prior to moving to the reservation. George Washington is chief of the Ruby Valley band, Captain George is head of the Carlin band, Captain Bill Hall is chief of the Austin band, and Captain Bob is chief of the Battle Mountain band, all on the Duck Valley reservation. There are several other bands under subchiefs scattered over the state of Nevada, but they are not represented on the reservation. The Indian bands here are known by the names of their chiefs, as George Washington Indians or Captain Bob Indians. Several bands have changed their names by reason of the death of the chiefs; in fact, this is occurring constantly. In nearly every case the leadership is established by popular choice, and it often falls on one of the dead chief's family, but the new chief rarely uses the name of the dead chief. Hence, what is written of a band to-day has no value to-morrow, for a band that goes under one name to-day may have a different name to-morrow, and thus the names of many bands of Indians are continually disappearing, passing out of the records.

The Pah Utes, Lake Dwellers or Water Indians (Piute is incorrect), have come to this agency from various places: the Paradise band, from Paradise valley, Humboldt county, Nevada; Quinn River band, from Quinn river, Humboldt county, Nevada; Malheur band, from Grant county, Oregon; and Warm Springs band (a mixture of Modocs, Pah Utes, and Shoshones, only 4 families), from the Warm Springs reservation, Oregon. Fort Hall agency, Idaho, furnishes a small band called Bannocks, but they are Pah Utes, speaking the same language and having the same habits and customs. All of these bands of Pah Utes now acknowledge the leadership of Captain Paddy, and have, since the discovery of this country by the white people, covered a large part of southern Idaho, southern Oregon, and western Nevada, Pyramid lake and Walker river, in this state, being historic ground with them. The main portion of the tribe is now located on the two reservations named after the lake and river, under the Nevada agency.—WILLIAM J. PLUMB, United States Indian agent.

INDIANS IN NEVADA, 1890.

The aboriginal population of Nevada was mainly in the western portion, about the lakes where fish could be obtained and along the rivers. The mountains, which also contained some game, furnished pine nuts for food. There were some small deer, but the plains were covered with jack rabbits. Over this region many wandering bands roamed, struggling for existence.

The Indians found within the limits of the state at its discovery by the white people were the Piutes (Pah Utes) and some other small Shoshone tribes. Some of them have been famous men. Winnemucca was a man of much sense and governed his band with an iron will.

The land surface of Nevada is particularly barren and forbidding. Several ranges of mountains from north to south cut it up into long, high, and desert valleys. Water is scarce, and none of its rivers run to the sea; they all sink into the sand in lakes; hence the sink of the Humboldt, the sinks of Walker and Carson rivers.

The Piutes (Pah Utes) of Nevada are poor, but they are industrious.

The Piutes are of Shoshonean stock.

WESTERN SHOSHONE AGENCY.

Report of Special Agent JOHN S. MAYHUGH on the Indians of Duck Valley, Moapa River, Pyramid Lake, and Walker River reservations, Duck valley, Western Shoshone, and Nevada agencies, Nevada, September and October, 1890.

Names of Indian tribes, or parts of tribes, occupying said reservation and the unallotted area are: (*a*) Duck Valley—Pi-Ute and Western Shoshone: area, 312,320 acres, or 488 square miles; executive orders, April 16, 1877, and May 4, 1886.

Indian population 1890: Pi-Ute, 203; Western Shoshone, 383; total, 586.

DUCK VALLEY RESERVATION.

Duck Valley reservation is partly in Elko county, Nevada, and partly (a tract 22 miles long and 6 miles wide) in Owyhee county, Idaho. The major portion is in Elko county, about 100 miles nearly due north from the town of Elko, on the line of the Central Pacific railroad, and the southern line is about 50 miles north of 41° north

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 424-445. The population is the result of the census.

latitude. Its altitude is given as 6,000 feet. The main or middle branch of the Owyhee river courses its way through the reservation a little west of due north. Duck valley is within the boundaries of the reservation.

The reservation, when first set apart from the public domain by executive order, April 16, 1877, covered an area of about 22 by 16 miles. In the spring of 1886 its boundaries were extended by adding townships running from east to west, or a tract 6 miles wide by 22 miles long, on the north line of the reservation, in the state of Idaho. This addition was for the accommodation of some destitute Piute Indians under the leadership of Captain Paddy, numbering about 150.

The land of this reservation may be classified as of 4 grades. The first grade is chiefly situated to the west and northwest of the reservation and covers fully 128,000 acres, almost worthless, except a few isolated spots here and there, where there is a little pasture during favorable seasons. Its appearance is uninviting, being an open plain or low plateau of lava rock cut up by deep canyons and gorges, making portions of this tract impassable except by Indians.

The second grade comprises the mountainous portion of the reservation lying to the east and southeast. Many of the mountains and hills are covered from base to apex with a luxuriant growth of nutritious grasses during the spring and summer, affording good feed for all kinds of stock in an average year for about 7 to 8 months. These mountains are cut up with deep ravines and canyons, which afford good shelter for stock during the winter storms. This portion of the reservation has considerable timber. Cottonwood and black willow grow along the several streams that empty into the Owyhee river on the east side. This class of timber is chiefly used by the Indians for firewood and for fence posts, also for cattle and horse corrals. The cottonwoods and black willows are of a rapid growth and replace themselves nearly as fast as they are used.

Along the southern line the mountains are covered at the top and along the sides with fine, tall, straight spruce trees, that are being used by the Indians to build houses and stables. The amount of this kind of timber embraced within the reservation lines is not large. Outside of the line there is an abundance of this kind of timber belonging to the public domain. The Indians have graded roads to the timber. The cottonwood and willow supply east of the reservation buildings can be reached from 6 to 8 miles from that point. The spruce timber to the south is from 8 to 10 miles distant from the agency buildings. All of the timber described lies in small groups and sections, and it is difficult to estimate the amount with any degree of certainty.

There are from 2,500 to 3,000 acres lying within the boundaries of the agency. This grade contains nearly one-half the reservation, covering 220 square miles, or 140,800 acres. This land when it is denuded of timber is unfit for cultivation, but will afford fine pasture. The Owyhee river and the small streams that empty into it from the mountains contain delicious fish, particularly the silver and speckled trout, which are found in its upper mountain branches. The salmon trout, white or fall fish, chubs, and suckers are confined to the main stream. Wild game is also found in and outside the reservation toward the Bruneau range, such as deer, antelope, and mountain sheep; the latter two, however, are growing very scarce. The rabbit and sage hen are still reasonably plentiful. The wild animals found on the reservation are the coyote, wolf, wildcat, fox, beaver, skunk, lynx (locally known as man-eater), and cinnamon bear.

The third grade is the agricultural and hay land. There are from 3,000 to 3,500 acres, of which amount there is an area of about 1,000 acres upon which a crop of hay and grain can be raised with little or no irrigation. Within this area lies the land that is now cultivated by the reservation Indians.

The fourth and last grade is a large tract of sagebush land that can be redeemed and brought under cultivation only by means of irrigation. Already a survey has been made to select a site for an extensive reservoir to impound the surplus water that goes to waste in the spring and early summer, with proper ditch connections to convey the water around the south side of the tract for a distance of 5 miles, from which supply distributing ditches will be built. This land is very productive on account of its warm soil. It will require a great deal of labor to prepare it for cultivation, as it is in many places very uneven. It is about 8 miles long, with an average width of 3.25 miles, which gives a surface of 16,640 acres.

The frost line commences at a distance of 6 miles from the point where the river emerges from the mountain canyon into Duck valley. From that point westward to the western line of the reservation no crops except the hardy kind can be successfully raised, and the land is only valuable for hay and pasture. There is also a strip of land on the northeast side of the river of an average breadth of about 1.25 miles from the agency building up the river. On the east side the Indians have constructed a dam, and with it is connected an irrigating ditch of 4 miles in length, with a water-carrying capacity of 250 inches, miners' measure. About 1 mile still farther down the river, on the same side, is situated another dam, from which water is conveyed by a ditch carrying about 150 inches.

The Owyhee river, from which the water supply is obtained for irrigating purposes of the reservation, is an erratic stream, often rising in the spring of the year to such a height as to overflow its banks from one-half to three-quarters of a mile wide, but by the 1st of September there is scarcely 100 inches flowing. It is estimated that the total amount of water of an average year during the irrigating season, which is from the 1st of June to the 1st of August, is from 1.200 to 1,300 inches; consequently the amount of land that can be used for agricultural purposes can not exceed 1.300 acres until after the impounding reservoirs are built to retain the surplus waters. The river has a border of willow trees on either side of from 100 to 300 feet in width. The movement of the water

when at its average height is about 3 miles per hour, and after leaving the reservation it traverses a barren and desolate country for a distance of 160 miles, discharging its waters into the Snake river, thence to the Columbia river, in Oregon, and thence onward to the Pacific ocean.

The great altitude of this reservation and the open country to the northwest, with the prevailing cold winds during the greater portion of the winter and spring from that direction, often accompanied with deep snowfall, make the winter season extremely cold and severe. Winter usually commences about the 15th to the 30th of November and continues on uninterruptedly until about the latter part of March or 1st of April, making a period of nearly 5 months of winter. The atmosphere, however, is pure and dry and very healthful. The summers are cool and pleasant, yet warm enough to produce fine crops of wheat, barley, oats, and all garden vegetables.

There is no rainfall during the year except occasional showers in the early part of summer. The great depth of snow that falls on the neighboring mountains during the winter is a source of water supply for the streams and creeks that form the rivers. The Owyhee has its source in the mountain range lying east of Mountain city, being a part of the Bull Run system of mountains that extend northeastward to the Bruneau range.

The government buildings of the Duck Valley reservation are situated on the east side of the Owyhee river, close to the foot of a range of high hills, and consist of the following structures: a 2-story adobe schoolhouse, with a 1-story wing, first story used as schoolroom, second story as a dormitory, accommodating 35 pupils; the agent's residence and office, built of adobe; an employés' house, built of adobe; a gristmill, also built of adobe; an engine room, adjoining the main building, built of adobe and boards, and containing the engine and boiler; the storehouse for the agency supplies, built of boards, and lined inside with adobe; a blacksmith shop built of logs; a new building of lumber, in which farming utensils and machinery are deposited when not in use; the stable for government stock, built of adobe and stone, with a hay loft overhead and two corrals adjacent, one for hay and one for stock. The estimated value of these buildings is $7,150.

The estimated value of school property of all kinds, including horses and cows, is $1,548. The number of school employés was 3: 1 Indian cook, 1 female teacher, and 1 industrial teacher. The number of white employés outside of the school was 4: physician, blacksmith, carpenter, and clerk. The other employés are: 1 Indian farmer, interpreter (Indian), mail carrier (Indian), 1 laborer or office boy (Indian), 1 chief of police (Indian), and 6 privates, all of whom are Indians.

The names of the tribes of this reservation are Western Shoshone and Piute, there being 383 Western Shoshones and 203 Piutes, or a total of 586, as found by enumeration. There are 6 horses belonging to the government, valued at $450; 6 cows at the school, valued at $240; and farming implements, tools, and machinery consisting of 1 8-horse power threshing machine, valued at $300; plows, valued at $9 each; 2 farm wagons, valued at $130; 2 spring wagons (one new and one old), valued at $200; 3 mowers, valued at $50 each; 2 reapers, valued at $100 each, and 1 hay rake, valued at $30.

Western Shoshone Indians.—The wealth of the Western Shoshone tribe of Indians at the reservation is as follows: 557 head of horses, mares, and colts, valued at $15 per head on reservation, $8,355, and 72 head of stock cattle, including cows and calves, at an average value of $16, $1,152. Twenty-four dwelling houses are occupied by these Indians, of which 6 are built of lumber and 18 of logs, with windows and doors, the average value of the 6 board houses being $125 each, or a total of $750, and the average value of the 18 log houses $113 each, or a total of $2,034. They have 33 wagons, including 5 spring wagons, at an average value of $45 each, $1,485; 19 cooking stoves, at an average value of $30 each, $570; 35 sets of double harness, including collars, and 1 single set, at an average value of $15 each, $540; 5 rakes, valued at $30 each, $150; 4 mowers, valued at $50 each, $200; 23 turkeys, valued at $2 each, $46; 30 chickens, valued at 50 cents each, $15; and 22 hogs, valued at $5 each, $110. There are 10 stables, with corrals, belonging to George Washington. One is built of stone and lumber, shingle roof, 2 stories high, with wagon shed attached, and is valued at $400; the other 9 are built of logs and willows, with dirt roof, valued at $30 each; total, $670.

The 55 Shoshone families all have more or less small tools, consisting of axes, saws, hammers, shovels, hoes, picks, spades, forks, hand rakes, and scythes, at an average value to each family of $5; total, $275. There are about 13.5 miles of wire and brush fence, including cross-fencing, inclosing about 1,900 acres of land, of which there are 10 miles of 3-strand wire fence, costing $175 per mile, which also includes Indian labor, $1,750. The 3.5 miles of brush fence cost in labor about $35 per mile, or $122.50. One family had a Singer sewing machine, valued at $30, and other families 5 clocks, valued at $3 each, $15, and 9 grindstones, with fixtures, valued at $3.50 each, $31.50.

The Indians cut and cured last year 70 tons of hay, valued at $15 per ton, $1,050. This small amount was in consequence of the scarcity of water, the river becoming dry very early in the season. In an average year they can cut 250 tons. They raised about 70 bushels of barley, valued at $1 per bushel, $70, and of wheat 90 bushels, valued at $1.50 per bushel, $135. In consequence of the drouth and the ravages of the squirrels upon the growing wheat and barley, this meager crop was all that was realized. For the same reasons the Indian gardens were all a failure, except about 45 qushels of potatoes, valued at $1 per bushel, $45. There was also some rude furniture, chairs, dishes, tables, knives and forks, and buckets in certain homes, valued in the aggregate at $180. They had but very little bedding among them, that being chiefly quilts, all of which were valued at $110.

Captain Sam is the chief of this tribe. His Indian name is Bish-aw-tine (Paint Dauber). Captain Buck is next in authority. His Indian name is Ho-or (Walk with a Stick).

There were 78 acres cultivated, including the Indian gardens. There were 13 acres cultivated as a school garden by the Indian children, from which no results were obtained, and 13 acres by the government.

The mineral indications on the reservation are situated in the Bull Run system of mountains, and extend 4 or 5 miles north and along the southern line 8 or 9 miles. This tract has been prospected for both gold and silver ledges, and also for placer gold diggings, but since the reservation has been set apart for the Indians the work of prospecting has ceased, and nothing definite has been devoloped. This mineral belt adjoins the Cope mining district on the south. At several points placer mining had been opened out and considerable work performed.

The mineral formation is porphyry and granite, lying in alternate strata. An examination of the surface indications showed one ledge, some 2 feet wide, of fine looking quartz imbedded in granite. Further examination showed another ledge from 2.5 to 3 feet wide. The quartz in question was fine looking but of low-grade silver ore, with a percentage of gold. The Indians know of this mining ground, and many of them are aware of its importance.

The physical appearance of the Shoshone Indians is fine. The men are large and well developed. Many of them are athletes, being heavy set, broad shouldered, and capable of great endurance. They are strong and healthy. Their average height is about 5 feet 8 inches, with an average weight of 150 pounds. The women are fair looking, short in stature, and inclined to be stout as they advance in years. The young girls are finely developed, and the young men straight and willowy. The men generally are now wearing their hair short like white men. The women wear their hair long and hanging loosely over their shoulders, but in case of death in a family or the death of some near relative it is cut short. These Indians are not very dark colored, have small hands and feet, and their general features are pleasant and expressive. While they are good imitators, they rarely originate. They are very strongly attached to their relatives, particularly their children, and their grief is intense upon the death of a child, father, or mother. As pupils the boys and girls are bright. They are quick to learn in geography, particularly the local geography of their own country. They are generally good penmen. One general characteristic of the tribe is truthfulness and a high sense of honor. They are fond of praise, but are very slow to award praise until they are fully satisfied that it is deserved. As a class they are very docile and gentle, and are easily managed when kindness is used. They have great love for the locality in which they are born and reared, and great reverence for the graves of their fathers. After the birth of a child the mother retires from the rest of the tribe for a period of 30 days.

Year by year, as they advance in civilization and learn the arts of industry, they evince a strong desire to accumulate property. This stimulant is making them sharp traders. They are good judges of a horse, cow, or robe, and the value of their farm products, so far as the price relates to any given article, but when it comes to figuring up the price of a given number of bushels or pounds of any article the white man gets the better of the trade if he is dishonest, and can report the wrong weights and figure up incorrect results. A few of them can weigh and figure the value of most articles correctly. These were formerly school boys, specially taught by a former Indian agent how to weigh and figure up the price of articles by employing them alternately at the agency store and having them assist him in weighing the annuity goods and supplies sent by the government. When delivered by teams from the railroad they were very proud of being intrusted with this work, and they executed their task with exactness.

The economical habits of the Western Shoshone Indians are much better than the whites imagine, as they are unacquainted with them and rarely witness the management of the Indians' households and their domestic affairs.

The Indians of this reservation have 24 houses; the rest of the 55 families have either tents or wickyups, built of straw or tule reeds, which afford very poor shelter from the storms and are very inconvenient places of abode. These wickyups do not have the room for any domestic conveniences or means for hanging up any article of wear. Of the 24 houses above mentioned at least 20 are cleanly and tidily arranged, and what little furniture they possess is always in good order. The women of this tribe who have had some instructions are good cooks and economical in their use of provisions. It is generally believed that all Indians are very gluttonish and eat up their weekly rations in a day or two. These Indians have been known to husband their tea and coffee and other luxuries that they have obtained from week to week. They rarely cook at one time more than their necessities require. Whenever waste exists it is because they live in tents and wickyups, as food, clothing, and bedding are all piled together in the tent. They are very careful of their clothing, and on ration day always appear neat and tidy, it being a gala day among the women, who always draw the rations for their respective families. All of the Indians of this reservation wear citizens' dress. They are careful of what little farming utensils they have, and particular care is given to their harness and wagons. The latter are generally housed in sheds built of willows. They exercise taste in the building of their rude houses; also in their fences. They seldom waste any material in making improvements. There are 9 cellars or root houses, in which they store their roots and winter vegetables. The men are expert in building and stacking up their hay. Allotments have not been made to the Indians on this reservation.

The total number of whites on the reservation is 14: the agent, his wife and 5 children, clerk, carpenter, physician, school teacher, industrial teacher, blacksmith, and the post trader.

The mixed bloods belonging to the Western Shoshone tribes number, of white and Indian, 6, besides 1 of Shoshone and negro blood.

The number of polygamists among the Shoshones is 5; Indians over 20 years who can read, 10; Indians under 20 who can read, 16; Indians under 20 who can write English, 16; Indians who can use English enough to be understood, 150; Indians who can not speak English, 140. There were no houses built for Indians by the government during the year. Two houses were built of logs by the Indians, the agent furnishing boards for flooring and shingles for roof, also the doors, windows, and nails.

The Indians say they are very anxious to have their boys learn trades, particularly blacksmithing and carpentering. Many of them are skillful with hammer and saw, also in the blacksmith shop and in repairing harness. About 65 per cent of their subsistence is furnished by the government. By their own labor in civilized pursuits they add 25 per cent, and by fishing, hunting, and nut gathering 10 per cent. Their resources for food from game are becoming less each succeeding year, but they earn more year by year as they become more skillful in civilized pursuits. Their labor is now more sought for than heretofore, as they are becoming good farmers. There are no missionaries of any denomination, and hence no church services are held at the reservation on the Sabbath, nor was there any Sunday school; neither was the Bible or Testament read in the day schools. A full-blooded, educated Apache Indian said that there were 16 deaths during the years 1889 and 1890, and that the births were 16 during the same period. The principal causes of death among the Shoshones were pneumonia, typhoid fever, and dyspepsia.

One Indian woman was murdered during the year. The Indian accused of the murder was tried by the United States district court at Carson city, Nevada, July 9, 1890, and acquitted on the ground of insufficient testimony.

These Indians have a superstitious belief about certain Indians of their tribe who carry charms consisting of roots, bones of animals, and rattlesnake poison. The latter is made from rattlesnake heads, by putting them on a bed of hot coals, which have been placed in a hole in the ground for that purpose. After the heads have been arranged they are covered with fresh liver and gall procured from certain wild animals, and during the process of steaming the liver absorbs the poison from the heads. The liver is then carefully preserved in a little bag made of buckskin, which is worn on the person of the charmer or witch, who is supposed to cause death and misfortune by looking intently at his victim and uttering incantations of ill will. It is related by old Indians that in former times, before they went to war, the points of their arrows were steeped in the poisonous liver, and that an arrow wound generally caused death.

No murders have been committed among these Indians by other hostile Indians or by United States soldiers or citizens, neither have the Indians killed any white persons during the year. No persons have been prosecuted for selling liquor to Indians on this reservation, but they have been prosecuted for selling liquor to Indians off the reservation, and the extent of their punishment was 10 months in the state prison or the county jail for 60 days.

There are no whites unlawfully on the reservation. The Indians are not taxed.

There is 1 Indian at this agency who is paralyzed and 1 with a deformed hand. I found none who are defective in mind, sight, hearing, or speech. All are engaged in agricultural and herding pursuits during some portion of the year, either at the agency or at some of the neighboring ranches. Some of them are good sheep shearers, and are employed in the spring, receiving from 5 to 6 cents per head, and shearing as many as 100 sheep per day. They have cut and sold 60 cords of wood at $6 per cord. They have freighted a large amount of their supplies and annuity goods from the railroad to the agency for the government, a distance of 120 miles, receiving $1.37 per hundred for summer and fall transportation and $2.25 for winter. Nearly all of the men are good teamsters, take excellent care of their horses, and drive a 6 or 8 horse team with skill.

The territory occupied by the Western Shoshones before they were gathered and placed upon the Western Shoshone reservation was bounded on the north by Idaho, on the west by the Humboldt river guide meridian, extending on the south to Eureka and Austin, and eastward to Ruby valley, embracing 160 miles from north to south and 150 miles from east to west, aggregating 24,000 square miles. In 1859 there were not over 2,500 Indians occupying this tract. They existed chiefly on roots, pine nuts, game, and the fish that the rivers afforded. In isolated bands, under subordinate chiefs, Sho-kup and Too-to-wah (the latter now living in Austin, Nevada, and 100 years old), who were under the head chief, they roamed free over this entire country, committing depredations upon the emigrants and straggling white prospectors and settlers, except a small band now upon the Western Shoshone reservation.

Upon the death of an Indian of this tribe it is the custom of friends to kill his favorite horse or horses, as they believe the spirit of the horse when killed will accompany the spirit of the dead to the new hunting ground. They put with the body his saddle, gun, bow, and arrow. All his bedding, clothing, and other personal effects, including his wickyup, are burned. If he dies in a house it is abandoned. If he is a big chief or medicine man, he is dressed in full Indian costume, with his face painted and his hair dressed in warlike style, with beads around his neck and moccasins upon his feet. In this condition he is buried among the rocks in some

isolated place. This custom is going into disuse, and Indians are now buried after the manner of white men. The custom of killing horses is becoming obsolete. Some of them only temporarily abandon the dead man's house, while others take the sick and place them in a brush wickyup to die. When a prominent squaw dies the mare she rode while living is slain. The mourning after death is often very violent. The women are the chief mourners, and their peculiar lamentations can be heard for a long distance. After the first week or 10 days the mourning is confined to the rising and setting of the sun, and they deem it their duty to follow the path and tracks traveled by the deceased when living, which they call hunting the dead, giving vent to mournful cries every few steps. The old squaws sometimes hack their flesh with a knife, following an ancient custom, but this is fast disappearing.

They have another custom, which is confined solely to the women of the Shoshone tribe. They remain apart from their families in a little house called the sick house (hoo-ne-gar-nee) during the monthly period, from 8 to 10 days. The men could not be induced to touch or handle anything the women have used during these periods of retirement or enter one of these little houses, believing that all kinds of evil results would follow if they violated the ancient custom of their people.

Indian children are named by their parents or relatives from events or incidents or some passing object or something strikingly associated with them, or if their attention is called to any object that attracts the attention of the child.

Piute Indians.—As before stated, the number of Piutes occupying the northern portion of this reservation is about 150. They are under the leadership of Captain Paddy. These Indians were a straggling band of destitute Piutes from Yakima reservation. The strip of land now occupied by them is 6 miles long and 20 miles wide. It is either pasture or hay, with a small breadth for grain raising. There is no timber on the tract. The water for irrigating is confined entirely to two streams, Miller and Blue creeks. The latter is the larger, and rises some 25 or 30 miles north of the Owyhee in the neighboring mountains, running southward through the western portion of this addition and emptying into the Owyhee. The 6 miles of this creek which passes through the tract waters a large area of bottom or meadow land, which affords considerable pasture and hay. No crops can be raised along the banks of this creek or in the close vicinity. The land is adobe and cold; freshets during the spring overflow its banks, and it is subject to early and late frosts. Miller creek rises in the mountains east of Duck valley proper and runs westward toward Blue creek. During high water in the spring it reaches that creek, but when at its average stage it does not flow nearer than 4 or 5 miles of Blue creek, its waters being wholly absorbed by the time it reaches that point. This stream does not carry over 80 to 100 inches during the months of May and June. By the 1st of August it is reduced to about 15 inches; consequently no great breadth of land can be cultivated unless a large reservoir is built to impound its waters in the canyon a mile above Captain Paddy's camp.

All of the land that lies south of the Owyhee river from the point where the river enters the low, barren hills is without water, timber, or grass, except in a few favored spots. It is 6.5 miles long and 6 miles wide, being 39 square miles, or 24,960 acres. To the east of Captain Paddy's camp lie some low, barren hills, affording scanty pasture. They are within the frost line, and are rocky. This tract is 6 miles long and 5 miles wide, an area of 30 square miles, or 19,200 acres, of arid land. The rest of this addition (assigned to these Piutes) is 9 miles long and 6 miles wide, and affords good pasture and hay land to the amount of 54 square miles, or 34,560 acres. Of this amount there are about 400 acres suitable for grain, potatoes, cabbage, and other garden vegetables. This last named tract lies on both sides of Miller creek. Below the main road crossing the creek from the agency buildings to Bruneau valley is a population of 150, 65 males and 85 females. There are 28 married and 11 single men and 34 married and 20 single women. There are 22 girls of school age, 2 under 1 year and 7 between 1 and 6 years; also 15 boys of school age, 2 under 1 year and 9 between 1 and 6 years. There are 5 polygamists.

These Indians have 167 head of horses, valued at $15 per head, amounting to $2,505; 2 plows, valued at $8 each, $16; 4 sets of harness, average value $10 each, $40; 1 hayrake, value $20; 1 old mower, value $40; 1 stove, value $16; 3 wagons, valued at $40 each, $120; 1 log house, value $75; tools, total value for 28 families, $20.

The number of Indians that wear citizens' dress wholly is 80; the number who wear citizens' dress in part, 70; the number over 20 years who can read, 2; the number under 20 who can read, 4. None of this tribe can write English. The number who can speak English is 52. They have no separate school, but attend the Western Shoshone school and are counted as Western Shoshone pupils upon the school register. These Piutes receive about 25 per cent of their subsistence from the government. They obtain by labor in civilized pursuits 50 per cent, and by hunting, fishing, and root gathering 25 per cent. They have no church, and there are no missionaries among them.

The tribe is decreasing. None are taxed. There are 20 who have sore eyes. None are especially defective in mind or in sight or hearing. No murders have been committed among them, neither have there been any white persons killed by these Indians. None of them have been punished for criminal offenses.

They cultivated 12 acres of land this year, and being a dry season they realized no crops. The number of acres under fence is 60. The fence is built of post and wire, willow and brush. There is about half a mile of the wire and post fence, valued at $100.

These Indians have never received any allotments of land, but are all anxious to have homes of their own secured to them. Only a few are engaged in agricultural pursuits. They have no farming implements or tools,

yet all of the men are good farmers and willing to work. There were 40 of this band that did more or less work during the past year. They have built two ditches, each about one-half a mile in length, for conveying water from Miller creek to their agricultural grounds, each ditch carrying 40 inches of water, miners' measure.

Their appearance and condition are not very flattering. They seem to have been driven and tossed from one point to another. They were sent to Yakima, in Oregon, by the United States troops after the Bannock war of 1878, although they took no active part in that war. They were gathered in as stragglers, and, they say, inhumanly treated by the agent at Yakima. They fled from that place in small detachments and gathered around Stern, Juniper, and South mountains, finally arriving at the Western Shoshone agency in the year 1885, half starved and almost naked, with a few miserable ponies. They have very little bedding and but 1 house. They have been so often disappointed in their expectations that they now have but little hope or faith in the future. Their physical condition is reasonably good, although they have a hungry, gaunt look. They are well formed, averaging 5 feet 8.5 inches in height, and weigh on an average 145 pounds. They are capable of great physical endurance. They have fine features, good teeth, and small hands and feet. The women are finely developed as a class. With the exception of sore eyes they are very healthy as a race.

Mentally these people are bright and intelligent, and are not only good imitators but have considerable inventive genius. They have talent and taste as well as good judgment in planning any improvements or farm work. They often assist the Shoshones in their improvements.

Their progress toward civilization has been slow since their residence in Duck valley.

The country they occupy has about the same climate, soil, and other conditions as that occupied by the Western Shoshones, being in the same altitude and latitude. It is a part of the Western Shoshone agency. They are under the supervision of the agent for the Western Shoshone Indians.

They are very careful of what little property has been assigned them, and are reasonably careful of the clothing that they receive or purchase. The women are experts at beadwork and fitting and making their dresses, and most of their tents and wickyups are kept reasonably clean.

Their natural grass land is about 1,000 acres. In the vicinity of this hay land there are several small lakes, and here large numbers of ducks and geese congregate every spring and fall, affording considerable food for these Indians. They obtain some game, principally deer, in the neighboring mountains off the reservation, particularly the Bruneau range, as well as some fish in the Owyhee river.

Their marriage ceremony is very simple and informal. When a young Indian becomes enamored of a young squaw he decks himself with paint and feathers and mounts his best horse and rides around the wickyups where the parents of the squaw live, for the purpose of attracting her attention by his fine appearance. This he does on several occasions, after which he calls at the tent in the evening to stay all night. If she rejects his attentions, she leaves her father's tent and goes to that of a neighbor and remains there all night. Sometimes he persists in going to the same tent several nights in succession, hoping she may change her mind and return. If she does not, or does not look at him, he then ceases his visits and her behavior toward him is a rejection. On the other hand, if she remains in the same tent all night, he takes his own blanket and lies down beside her. In the meantime the grandmother of the girl, if she has one, is consulted, and if favorable she gives her consent: but if she does not like the young Indian she throws ashes in his face. If all is agreeable, the young Indian upon his next visit is allowed to share the blanket of the young squaw, as he comes without any, and thus the ceremony is ended. In some instances, where the squaw has no parents, she does the preliminary courting in this way: she washes the shirt of her intended and waits upon him. These attentions are evidences of her engagement to him, and the following evening he shares her blanket, and thus they are man and wife.

Their chief amusements are the dances, which they generally have in the spring and fall. One is called the grass dance. They also have dances to invoke the Great Spirit to give them plenty of game and to prevent calamities. Before these dances are commenced the medicine man goes through certain incantations to drive away evil spirits. He makes a talk to all the Indians present before the dance commences, giving them good advice, and during the evenings while the dance is in progress he talks to them. These dances are conducted by a half dozen or more of the best singers and most popular Indians. When the singers and leaders of the party commence, others join in and form a circle, taking hold of each other's hands and keeping up a slow side step movement, a sort of shuffle of the feet, hardly raising them off the ground. All keep good time to the singing, which is a sort of chant, in which all unite after the leaders have commenced.

The dances commence at sundown and usually last until midnight, and are kept up for five or six days. All the Indians are free to attend, and all move to these grounds with their families and effects and remain until the dance is over. The young men dress in Indian costume, decked with paint and feathers; the squaws in light dresses and beadwork. During these dances the headmen and chiefs, who rarely dance, hold council meetings and talk over the important affairs of the tribe and settle misunderstandings which have occurred.

The medicine men of this tribe are held in high reverence. They cure by the laying on of hands and rubbing the affected parts, also by sucking the blood. The doctors sometimes hold a powwow over their sick, singing in a tone which is very mournful and asking the Good Spirit to make the sick one well.

NEVADA AGENCY.

Names of Indian tribes, or parts of tribes, occupying said reservations and the unallotted areas are:(a)

Moapa River: Kai-bab-bit, Kemahwivi (Tantawait), Pawipit, Pai-Ute, and Shiwit; area 1,000 acres, or 1.5 square miles; executive orders March 12, 1873, and February 12, 1874; act of Congress approved March 3, 1875 (18 U. S. Stats., p. 445). Selection approved by Secretary of the Interior July 3, 1875.

Pyramid Lake: Pah-ute (Paviotso): area 322,000 acres, or 503.25 square miles; executive order March 23, 1874.

Walker River: Pah-ute (Paviotso): area 318,815 acres, or 498 square miles; executive order March 19, 1874.

The outboundaries of these reservations have been surveyed.

Indian population, 1890: Piutes (Pyramid Lake reservation), 485: Piutes (Walker River reservation), 481; total, 966.

MOAPA RIVER RESERVATION.

This is a small reservation, containing 1,000 acres, in southeastern Nevada. It is called a subagency of the Nevada agency. It is, in fact, merely a rallying point for the wandering Indians of southeastern Nevada, and is in a very barren portion of the state. No subagent is now there, and only about 30 Indians are on the reservation. No regular issues are made.

PYRAMID LAKE RESERVATION.

This reservation is occupied by the Piute tribe. It is situated in Washoe county, 18 miles north from the town of Wadsworth, on the line of the Central Pacific railroad. Its most northwesterly point reaches within 10 miles of the eastern boundary line of the state of California. The extreme southern end reaches the fourth standard line north, as established by government survey. This survey shows an area of 322,000 acres of land within its limits, and within this boundary lies Pyramid lake. The extreme length of this fine sheet of water from north to south is 38.12 miles, and from east to west its greatest width is 12 miles. On the east side of the lake, near the center of its length, is Goat island, which is the home of myriads of pelicans and gulls. They destroy many fold as many fish every year as are taken by the Indians. The altitude is 3,380 feet. The waters are thoroughly impregnated with soda and borax, with a small percentage of salt. This is particularly noticeable at the north end, but at the south end, where the water from the Truckee is discharged into the lake, it is not unpleasant to the taste. The waters of the Truckee are soft, pure, and cold, coming from the immense deposits of snow in the Sierra Nevadas. At the north and west sides of the lake there is a beautiful cluster of pyramid islands. The group looks like the ruins of some ancient city. The pyramids resemble immense cathedrals and grand buildings, with lofty spires and steeples, towers, and battlements, and seem to rest upon the surface of the waters of the lake. The waters never freeze, and fishing can be followed during the entire year.

The salmon trout is the principal fish caught, but there are many other species. The salmon weigh from 2 to 20 pounds each. The number of pounds of fish taken by the Indians from this lake varies each year; some years not over 75,000 pounds are secured, but in some seasons as high as 100,000 pounds are obtained. The fish are all caught by the Indians. Some of them are sold to the post trader at the agency, and large quantities are hauled to Wadsworth, from which place they are shipped by rail to the various towns along the line of the railroad. In the meantime at least one-fifth of the catch is consumed by the Indians, it being their principal article of diet during the fishing season, which lasts 5 months. The usual price is from 6 to 8 cents per pound, but when the catch is small as much as 10 cents per pound is obtained.

The arid and untillable land of the reservation is equal to 300,000 acres. There are 20,000 acres available for agricultural purposes when a sufficient water supply shall be obtained by the storage of the surplus water of the Truckee river at some point 8 or 9 miles south of the agency. With buildings and proper ditch connections for the conveyance of the same all of the land between the south end of the lake and Wadsworth could be used, but with the present irrigating facilities there are not over 1,000 acres used, including the 67 allotments parceled out by the several agents to the Indians, which aggregate 900 acres. Besides this there is a tract of land bordering on the south end of the lake and lying on the west side of the river, embracing an area of not less than 900 acres, that can be brought under cultivation by irrigation with the present water supply, only requiring proper ditch connection and the erection of a dam. There is no distinctive timber land upon the reservation except along the line of the river bottom from a point some 2 miles south of the agency buildings on the river to the lake, a distance of 6 miles. This is more or less covered with large cottonwood trees, four-fifths of which are fit only for fuel. The width of this 6 miles is, upon an average, half a mile, making about 3 square miles of timber land, which gives within a fraction of 2,000 acres. The timber lies scattered here and there in bunches, one-fifth being available for fence posts, corrals, and Indian houses. There is also some scattered timber along the river in small bunches until Wadsworth is reached. The quantity it is impossible to estimate with any degree of accuracy.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

The river bottom land lies from 1 to 20 feet below the table or bench land on each side of the river. This bench land will be the most valuable, not only on account of its productiveness but from the fact that it is free from overflow, whereas the bottom land, where all the Indians have their allotments, overflows every year that western Nevada is visited by heavy snow. Hence crops are uncertain on this bottom land.

There is but 1 ditch for irrigating purposes on the reservation. This is 5 miles long, with an extension of 1 mile now being built. The water capacity of this ditch is 3.5 feet deep, 6 feet wide at the bottom, and 8 feet wide at the top, with a grade of one-eighth to the rod. This grade is insufficient, as when the ditch is two-thirds full or more the movement of the water is not over one-fourth of a mile per hour. The water supply of the river at present (August 21, 1890) is equal to 6,000 inches, miners' measure, and a measurement in the river shows a velocity of 2.5 miles per hour. This river will afford in an average year during the irrigating season from 2,500 to 3,000 inches of water, which can be used on other unproductive land of the reservation. The amount of water that can be stored or impounded will be enough to irrigate the entire 20,000 acres.

The irrigating ditch is connected with a dam on the west side. It then passes for the distance of 3 miles to a point at which the water is conveyed across the river by a flume, 6 feet wide and 14 inches deep, resting upon a bridge. There the water again enters a ditch (on the east side of the river), thence passes on to the agency buildings and beyond about one-fourth of a mile. This ditch is cut through sand, gravel, and other loose material, making the seepage, or loss of water, great. This with the evaporation leaves but a few inches of water by the time it reaches the end of the ditch. There is situated to the north of the agency buildings another fine sheet of water, known as Winnemucca lake, but according to the recent survey there is but a small triangular strip of this lake within the boundaries of the reservation. This lake is also fed by the waters of the Truckee river, and is occupied by the whites.

The low altitude of this reservation, coupled with the high mountains on the west and northwest, protects it from the cold winds that prevail in this portion of Nevada during the early spring, so that it is rarely visited with frosts early in the fall or late in the spring; consequently, crops and vegetables can be planted early in the season. Although the atmosphere is dry and pure, there is local malaria in the fall, caused from stagnant water in the sloughs, which are filled during high water and have no outlet. The fall of the river grows less as it approaches the lake. About nine-tenths of the Indian houses and camps are located on this bottom land, which is doubtless the cause of malarial fever among them. Outside of the atmosphere of the bottom lands that approach the lake the climate is healthful and invigorating.

There is little or no rainfall, and the snow rarely falls deeper than 20 inches, except upon the surrounding mountains, which affords water for many small streams that make down from these mountains into the lake until the 1st of July.

The duration of the winter at this reservation does not exceed 3.5 to 4 months. Fruit trees do not flourish. Out of the distribution made in 1885, some 1,600 fruit trees, there are but 200 trees living, and none of these bear fruit. Vegetables do well, including melons of all kinds. Cucumbers and pumpkins and alfalfa grow luxuriantly as many as 2 crops of the latter being taken off and the third crop left for seed or pasture.

The Nevada agency is situated on this reservation.

The government buildings for the use of this agency are pleasantly situated upon an elevation between 40 and 50 feet above the bottom land of the river. Adjacent thereto, on the northeast side, are the agency buildings, as follows: the agency house and office, frame, valued at $900; employés' house, frame, valued at $600; school superintendent's house, frame, value $400; school and boarding house, frame, value $3,100; drug store, frame, value $75; laundry, frame, $60; guardhouse, log, $100; sawmill, barn, stables, wagon shed, blacksmith shop, carpenter shop, 2 warehouses, all frame, and valued in the aggregate at $1,600; windmill and tank, $400, and physician's house, all frame, $500. All of these buildings are whitewashed and in reasonably good condition.

The furniture was valued at $135.

The number of white school employés was 5, all women except the superintendent, as follows: 1 superintendent of schools, 1 teacher, 1 industrial teacher, 1 matron, and 1 seamstress. The number of Indian school employés was 4: 2 cooks, 1 laundress, and an assistant laundress. The agency employés are a clerk, a physician, a farmer, a blacksmith, and a carpenter. The Indian employés are 2 apprentices.

It was ascertained from the blacksmith and carpenter that these apprentices were not employed regularly, but were only allowed to work when needed upon some extra work.

The police force consisted of a chief of police and 9 privates. It seems to be a rule adopted by the several agents of this agency to use the policemen as laborers, 2 being employed each week.

There are 2 horses belonging to the school, valued at $90 each, $180; cattle consisting of 6 cows, 4 young heifers (2 years old), 2 yearling calves, and 1 bull, all valued at $440; 8 swine, valued at $8 each, $64; 20 chickens, at 50 cents each, $10. The stock belonging to government for agency purposes was: 1 mule, valued at $150; 1 stallion, valued at $200; horses, mares, and colts, $10 each, valued at $900. The farming implements and machinery consisted of 34 plows, $192.10; 8 harrows, $80; 392 rakes, $47.85; 311 hoes, $37.80; 110 shovels, $42.57; 1 mowing

machine, $125; 3 horse rakes, $90; 32 wagons, at $60 each, $1,920; 1 hay scale, $33.25; 1 barley crusher, $100; 1 engine and attachments, $3,000; 4 fanning mills, $40; 213 hay forks, $160. The total value of the farming implements, tools, and machinery, including steam engine, is $5,876.57.

There are 26 whites and 1 Chinese cook at the agency. The total number of whites unlawfully upon the reservation is estimated at 675. This includes all of the inhabitants in the town of Wadsworth, who were counted in the general census, and the ranchers occupying Indian land on the river between Wadsworth and the reservation; also those located on the west side of Pyramid lake.

The property belonging to the Nevada agency Indians, which constitutes their wealth, was: 42 wagons, valued at $60 each, $2,520; 4 head of cattle, at $20 each, $80; 25 plows, at $8 each, $200; 13 harrows, at $10 each, $130; 39 sets of harness, at $10 each, $390; 20 stoves, at $16 each, $320; 53 chickens, at 50 cents each, $26.50; 715 horses, at $15 each, $10,725; this number includes the work horses and those upon the range. There were 45 tons of hay, alfalfa and natural hay, cut, at $10 per ton, amounting to $450.

The number of houses found at this agency was 24, chiefly built of logs. Many were mere huts and others reasonably good. The average value of these houses is about $30, amounting to $720.

There are at Wadsworth 3 board houses, which were built by the Indians themselves, and worth about $35 each, or $105; they also had 88 horses, at $15 each, $1,320; 3 cook stoves, worth $15 each, $45; 2 wagons, at $45 each, $90, and 2 sets of old harness, at $12 each, $24.

The Wadsworth Indians are very poor. They earn their living by working around towns and ranches outside of the reservation. Quite a number go annually to pick hops in California. Transportation is paid both ways, and they receive about an average of 75 cents per day, according to age and ability to work. The agency Indians at Pryamid Lake have 30 boats for fishing purposes. These boats cost when new from $20 to $50 each. Those examined were worth about an average of $30, making a total of $900. They do not use any seines or traps, but have lines with large hooks and bait with small minnows. They are expert fishermen. The occupations of these Indians are fishing, farming, and herding. There are also a number who are helpers in carpenter and blacksmith shops. They do all of their own ditch building and repairing and the repairing of the agency dam. They have to plan their own work, and they do it with good judgment. They are also employed as sheep shearers.

At Wadsworth, within the boundaries of the reservation, there are 128 Indians, of which number there were 59 males, 69 females; 26 married men, 30 married women; 16 single men, 18 single women; 9 school boys, 12 school girls; 5 boys under 6 and over 1 year; 7 girls under 6 and over 1 year; 3 boys under 1 year, 2 girls under 1 year.

The total number of blind Indians is 44, nearly one-third of whom are at Wadsworth. There are also 45 whose eyes are affected more or less and their sight impaired. There are 5 polygamists at Wadsworth, one having 3 wives. This is less practiced year by year.

The amount of land cultivated by the agency Indians during the year was 350 acres and by the government 11 acres; the number of acres broken up during the year by Indians, 140; number of acres under fence, 785.

So far as this agency is concerned, allotments as contemplated by law have not been made. The agent has made divisions of the land, and when he sees fit he takes it away; or if an Indian dies he gives it to some other Indian, thereby leaving the family without any land. These pieces of land given the Indians have never been surveyed, and it is only a matter of conjecture as to the number of acres in each piece or the aggregate. There are not more than 750 acres of land occupied and held by the Nevada agency.

At Pyramid lake 800 bushels of wheat, 500 bushels of barley, and 40 bushels of oats were raised by the Indians. For the school they raised 4 bushels of corn, 40 bushels of potatoes, one-half bushel of turnips, 2.5 bushels of onions, about 1 bushel of smaller vegetables, and 40 tons of hay.

These Indians cut 269 cords of firewood, and transported by their own teams 275,078 pounds of freight, earning by such freighting $1,446.06. They manufacture for sale a few bead trinkets.

There is no game upon the reservation, nor are there any wild fruits of any kind. They travel quite a distance every fall for the purpose of gathering pine nuts, which are this year very plentiful in the neighborhood of Walker River reservation. These pine-nut gatherings are made trips of pleasure, are looked upon as a reunion of friends, and are enjoyed by old and young. Indians meet from all parts of the country, and the nutting excursions are brought to a close by a big dance. The nuts are gathered from a species of scrub pine, growing only about 12 to 16 feet high. The burrs are knocked off by the men and then gathered and roasted by the squaws. This roasting process enables them to extract the nuts from the cone, which is as large as a goose egg and contains as many as 40 to 50 nuts about the size of a bean, brown in color, and having a very pleasant piney taste.

WALKER RIVER RESERVATION.

The Walker River reservation, on which the Nevada agency proper is situated, is 75 miles south from Pyramid lake. The reservation is in the counties of Esmeralda and Lyon. From its extreme northern point, which is 2 miles north of the third standard parallel north, thence southward to a point in the center of township 8 north, range 30 east, Mount Diablo meridian, it is 52.5 miles long with an average breadth of 11 miles. It contains 498 square miles, giving an acreage of 318,815. Within this area on the

southern end lies Walker lake, which is 22 miles in length and about 8 miles in width. The lake lies between high mountains on the west and low volcanic hills on the east. Its shores are bleak and barren except to the north, where the scene is relieved by fine pasture land and groves of cottonwood and yellow willow trees. Its area is 176 square miles, or 112,640 acres, which deducted from the total area leaves 206,175 acres. About 3 miles south of the southern end of this lake is situated the town of Hawthorne, the county seat of Esmeralda county. About two-thirds of the land area is arid, and the remainder comprises the pasture, grazing, and agricultural lands of the reservation, including the timber land along the river bottom, but exclusive of the timber on the Walker river range of mountains. This latter timber area is equal to 12,000 acres, which is included in the estimate of arid land. The timber is situated on the sides and top of the mountain, from 1.5 to 2 miles from the base of the range, and at the most accessible places it is difficult to procure. It is pine, fit only for fuel, and for that purpose finds a ready market at $6 per cord delivered.

This reservation was set apart about twenty-eight years ago. It has been under the control of the agent of the Nevada agency. The executive order was not made, however, until March 19, 1874. Below the strip of timber land that follows the river to within 2 miles of the lake there lies a splendid tract of land about 4 miles long, made up from the drift and sediment brought down for ages by the river from the Sierra and other neighboring mountains through which it passes on its way to the lake. This area contains 5,000 acres, eight-tenths of which is best adapted to hay and pasture and the balance to grain. From that point up the river to the railroad bridge, on the eastern side, there is another strip of rich land covered with sagebrush, which will produce all kinds of crops, and which is so situated that it can be readily irrigated from the river without incurring any heavy expense. This tract is about one-half mile wide and contains about 1,000 acres of land. The land lying along the river on both sides to the northward for about 3.5 miles to the irrigating dam has a width of 1 mile, is all agricultural, and can be brought under a state of cultivation at any time by building the necessary dams and making ditch connections. This area is equal to about 2,240 acres. From this point north for a distance of 4 miles the land is arid. The river lies deep within its banks and the soil is thin; but again the high banks of the river disappear and the rich bottom land spreads out to the breadth of 1 mile, extending up the river and northward for a distance of 3 miles. This tract, containing a fine pasture, was not fenced. Its area is 1,920 acres.

The agricultural land, embracing the several parcels of land assigned by the farmer to the Indians, aggregates 661 acres. About 350 acres were cultivated in hay and grain during the past year. There are also 76,000 acres fit only for grazing and what is generally called "open range" by Nevada people.

The main Walker river is formed at the junction of the East and West Walker rivers, which have their water supply from the east side of the lofty Sierra Nevada mountains. The east branch rises near Castle peak and the west branch is formed from creeks and streams 20 miles farther north from Castle peak. Both streams run north, and unite and form the main Walker river in Mason valley. At Wabuska the river curves to the south and passing through the reservation discharges its waters into the lake. At the railroad bridge on the reservation the river has a movement of 2.5 miles per hour, and on September 15, 1890, had about 5,000 inches of water, miners' measure. In an average year it would afford from 2,500 to 3,000 inches of water. The Carson and Colorado railroad enters the reservation at the northern end and continues through the entire reservation in a southerly direction, passing close by the government buildings. The Indians granted the right of way to this company under the supervision and consent of the Indian Office, and in connection with other considerations it was stipulated that all of the products upon the reservation should be transported free to all the towns southward on the line and as far north as the junction. This is a very important grant and of great value to the Indians, as it enables them to sell their produce, and to the extent of their crop gives them the command of the market.

Walker lake and river contain an abundance of fine salmon, trout, perch, suckers, and, in the sloughs, catfish. There are immense flocks of pelicans, gulls, ducks, wild geese, and mud hens in the lake. The mud hen is about half the size of a full-grown chicken, and is said by the Indians to be good food. There is also a strange bird found here that walks upon the water, called by the Indians "dog hen", but it is not fit for food. The fishing season is from the 1st of February to the 1st of June. The average catch is about 40,000 pounds, bringing from 8 to 10 cents per pound, and in poor seasons as much as 12 cents. About one-half of the catch is consumed by the Indians, leaving the marketable amount at 20,000 pounds, giving an income from this industry of about $1,800.

The main ditch for irrigating the lands of the reservation on the west side of the river is 4 miles long, and is connected with a dam of willows, stones, poles, and earth, constructed by the Indians. At the mouth of the ditch, or where it receives the water from the river, it is 3.5 feet wide at the bottom, 5 feet wide at the top, and 3.5 feet deep. There was no water in it, yet there was an abundance in the river. There is another ditch about 1.5 miles in length, a half mile below the one above mentioned, on the eastern side of the river. This, like the other ditch, was dry, the dam having been carried away by the spring flood. It has a water capacity of 500 inches. From these 2 main ditches there are 34 distributing ditches, carrying the water to the several different tracts cultivated by the Indians.

The climate is pleasant, particularly in the fall and winter, as snow rarely falls over 5 or 6 inches deep except upon the mountains. During the past winter, while nearly the entire state was covered with 2 to 3 feet of snow from east to west, the greatest depth at this reservation did not exceed 9 inches. The summers are very hot,

especially the months of July and August, but the nights are cool and pleasant. There is but little sickness at the place in consequence of the pure dry air.

The soil, rich and productive along the river, is a black adobe. The bench land, although not quite so rich, in many particulars is the most productive, being a warm loam, not overflowed from the river, and producing all kinds of grain and vegetables. Alfalfa is the staple production, as high as 3 crops being raised in one season. Notwithstanding this fact, not a single garden, not even a school garden, and but 1 Indian house was to be seen. There was but a single shade tree at the agency buildings, and that, too, where they grow almost spontaneously; yet this reservation has been occupied 28 years. At the railroad station close by, the houses are surrounded by immense groves.

There is no game except ducks, geese, and mud hens, and there are no wild fruits within the bounds of the reservation.

There are no minerals upon the reservation so far as now known, except one prospect of silver and one of copper on the western slope of the Walker River range.

There are at the agency by my actual count 352 (*a*) Indians, of which number there are 75 married men and 89 married women, 29 single men and 37 single women, 26 boys and 35 girls of school age, 24 girls and 17 boys between 1 and 6 years, 8 girls and 12 boys under 1 year. Out of this number there were no mixed bloods. There were 13 polygamists.

All the Indians wear citizens' dress, with the exception of moccasins, which are chiefly worn by the women. There are but 3 Indians over 20 and 14 under 20 that could read. There are 225 Indians who can speak English enough for ordinary purposes.

There is 1 schoolhouse, frame; main building 2 stories high, with wing attached, 24 by 31 feet, containing 5 rooms, 1 only of which was used as a schoolroom. This building is in good condition, and valued at $1,300. The other buildings, with their value, are as follows: storehouse, 16 by 36 feet, 1 story, in fair condition, valued at $375; dining room for Indians, 16 by 24 feet, $200; kitchen for school, 14 by 18 feet, adjoining the dining room, very poor, $50; wagon shed, 14 by 26 feet, frame, in good condition, $75; barn, 18 by 20 feet, built of boards, $75; jail, 10 by 20 feet, built of logs and boards, in good condition, $60; blacksmith shop, 14 by 14 feet, frame, in good condition, $100. The schoolroom is 24 by 16 feet, and contains 12 desks, valued at $5 each, $60; also 3 small benches, $2 each, $6; 1 United States map, $3; 4 blackboards, $2.50 each, $10; 8 school charts, $1 each, $8; books, slates, pens, pencils, etc., $10: organ, $75; 2 cooking stoves, $50; 1 clock, $5; 1 cord of wood for school, $6: 4 heating stoves, $9 each, $36; 2 sewing machines, 1 old, $90; kitchen furniture, including dishes, etc., $40.

The school employés are 2 women, 1 as teacher, the other as matron, and a farmer. The police consists of a captain and 3 privates.

There are also 2 mares, 1 2-year-old colt (mare), 2 yearlings, and 1 stallion, all of which are valued at $400, and 1 farm wagon and 1 spring wagon, valued at $100. Under fence by government, 7 acres. The only dwelling house occupied by the Indians is 1 old board house, valued at $30. Number of acres under fence, 661. There are no Indian apprentices at this reservation.

The old, blind, and feeble receive subsistence from the government. There are 13 Indians whose eyes were badly affected; 7 of them were totally blind. Eighty-five per cent. of the Indians of this agency maintain themselves and their families by civilized pursuits, such as farming, fishing, and herding. They also work for the whites after their crops have been gathered. By hunting and root and nut gathering they add 15 per cent to their maintenance. They have no church, missionaries, nor Sunday school. None are taxed, and none were soldiers in the rebellion. There is no physician at Walker river, and the farmer kept no record as to who received medicine, what diseases they were suffering from, or the number of deaths.

These people are singularly free from any deformity. I did not notice any maimed persons among them. There were 22 births, 7 females and 15 males, during the past year. There were no murders committed at this agency. There were no crimes committed against the whites. There are no whites unlawfully settled upon the reservation. Out of the 40 families there are 36 who have small pieces of land assigned to them by the farmer in charge. There are no allotments in severalty, as contemplated by law, but all are very anxious to have land assigned them, with a paper talk, as they call it, so the white man can not put them off. Early steps should be taken to protect the Indians of Walker river in their water rights, as the laws of the state require all water rights to be recorded, and prior appropriation gives prior right to the use. This tribe commenced using the water 28 years ago. At that time there were but few white settlers that used water; now there are a large number who appropriate it, and during a very dry season there is little or none flowing into the lake, hence the Indian crops suffer from the lack of it, by reason of the white people damming up and using it all. These facts apply to the Nevada agency at Wadsworth in a greater or less degree. The number of white persons lawfully on this agency, including employés, is 10, with 3 Chinamen employed by the railroad company.

a The census enumeration by names is 481; others off reservation at the time of the visit of the special agent

There were 400 bushels of wheat, at $1.50 per bushel, and 1,200 bushels of barley, at $1.25 per bushel, raised by these Indians, amounting to $2,100; 253 tons of hay, at $7 per ton, which amounted to $1,771. There are 300 horses, valued at $10 each, owned by Indians, aggregating $3,000; also 50 cattle, at $16 each, $800; 28 wagons, at an average value of $40, $1,120; 26 sets of harness, some very old, at $8 each, $208; 17 harrows, at $9 each, $153; 21 plows, at $8 each, $168; 16 grindstones, at $2.50 each, $40; small tools, blankets, and bedding, $200; 1 stove (old), $15, and 61 chickens, at 50 cents each, $30.50. There were 20 tons of hay and 25 cords of wood cut, by the government, valued at $150.

The physical condition of the Piutes of the two reservations is the same. They are tall in stature, with well proportioned features, small hands and feet, broad, full chests, and excellent teeth, with complexion a shade darker than the Western Shoshones. As a tribe they are healthy, with the exception of being affected with sore eyes. This disease has only appeared among them since they have congregated upon the reservation. It seems to be contagious. The average height of the men is 5 feet 8 inches and of the women 5 feet 5.5 inches. The young and middle-aged women have smiling faces, and seem capable of as much endurance as the men. They do a great deal of heavy drudgery. They are fine washers and ironers, and those who have had experience with the whites make excellent house servants. Many of them cut and fit their own dresses and those of their children, following the style of their white sisters.

The Piutes are superior as a race, both physically and mentally, as compared with the other tribes in Nevada (the Shoshones, Goshutes, and Washoes). They have excellent memories, and they depend upon them in transacting business with each other. As an instance of this mind power, it is stated that Captain Dave (Numannar), one of the chiefs, can call to mind the English and Indian name of nearly every Indian at Pyramid lake and Wadsworth, comprising Nevada agency, with other facts connected with the early settlement of the agency and prior thereto. Captain Dave is a remarkable Indian, large, bright, good natured, and gentle. Captain Bill is also another exceptionally fine Indian. While he is not so important a chief as Captain Dave, he is equally kind and gentlemanly, and has one attribute of the white man, and that is gratitude. Captain Bill's father, an old Indian bordering on 90 years of age, is living close by his son. Notwithstanding his great age he is bright and intelligent and in fair health, and related how he met General Fremont on the Humboldt river, near Lovelock, Nevada. With his cousin, Captain Tucker, and two other Piutes he went as guide and interpreter for Fremont, accompanying him by way of Donner lake to California. He was then about 40 years of age. On their way they met a wagon with 2 white men in it, who had been shot by the Mexicans. There were also 10 Walla Wallas, under Chief Damonhigh, who went ahead as secondary scouts. These scouts had several encounters with the Mexicans and killed many of them, hanging their hats on poles as trophies. He further says General Fremont fired cannon and big guns at the Mexicans, and they ran into the timber. He was with the general during the Mexican war, after which he returned with the other Indians to Lovelock. After a period of 3 years he returned to Santa Cruz and Los Angeles, being accompanied by 200 Piute Indians, who were anxious to see the lovely country. They remained 5 years and raised wheat, but many of the number died, which caused their return to Nevada. In the meantime the Walla Wallas returned to their home in Oregon. Pan-cho spoke in the highest terms of General Fremont, and received a letter from him some time before his death. He exhibited to me a bronze medal which he had received from him. Upon it was inscribed "The National Association of Veterans, March, 1876; Mexico, 1846"; on the reverse was inscribed "Pancho, guide and interpreter, Cal. Vol." This Indian veteran and friend of Fremont is almost blind and lives in a little tule wickyup, with insufficient food and clothing for the support and comfort of himself and his old wife.

The Piute Indians are economical. I noticed no extravagance or waste whatever among them. One good effect of having houses in lieu of brush tents is that the wealth of these people formerly held as community property is now personal property. All who had houses had locks and keys as protection against intruders. They also keep boxes and trunks, in which they have stored away under lock and key some personal effects and trinkets. They have progressed wonderfully in the arts of industry and civilization. They are good farmers, herders, and general laborers. All say they would like to live and be like white people. The Indian women carry their babies swung upon their backs in a papoose basket made of fine willow deftly woven, covered with buckskin and handsomely beaded, with a small canopy made of willows to shade the face. This basket is held on the back by means of a strap passing over the head of the squaw. In this way she carries her baby from morning until night. The boys amuse themselves with little bows and arrows, little games called stick gamble, and also football; the girls have their little doll babies, put in small baskets and placed on their heads, following the example of their mothers. In camp at night the older children manufacture flutes and whistles of elder; these they paint and ornament with feathers and buckskin. Some of the school boys and girls have learned a few of our national airs and sing them with expression and in good time. They are naturally fond of music, and if they had opportunities to cultivate it many of them would make good musicians.

The medicine men, or doctors, as they are sometimes called, are regarded by the Indians as men of unusual importance. Their practice partakes of a semireligious ceremony. When an Indian is taken sick the chief doctor and his assistants attend the patient, commencing their practice with a mournful chant and gestures, during which time they recite the great deeds and virtues of the patient, imploring the Good Spirit to drive away the evil one that now possesses the sick man and restore him to health. The assistant in the meantime responds to each of

CHIEF CAPTAIN DAVE (NU-MAN-NAR).
PIUTE.—NEVADA AGENCY, NEVADA, 1891.

these chants, saying, in substance, that all that has been asked for may be granted. He also relieves the head doctor when exhausted in his long chant, which continues until the next change of the moon. The most violent singing is done at sunrise and sunset. After the chanting has continued for several days and nights and the medicine man is nearly exhausted he goes into a trance, during which time he sees in the distance 2 balls, the one red like fire, the other black. These balls seem to approach the sick man's tent, and have a contention as to which will reach there first and hover over the patient's head. If the red ball finally succeeds and rests over the head of the sick person, that is evidence to the doctor that the Good Spirit has prevailed and the sick man will get well, and they then cease their vehement chant. If the black ball rests over the head of the patient, it is evidence that the evil spirit has prevailed, and he will not recover. The doctors then leave the sick man to die, who sometimes, much to their chagrin, recovers. They now, however, occasionally send for a white doctor in case of sickness.

There is also another class of doctors among them who cure by rubbing the patients with their hands, in the meantime chanting, and others, again, who practice by sucking blood from the affected parts of the body. There are some doctresses among the women, who administer herbs and roots and have their patients take sweats (those affected with pains in their limbs), which is done by having little houses built of rock over a deep hole in the ground, wherein a fire has been kept burning until the rocks become hot. They enter naked, cover closely all the openings with skins or blankets, and remain until they have had a complete sweat. As soon as they come out they are covered until they cool off. The doctors' fees were formerly from 1 to 10 horses, according to the wealth of the Indian; now they receive compensation in money, varying from $2 to $20 for each case.

INDIANS OF THE STATE OF NEVADA OFF RESERVATIONS.

The Indians off reservations are congregated in the mining towns and the towns along the railroads of the state and maintain themselves and their families by working at odd jobs, such as cutting wood, hunting stock, and by general chores. The women wash, iron, scrub, and do general kitchen work and house cleaning, but the young Indians contract all the bad habits of the whites. They drink whisky, fight, gamble, and steal. The half-breeds raised in this way are the most dangerous class of persons, as well as the most useless. These Indians generally live in little clusters of tents outside of the towns from half to three-quarters of a mile. They are as a class decreasing in population, as one rarely sees squaws with young babies. The women have bad reputations. Those that reside in the valleys among the ranchers and stockmen are a more moral and industrious class of Indians. They live in groups in tents and willow wickyups in the valleys where they work. Many of them have little patches of ground which they cultivate, and some have a little stock, chiefly ponies. They all seem very anxious to have an assignment of land where they can build houses, but do not want to go on the reservation.

The men that live in the valleys are employed as farm hands and herders, and generally receive a compensation of $1 per day; the women are employed in the farm houses as helpers in doing the rough work of the household; yet they prefer having a home of their own.

In the vicinity of Fort Halleck, Nevada, there are several Shoshone families, numbering 50 persons, who wish to settle upon the military reservation at that place. Not having homes they wander around the country and do not accumulate any property.

There are several Shoshone families in North and South Ruby valleys, living on small patches of ground, in constant fear of losing their homes. There is another class of Indians outside of the reservation and railroad and mining towns, known as wild Indians, that still persist in their old habits and customs. They are really the only blanket Indians in Nevada. This class is few in number, growing less every year, and I estimate that they do not exceed over 350 to 400 in the state, chiefly confined to the southern portion. They are very poor, ignorant, and superstitious, and have no property except a few ponies.

The Indians off the reservations are not so contented looking as the reservation Indians, but all, except the wild Indians referred to, wear citizens' clothes and speak English so as to be understood.

NEW HAMPSHIRE.

The civilized (self-supporting) Indians of New Hampshire, counted in the general census, number 16 (13 males and 3 females), and are distributed as follows:

Coos county, 7; other counties (5 or less in each), 9.

NEW JERSEY.

The civilized (self-supporting) Indians of New Jersey, counted in the general census, number 84 (47 males and 37 females), and are distributed as follows:

Burlington county, 15; Mercer county, 19; Monmouth county, 18; other counties (7 or less in each), 32.

NEW MEXICO.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	15,044
Reservation Indians, not taxed (not counted in the general census)	6,490
Indians off reservations, self-supporting and taxed (counted in the general census)	267
Indians of the 19 pueblos of New Mexico, citizens and taxable (counted in the general census)	8,287

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	6,689
Reservation Indians, not taxed	6,490
Other persons with Indians, not otherwise enumerated	199

INDIAN POPULATION OF RESERVATIONS AND PUEBLOS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		14,777	7,680	7,097	735
Mescalero agency		513	226	287	410
Southern Ute agency		808	389	419	325
Navajo agency		5,169	2,617	2,552	.....
Pueblo agency		8,287	4,448	3,839	.....
Mescalero agency:					
Mescalero Apache (Fort Stanton) reservation	Mescalero (Apache) and Lipans.	513	226	287	410
Southern Ute agency, Colorado:					
Jicarilla Apache reservation (a)	Jicarilla (Apache)	808	389	419	325
Navajo agency:					
Navajo reservation (the portion in New Mexico.	Navajo (Apache)	5,169	2,617	2,552	.....
Pueblo agency:					
19 Indian pueblos	Pueblos (3 stocks)	8,287	4,448	3,839	.....

(a) The Jicarilla Apache reservation was withdrawn from the Southern Ute agency in 1891 and attached to the Pueblo agency.

ELEVENTH CENSUS, 1890.

Map showing location of Pueblos in New Mexico.

Area estimates 906,845 acres.

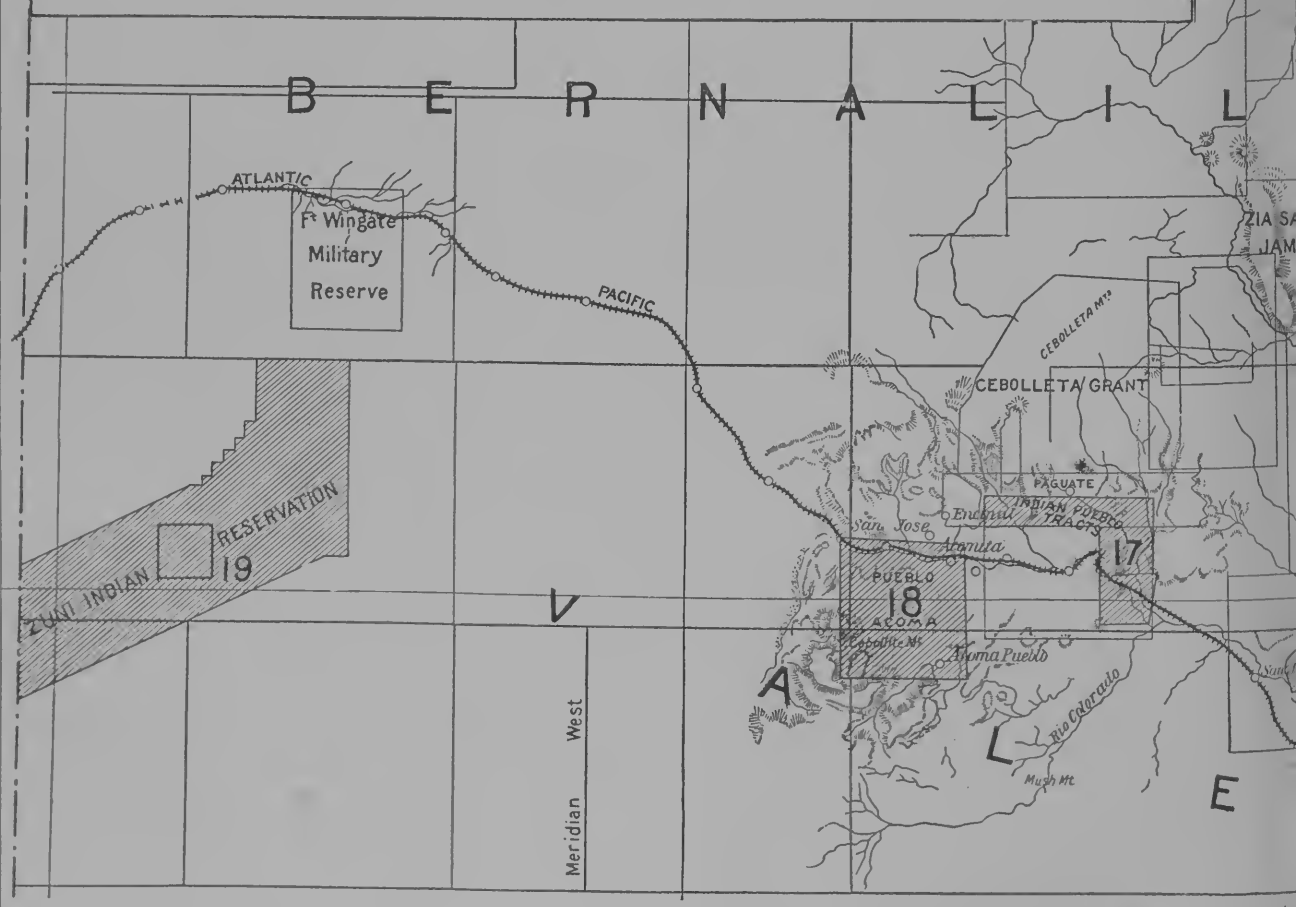
13,000 acres estimated as tillable with present water supply.

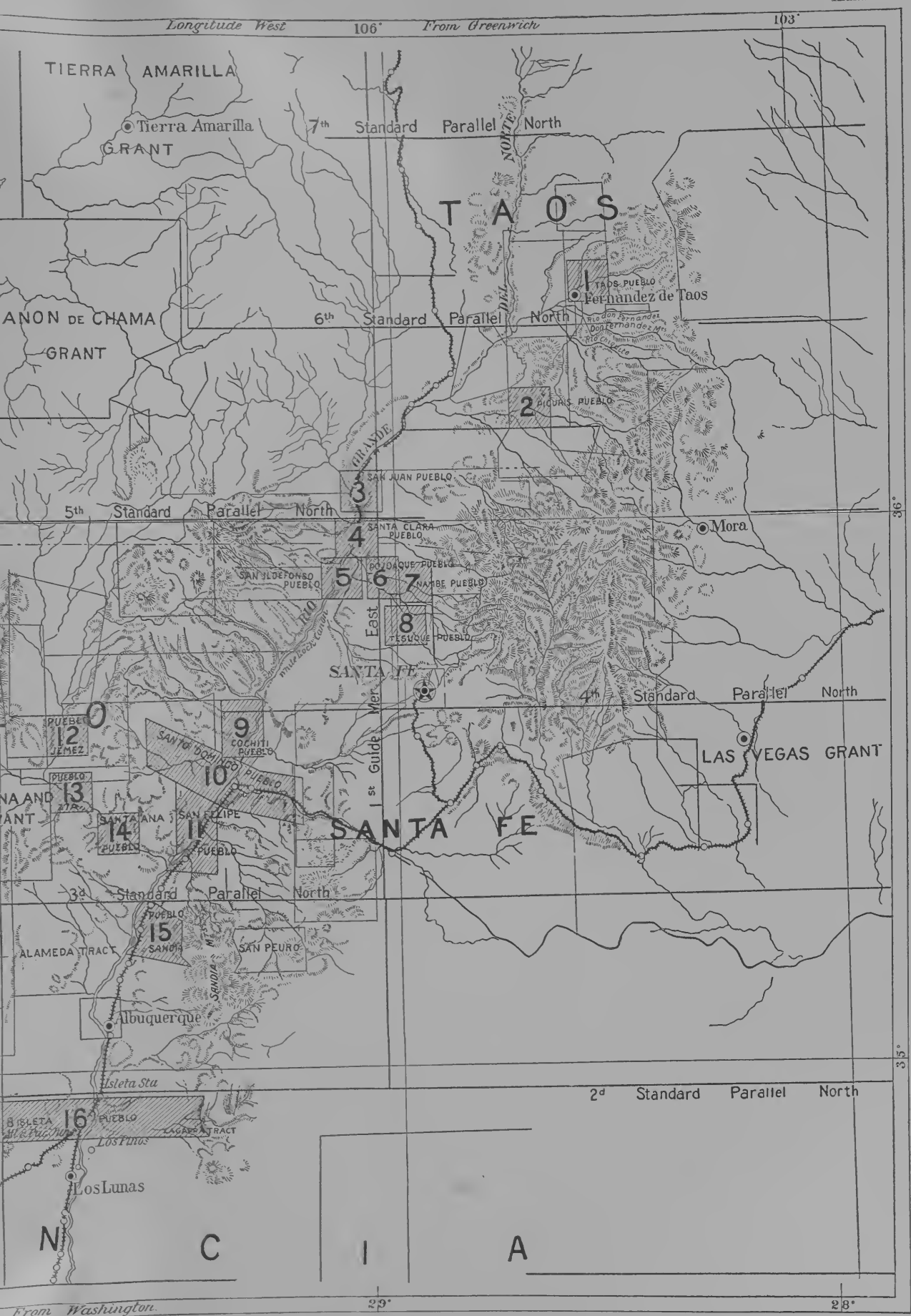
Population 1890, 8,287.

These Pueblos are on grants made or allowed to the Indians by Spanish or Mexican authorities, and were protected by the Treaty of Guadalupe Hidalgo of February 2d, 1848. The United States has confirmed the same by patent or reservation to the several Pueblos.

The citizens of these Pueblos are citizens of the United States.

PUEBLOS.		COUNTIES.	PUEBLOS.		COUNTIES.
No. 1.	Taos,	Taos.	No. 2.	Picuris,	Taos
" 3.	San Juan,	Rio Arriba.	" 4.	Santa Clara,	Rio Arriba.
" 5.	San Ildefonso,	Santa Fe.	" 6.	Pojoaque,	Santa Fe.
" 7.	Nambe,	Santa Fe.	" 8.	Tesuque,	Santa Fe.
" 9.	Cochiti,	Bernalillo.	" 10.	Santo Domingo,	Bernalillo
" 11.	San Felipe,	Bernalillo.	" 12.	Jemez,	Bernalillo.
" 13.	Zia,	Bernalillo.	" 14.	Santa Ana,	Bernalillo.
" 15.	Sandia,	Bernalillo.	" 16.	Isleta,	Bernalillo.
" 17.	Laguna,	Valencia.	" 18.	Acoma,	Valencia.
" 19.	Zuni,	Valencia.			




Longitude West 106° From Greenwich 103°
TIERRA AMARILLA
Tierra Amarilla
GRANT
7th Standard Parallel North
TAOS
TAOS PUEBLO
Fernandez de Taos
ANON DE CHAMA
GRANT
6th Standard Parallel North
PICURIS PUEBLO
SAN JUAN PUEBLO
5th Standard Parallel North
SANTA CLARA PUEBLO
Mora
SAN ILDEFONSO PUEBLO
POJOAQUE PUEBLO
NAMBE PUEBLO
TESUQUE PUEBLO
East
SANTA FE
4th Standard Parallel North
PUEBLO
JEMEZ
COCHITI PUEBLO
SANTO DOMINGO PUEBLO
LAS VEGAS GRANT
SANTA ANA PUEBLO
SAN FELIPE PUEBLO
SANTA FE
3d Standard Parallel North
PUEBLO
SANDIA
SAN PEURO
ALAMEDA TRACT
Albuquerque
Isleta Sta
2d Standard Parallel North
ISLETA PUEBLO
LAGUNA TRACT
Los Lunas
Los Lunas
N C I A
From Washington 29° 28°
36°
35°

The Jicarilla Apaches, Mescalero Apaches (including 40 Lipans), and the Navajos are of Athapascan stock.

The Navajo reservation lies in Arizona, New Mexico, and Utah, but the agency is in New Mexico. The total number of Navajos is 17,204, entirely self-supporting, of which 5,169 are in New Mexico, 11,042 are in Arizona, and 993 are in Utah or roaming. (For data as to the Navajos (Apache) see Arizona.)

The Pueblo Indians, who live in 19 pueblos or towns, are citizens of the United States.

The civilized (self-supporting) Indians of New Mexico, counted in the general census, number 8,554 (4,553 males and 4,001 females), and are distributed as follows:

Bernalillo county, 3,469; Colfax county, 18; Mora county, 25; Rio Arriba county, 499; San Miguel county, 45; Santa Fe county, 589; Socorro county, 14; Taos county, 505; Valencia county, 3,374; other counties (11 or less in each), 16.

There are less than 300 civilized Indians in New Mexico besides the Pueblo Indians.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NEW MEXICO.

TRIBES.	Stock.	Reservation.	Agency.
Jicarilla	Athapascan	Jicarilla Apache	Southern Ute.
Lipan	Athapascan	Mescalero Apache	Mescalero.
Mescalero	Athapascan	Mescalero Apache	Mescalero.
Navajo	Athapascan	Navajo	Navajo.
Pueblo.			
Acoma	Keresan	A pueblo	Pueblo.
Cochiti	Keresan	A pueblo	Pueblo.
Isleta	Tewan	A pueblo	Pueblo
Jemez	Tewan	A pueblo	Pueblo.
Laguna	Keresan	A pueblo	Pueblo.
Nambe	Tewan	A pueblo	Pueblo.
Picuris	Tewan	A pueblo	Pueblo.
Pojoaque	Tewan	A pueblo	Pueblo.
Sandia	Tewan	A pueblo	Pueblo.
San Domingo	Keresan	A pueblo	Pueblo.
San Felipe	Keresan	A pueblo	Pueblo.
San Ildefonso	Tewan	A pueblo	Pueblo.
San Juan	Tewan	A pueblo	Pueblo.
Santa Ana	Keresan	A pueblo	Pueblo.
Santa Clara	Tewan	A pueblo	Pueblo.
Taos	Tewan	A pueblo	Pueblo.
Tesuque	Tewan	A pueblo	Pueblo.
Zia	Keresan	A pueblo	Pueblo.
Zuñi	Zuñian	A pueblo	Pueblo.

MESCALERO APACHE RESERVATION.—The Mescalero Apaches have been on this reservation since 1874. They were, prior to this, 3 years at Fort Stanton, New Mexico, 36 miles from their present reservation. Prior to their being placed on a reservation their location was in New Mexico east of the Rio Grande, from Sante Fe north to Del Norte south. It is claimed by Chief Nautzila that these Indians were on this range before the cities of Sante Fe and La Hoja were built. No tribes or bands which are credited as being on the reservation are extinct or merged into other tribes. There are 40 Lipans (Apaches) on the reservation whose former location was Mexico.—H. RHODES, United States Indian agent.

JICARILLA APACHE RESERVATION.—The Jicarilla Apaches are composed of 2 bands, the Jicarillas and Olleros, about equal in number, both bands living together on the reservation, which is nearly square, located in northwestern New Mexico and almost due south of the Southern Ute reservation, Colorado. These are blanket (or wild) Indians, and originally were kept at the Cimarron agency, New Mexico, southeast of their present location. They were taken there in 1868, when the Utes were moved. They came to this reservation in 1887, when it was established. The Apaches lived in close proximity to the 2 bands of the Utes, and were looked after by the same agent. Again, they are almost identical with the Navajos, with a very slight difference in habits and language. They intermarry with the Utes and Navajos. They are very industrious, and will work as well as the average white man. They have occupied the land now in New Mexico always.—C. A. BARTHOLOMEW, United States Indian agent.

INDIANS IN NEW MEXICO, 1890.

The area of New Mexico was acquired by the United States by capture and the treaty of Guadalupe Hidalgo of February 2, 1848, and the Gadsden purchase of December 30, 1853. The Indians discovered therein by the Spaniards in 1539 were the Pueblos, or Towndwellers, along the Rio Grande or on streams tributary to it, the Apaches in the south and west, some Utes in the north, with occasional foraging parties of Comanches, Pawnees, Sioux, and others. The Texan Indians, including the Lipans (Apaches), frequently roamed the southeastern

portion and down into Mexico. The Navajos (Apaches) were the fierce and warlike Indians. They covered at times almost all of the area of New Mexico excepting the portion occupied by the Pueblos and their lands directly adjoining the missions or churches. Prior to 1846, the date of occupation by the United States, the Spanish and afterward the Mexican government had frequent difficulties with the New Mexican roaming tribes. The Apaches about Fort Stanton, known as the Fort Stanton Apaches, who removed to the Mescalero agency and reservation in 1873-1874, were most dangerous to the white people. The Santa Fe trail, the road from St. Joseph or Westport, Mo., to Santa Fe and Mexico, became famous as an Indian raiding ground, for over it the commerce of an enormous region passed by pack train or in wagons. Finally a mail route was created. The Apaches made life cheap along this route for many years. Kit Carson and the trappers and hunters of fame, who made their headquarters along the Arkansas and Cimarron, and at Taos and Santa Fe, were at almost unceasing war with the Indians of New Mexico from about 1826 till after 1882. It can be said of the Apaches, including the Navajos, that they made war on all. They were unprejudiced marauders; they had no special tribal alliances, and when a chance for war or plunder occurred it was a matter of indifference whether it was Indian or white man.

The portion of the Navajo reservation lying in New Mexico contains 5,169 Navajos. There are also 993 on that part of the reservation which lies in Utah. The greater portion of the Navajos, 11,042, are on that portion of the reservation lying in Arizona, and therefore the description of the Navajo Indians and their reservation has been mainly given under Arizona.

The Jicarilla Apaches, living on their reservation in the northwestern corner of the territory, are fairly progressive Indians. The 2 reservations proper in New Mexico, the Mescalero and the Jicarilla Apache, are quite unfavorable for food production, and the Indians on them are nearly all subsisted on government rations. The consolidation of these 2 reservations would be in the interest of economy. The first reservation established in New Mexico was the Apache reservation with Bosque Redonda as its center, by President Lincoln, in January, 1864. The 19 pueblos of New Mexico are in fact towns or villages. They are on lands granted the Indians by Spanish or Mexican authority, and such have been acknowledged and, in all cases but 3, patented by the United States. The Pueblo Indians are citizens and respected as such.

MESCALERO AGENCY.

Report of Special Agent GEORGE B. MECHEM on the Indians of the Mescalero Apache (Fort Stanton) reservation, Mescalero agency, Donna Ana county, New Mexico, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Mescalero, Jicarilla, and Mimbre Apache.

The unallotted area of this reservation is 474,240 acres, or 741 square miles. The outboundaries have been surveyed and partly divided. It was established, altered, or changed by executive orders May 29, 1873, February 2, 1874, October 20, 1875, May 19, 1882, and March 24, 1883.

Indian population, 1890: Mescalero Apaches, 513.

MESCALERO APACHE RESERVATION.

DESCRIPTION.—The Mescalero Indian reservation lies in Donna Ana county, New Mexico, and contains within its boundaries 474,240 acres, of which vast area only 4,000 to 5,000 acres, or 1 per cent, could be cultivated by the aid of irrigation, the remainder being rugged mountains.

It is a magnificent forest of stately pine, cedar, piñon, fir, and scrub oak, and makes a picturesque sight with its narrow valleys, on either side of which are high, steep mountains, covered with tall and straight fir trees. All of these valleys and a portion of the mountain sides adjoining are covered with a dense grass, which grows to a height of from 1 to 2 feet.

The valleys range from 4,500 to 6,000 feet above the sea level. Along these valleys on either side, at the foot of the mountains, burst forth large springs of good, clear water, and in some places are found sulphur springs.

CLIMATE.—In the summer months the climate is most delightful, the nights especially being cool and pleasant. The winters are somewhat severe.

ECONOMIC CONDITION.—The Mescalero Indians are satisfied with their financial condition, and from their standpoint a more prosperous class of people never existed. In former years, before receiving aid from the government, they deeply felt the pangs of hunger and suffered much from the piercing winds of winter, the skins obtained from the chase being inadequate for clothing. Having become accustomed to a life of this kind, their needs are few. There is little suffering among them now. They are always ready and willing to appear in dire distress, the women in particular being beggars of the worst class. When thus engaged they pretend great hardships and privations, yet none of them would exchange place with the most prosperous farmer, mechanic, or business man or woman. Begging with them is an art, which they practice with a degree of skill greater than that of the white professional beggar. They love to accumulate in this way, and many an old woman has stored away for safe keeping flour, sugar, and tobacco, which she has obtained on the plea of being "out".

a The statement giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

The desires of a Mescalero lie largely in the filling of his stomach and a display of garments of many colors. All he asks is his native fare, with the addition of those articles which the government taught him to use.

In order to correctly estimate the amount each Indian receives from the government, they may be divided into two classes: school children, which includes all those attending school, both in the schoolroom and in the industrial department, and the policemen, 10 privates and 1 captain, in the first class, and all other Indians in the second class. The latter class is generally styled "camp" or "blanket" Indians.

The government issues weekly to each camp Indian about one-half pound of flour and three-fourths of a pound of beef for each day, with a small amount of coffee and sugar; and clothing is issued quarterly. The food thus issued is sufficient, if used economically, to maintain either man, woman, or child, with no need of exertion on his or her part to obtain more.

Very little improvement of either their mental, physical, or economic condition can be hoped for in the blanket Indians. When the government began issuing rations of coffee the Indians refused to take it, but by degrees they acquired such a liking for it that now coffee is valued more highly than flour.

The 513 Mescalero Indians own 400 head of cattle and 750 ponies and mules. (*a*) The ponies are their stock in trade, and they are adroit in their manner of dealing; good judges of animals, and willing to warrant anything they have as being sound and all right. A dollar seems to be the smallest coin they care to take cognizance of. They will ask that sum for the most worthless trinket they possess, and for articles of more value their prices are correspondingly high. They show tact in maintaining a price, and evince apparent unconcern whether a sale is made or not. Generally they are willing to make a reduction of 80 or 90 per cent in order to effect a sale, but not until every effort has been exhausted and they are satisfied that to make the sale the reduction is necessary. Their manners in attempting a barter are ingenious. They never show any anxiety in the matter, but will usually carry the articles with them, hidden under their blankets, and if not at first successful they will hunt the party up and bring themselves to his notice, at the same time endeavoring to show little concern.

FARMERS.—The farming done by these Indians is very little. They are apparently indifferent as to weeds in their corn. The value of corn and oats and other articles raised by the Indians last year and sold to the government amounted to $1,400, and to other parties about $700. The government paid them for corn about $1.25 per bushel, and 60 cents per bushel for oats. Much of the corn is used by them while green, they being very fond of roasting ears.

The excellent grass, of which the reservation has a good supply, is quite sufficient to keep their stock without much loss as compared with the price at which they value their labor. Possibly one reason why the Mescaleros do not take more interest in farming is the fact that it requires considerable labor to get the ground in condition, irrigating ditches and drainage being necessary.

The reservation is the herding ground of large numbers of cattle owned by outside parties, and from these the Mescaleros take enough to equal in value the rental they should have, and with these, added to their regular rations of beef from the agency, they manage to keep a very fair supply of fresh meat constantly on hand. They are re-enforced in the meat supply by many kinds of wild game, in which the reservation abounds, such as antelope, deer, and turkey. The flesh of cattle, deer, and antelope is cut up by the Indian women into thin slices and dried in the sun, which is then called jerked meat, and can be eaten at any time, cooked or uncooked.

When one desires to take a journey, to be absent 8 or 10 days, he fills a sack with this meat and is thoroughly equipped for the trip. Chili, something like red pepper, is a great favorite with the Indian and is usually a part of his bill of fare.

They are experts in counting money and making change.

It is a very rare occurrence to find these Indians without some money. They keep it securely under their clothing, hidden in a purse covered with beads, and they never boast of the amount they may have, always endeavoring to convey the impression that they have none, or in case they are making a purchase, that the money with which they pay for the article purchased is the very last they have. None of these camp Indians have at any time any great amount of money hoarded up, yet a few of the educated ones, who are in school here, have saved up several hundred dollars and have it placed to their credit in the Albuquerque bank, and these Indians are as modest in regard to this matter as the uneducated ones.

No effort is made by the blanket Indians to get milk from their cows, or to obtain other kinds of food than what has been mentioned. The only favorable outlook for these camp or blanket Indians seems to be the raising of cattle and horses. They take good care of their horses and mules and are beginning to pay considerable attention to cattle.

The reservation is admirably adapted for grazing purposes and of very little value for farming.

The educated Indians, or the ones attending the school, are by far the most successful farmers. They are the only ones that are willing to remain in houses and live like civilized people, and for the advancement of this class the agent is bending every effort.

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a Report of the Commissioner of Indian Affairs, 1890, page 473.

To the school children and to the policemen when on duty the government issues double rations and increases the supply of clothing.

The advancement these Indians have made in agriculture is not very encouraging.

SCHOOL.—The school building has a seating capacity of 50 and is well furnished with modern appliances. The pupils are furnished everything necessary. There is a general superintendent, who has charge of the mental training, and an industrial teacher, who has charge of industrial instruction. In connection with the school is a cooking department, conducted by a man, assisted by the larger school girls. There is also a matron and a seamstress and laundress.

The first and greatest task in connection with the school is securing the children from their parents, and to do this successfully requires a great deal of tact and good judgment on the part of the agent. Very few, if any, of the parents want their children in school. The children do not want to leave their huts and tents and filth and rags for the purpose of being civilized and educated, and it is very doubtful if at any time afterward they are satisfied with the change. While the children to all appearances are pleased with the change, with the clothes and enough to eat, they never miss a chance to return to the camp, 5, 10, or 30 miles away, and remain there as long as they are allowed. There are about 35 pupils under the charge of this school and 20 are attending other Indian schools.

Of the Indian children now attending school nothing but praise can be said as to their conduct, their aptness to learn, their industry, and reliability. They are quick to obey, willing to do anything they are told, and to an observer who is ignorant of the past history of these educated Indians it would seem impossible that they ever would go back to camp and take up life just where they left it. When they do this they discard their comfortable coats and vests and cut off the upper part of their breeches, substituting therefor the breechclout and a "gee-string", a blanket for the coat and vest, moccasins for shoes, put rings and chains in their ears, paint their faces and heads with many colors, adorn their heads with feathers in lieu of a hat, strap on belts of cartridges and revolvers, and sling a gun on the pony. The height of his glory, his ambition being satisfied, now is to steal anything that should come his way, lie to everybody he meets, and go home and order his 1, 2, or 3 squaws to carry in wood for a rainy day. This condition of affairs only exists where the Indian is allowed to go back to his tribe. The influences of their earlier life and their parents seem to outweigh all else.

At this agency the industrial school has 20 cows. The girls, under the direction of the chief cook, make all the butter needed for the school. They make bread, cakes and pies, and are very useful cooks and housekeepers while under proper direction. They are educated to sew, knit, wash, and iron. The boys are handy at anything to which they turn their attention. One is a blacksmith and does fair work. All of the larger ones know something about carpentering, painting, gardening, and all kinds of farming, and are very good workers.

Several of the boys and girls speak 3 languages: Apache, Spanish, and English. The latter seems to be the most difficult for them to speak, and they never resort to it unless it is necessary. In talking with those who speak both English and Spanish they prefer to use Spanish; when speaking to each other, they invariably use Apache. The girls particularly are very reticent in using the English language, in fact any language, to a white person. All the girls are very modest in appearance and conversation.

Notwithstanding the continued opposition of the parents to the education of their children, there is a noticeable change in some respects. An Indian prefers his son who has been attending school to marry a schoolgirl instead of a camp girl or ignorant squaw. Some of the more intelligent Indians admit that the school is a good thing. Parents of the scholars pay frequent visits to the agency school and seem very proud of the advancement of their children. While the children are in school, the parents frequently sit on the doorstep and watch with eager eyes every movement of their offspring, sometimes coming in the morning and remaining until noon. During these visits to their children they usually bring them presents of moccasins and nuts. The children always seem to be glad to see their parents on these visits, and are with them as much as possible.

Some 8 or 10 years ago there were 2 schools in operation, 1 of these at the agency and 1 at the camp. The school at the camp proved to be a failure, owing to the removal of the Indians from one camp to another and the inability of the teacher to keep the children in the school. The open question seems to be what to do with them after they leave school.

TRIBAL DIVISION, HABITS AND CUSTOMS.—This tribe is divided into 2 clans, each with its recognized chief, whose duty is to act as spokesman and mediator, but whose influence is not felt to so great an extent as formerly. These 2 chiefs are very fair men, always advocating peace, and render the agent much service in managing the Indians.

Both of the chiefs have been to Washington, and proudly wear the large medals presented to them by President Garfield. The medals are attached to their vests, which are worn on the outside of the coat, when worn at all. None of the Mescaleros are good talkers. They will unhesitatingly misrepresent facts to the government officials, yet they are greatly outraged if they are in any way deceived; but when once an agent gains their confidence, they implicitly trust him. Notwithstanding the several employés that the agency has, the Indians always come to the agent for information and advice.

One of the great obstacles which the different agents encountered was the whisky traffic among these Indians. According to the report of the agent in 1876 a great amount of whisky selling was going on among the Indians,

1890.

MESCALERO AGENCY, NEW MEXICO.

HORSE THIEF, MESCALERO APACHE INDIAN.

and in the report of 1883 the agent says "the manufacture of 'tiswin' and consequent intoxication have been entirely unknown during the year". Very little, if any, whisky or intoxicating drinks are now sold to the Indians, owing to the stringent law and rigorous enforcement thereof by the agent and his employés. During the last year 1 person has been convicted of this offense and sent to the penitentiary. The offense was committed at a small town about 15 miles from the agency.

The manufacture by the Indian women of tiswin still continues, but strong precautions are taken by the policemen of the agency, and those found making it are promptly locked up in the guardhouse. Tiswin is made by taking corn and covering it over with dirt or manure until it begins to rot, when it is taken out and the juice extracted, the liquid being much stronger than alcohol. After drinking this stuff all the badness of the Indian is exhibited; it makes them quarrelsome and dangerous, never having the effect of rendering them jovial or generous. It is safe to say that, taking these Indians as a whole, they drink intoxicants less than any other community of like numbers in the territory.

The home of the Mescalero is a tent of possibly 30 feet in circumference, with a small aperture for a door, which admits one into the midst of all the household belongings. Usually there is a fire in the center and a pot of meat cooking, as they have meals at all hours. Around this fire and against the sides of the tent are their blankets, skins, fresh meat, guns, flour, ammunition, and boxes with coffee, sugar, and trinkets. Educated or ignorant, high or low, all are the same. While one is making coffee in a vessel with no lid, another will bring in a whole leg of steer and throw it on the fire to roast, and while in the process of roasting he commences cutting off and eating: and so it goes all day long. A few have begun using salt on some articles of food.

The older Indians seem to be satisfied with the present order of things. They cling to their old custom of marriage and divorce. Most of the girls on arriving at the age of 12 or 14 years are considered eligible to perform the duties of a wife; in fact, if they are not married before they are 15, they are considered "old maids". On arriving at the age of what they consider maturity the girl makes her first appearance at the Indian dance, together with all other girls of her class. An Indian dance is the great event of the season. After obtaining the agent's consent and receiving an extra supply of rations, such as beef and flour, together with a supply of coffee and sugar, all the Indians of the reservations, men, women, and children, pack up their tents and goods and drive their horses, mules, and cattle down to the dance ground and prepare for a 4 days' dance. The tents are all put up on the dance ground, and in the center a large tent in the shape of a horseshoe is erected. In the center of the large part of this tent a fire is built, and back of this against the tent is the girls' dancing place. At the entrance of the tent, being the narrow part of it, is spread the deerskin, and around this the men are gathered, each provided with a stick used to keep time on the skin. In this same place is the drum used for the same purpose. On the outside of the tent is another fire, around which all the marriageable young men, stripped to the waist, with bodies and faces painted and disguised, together with several smaller boys acting as clowns, are to dance. Before entering upon their dance the girls go through a ceremony with their Indian priest. Then the priest, with a stick of rings, escorts the girls to their dancing place. Shortly the dance on the outside, plainly visible from the inside, begins. The same dancers dance all night long, with short intervals for rest, keeping it up 4 nights. The day is spent in eating and sleeping. Indians who are not engaged in making music or dancing are usually in other tents playing cards or eating. After the third dance of this kind the girl is eligible for the marriage ceremony. The young man who has had his eye on his future wife then proceeds to the home of the girl, and in front of her parents' tent hitches his 1, 2, or 3 ponies, or whatever he may feel able to give her parents as a marriage gift, and without communicating to them leaves his property and goes back to his home. It is optional with the girl to accept or reject the offer. After an absence of 10 or 12 hours from the girl's home the young suitor returns, and should he find his property where he left it, untouched, it signifies that his suit is not accepted, and he takes his ponies or whatever he offered; but if the property has been removed, it is notice to him that his suit is accepted. When the parents accept a young man as their future son-in-law they at once appropriate all the property left by him, and erect a tent for the young couple as a wedding gift a short distance from that of the parents, and the daughter is placed in it. When the young man returns and finds by the absence of his ponies that his suit has been accepted, he at once goes to this tent, and without any other ceremony they are then lawfully married. After the marriage the girl goes through one or more dances like the former ones, celebrating her marriage. The presents made to the parents by the suitor are considered in no way the purchase price of the girl. It is considered that these presents will counterbalance the expense of the parents in making the tent and paying the priest for conducting the dances or ceremony.

The sale of girls for wives against their will is never heard of among these Indians. There are a few Indians who have plural wives, but an Indian never takes his second wife without the consent, and generally the urgent request, of his first wife, and it is a rare occurrence to find one wife jealous of the other. The first wife, when incumbered with 2 or 3 children, having all the work to do, is quite satisfied to have some young girl assist her in her work, and for this reason some of them are anxious for the second wife.

The first marriage of these Indians conducted according to civilized ideas occurred on the 4th of July, 1890. Two of the school Indians were married beneath the Stars and Stripes in the presence of a large gathering of people of the neighboring towns and a large number of camp Indians, the ceremony being performed by a Catholic priest. Immediately after the ceremony the young couple gave a reception in the agent's parlor. Both of these

people are still connected with the industrial school, living in a house near the agency house. It is the intention to encourage this class of marriages and to locate the married couples in the same neighborhood, close to the agency and away from the camp Indians, build them houses, and fit them up in civilized style. The boys are all capable of doing the carpenter work, and are only too willing to do it when assured it is for them. Several of them have selected their future wives from their schoolmates, and are only waiting to get the agent's consent to be married.

The Mescaleros understand divorce law the same as their white brothers. The only difference between the two modes of procedure is a greater degree of fairness in the Indian way. When Mescalero men or women become dissatisfied with their partners they communicate the fact to the parents and brothers of each side of the house, and a council of these, together with the husband and wife, is immediately held. If a husband is the complainant he states his case, together with his proof, to this council, and the woman is heard in her own behalf. In case the decision is favorable to the husband the wife's parents bring back the property that was given them at the time of the marriage; in case the husband is in fault this is not done. It is dangerous for an Indian to desert his wife, unless he procures a divorce. Mescalero women of ill repute and unchaste have their noses cut off. It has had the effect of putting a stop to unchastity. Only one woman has had the misfortune of paying the penalty for this crime. None of those loathsome diseases so prevalent among some other Indian tribes are found here.

SUPERSTITION.—These Indians are very superstitious. Their superstition keeps them in tents instead of houses. They have a great dread of the dead, and in fact will not remain in a house or tent where one has died. In case of the death of an Indian his tent and all his household goods are immediately burned, his pony is taken to his burial place and there shot, his gun, revolver, knife, and such articles are buried with him; then he is supposed to be ready to mount his pony and dash out into the fields of the "happy hunting ground". Not many years ago the best pony that the deceased owned was selected to be killed, now the poorest is usually selected, and they begin to realize that his guns and other effects are frequently missed from the grave and recognized on the belt of the white man.

On becoming ill those Indians who live in houses are taken immediately to a tent to prevent the necessity of burning the house in case of death. Upon the death of a married Indian his wife trades off all his stock to some other Indian for a like amount. If the deceased has occupied land, cultivating it at the time of his death, the widow exchanges it for other land. She does not wish to remain in the same house or tent, cultivate the same land, handle the same horses or cattle, or in fact anything that was the property of her husband. After an Indian has died no matter how great he has been in the councils of war, they refrain from using his name. Upon the death of an Indian, his squaw, together with his and her sisters, after completing his burial, usually go up into the mountain and remain several days lamenting the loss of their relative. They are sometimes accompanied by the male members of the household, but these soon tire of the performance and go back to camp.

After the marriage of a daughter the son-in-law makes it a point never to come in contact with his wife's mother. This custom is rigidly followed. During the day the rations are distributed, a time when every Indian will be at his post waiting for his turn to receive his quota, should a mother-in-law appear upon the scene and in close proximity, the son-in-law immediately vacates his position, even though he be upon the point of receiving his rations, and gracefully retires to the rear.

RELIGION.—With very few exceptions the old ideas of Indian religion are unknown by the Mescaleros. They believe that their ideas of religion, of future punishment, of the formation of world and man, and of baptism are the old Indian ideas; yet there is no doubt that those jesuit missionaries who many years ago cast their lot with them have by degrees infused into them their own religions ideas.

They believe that the white man is the descendant of Abel and the Indian the descendant of Cain, and they concede that Abel was a good man and Cain the opposite, consequently the descendants of Abel are better than the descendants of Cain. While they believe the above, the acts of the Indians in their murderous depredations and lawlessness are justified and are the natural outgrowth of their ancestor, Cain.

They have a crude idea that at the beginning of the world, or about that time, bows and arrows were placed on the same line with guns, and that the Indian and white man were placed equal distances from them and told to choose their weapons, and that the white man succeeded in getting the gun and the Indian the bow and arrow.

They reason from their knowledge of the sun, moon, and stars that there is a God. They believe in future punishment coupled with hell fire and brimstone; that it depends upon the behavior on earth whether the Indian takes up his future abode in this resort or in the coveted "happy hunting ground". They have ceased to worship the sun or moon or rocks or animals, but they have formed no substitute worship. Possibly some crimes have not been committed and wrongs have been righted through fear of eternal punishment.

Now and then a minister of the gospel makes his appearance at the agency, and is listened to attentively by the school children. The camp Indians rarely attend any religious service.

ATTACHMENT FOR TEACHERS.—There is a marked advancement in the work of the boys and girls who are under the charge of the matron and assistant laundress and seamstress. Their sewing, quilting, dressmaking, patchwork, mending and knitting are equal to that of their white sisters of the same age and opportunities, and especially marked is their attachment to their teachers; with them they will converse in English, to them they come with their woes and complaints. The girls implicitly confide in them.

PHYSICAL CONDITION.—The Mescaleros are, with a very few exceptions, very much below the whites in stature and size; the women in particular are small; all have straight, black hair, which, with the exception of the school children, is worn long and loose or done up in braids wrapped in red flannel.

The camp Indian's clothing usually consists of a government shirt, breechcloth, and gee string and leggings, in the summer made out of calico, highly decorated with beads, and in winter of heavier goods, with a government blanket, which is worn diagonally over the left shoulder and under the right arm, held together with the left hand the ends twisted under their belt. A large number of the men wear hats. The women have no headgear, whatever, except when part of their blanket is used for that purpose. The women wear a kind of blouse with open sleeves from the shoulder down, cut off at the elbow. This, with short skirt, leggings, and moccasins, comprises their wearing apparel.

Neither the men nor the women, the women in particular, attempt to envelop the whole body in clothing; but, no matter how loosely they are dressed, their nakedness is always hidden from view.

The Indian women get old in appearance very rapidly. At the age of 30 or 40 years they would easily pass for persons 60 or 75 years of age. Notwithstanding all this they are as full of fun and wit as any of the young ones, and retain all their cunning and sharpness to the end.

The general health of these Indians is perhaps as good as that of a like number of white people in the same locality. They still have their medicine man, but he never did wield much power among the Mescaleros, and the agency physician is rapidly taking his practice. This change of affairs has come about wholly by the success of the physician in treating the sick who have been brought very close to death's door by the treatment of the medicine man. All the more intelligent Indians have confidence in the white medicine man. The others, unless they think well of a physician as a man, seldom consult him as a physician.

The Indians in their camp life know nothing of nursing the sick. During the last winter smallpox and grip both made their appearance among the Indians and rapidly made their way into the school. At these critical times the efficiency of nursing was first put into actual practice. The young patients were put into clean beds and clothing, and were constantly waited upon by the matron and the assistant seamstress. The boys, in addition, were constantly waited on by their industrial teacher.

Until 1887 the Jicarillas were under the control of this agency, and they greatly outnumbered the Mescaleros. From the physician's report of 1882 there were 240 cases treated, divided into (1) diseases of the digestive organs caused from gross feeding, and (2) slight pulmonary ailments from exposure. The physician expressed the idea that "the introduction of civilized habits would largely reduce both". The 1883 report shows that the Indians were very anxious to be vaccinated during a smallpox epidemic that raged in that country during the winter of 1882–1883, and that the Indians escaped without a single case of smallpox. The report further states that there is a marked "increase in promptness with which Indians received medical aid".

During the last year the agency physician treated 228 cases; 54 of these were sore eyes, or conjunctivitis caused by the smoke in the tepee largely and the want of protection from the sun's heat, and part of it was hereditary; 28 cases were rheumatism, 1 gunshot wound, 1 flux, 8 cases of dyspepsia, 5 inflammation of lungs, 17 inflammation of larynx, 1 inflammation of stomach. There were 2 cases of diarrhea, 2 of remittent fever, 2 of worms, 14 of scrofula, 1 of cancer of tongue, 2 of neuralgia, 2 of insanity, 4 of congestion of brain, 3 of concussion of brain, 1 of inflammation of bowels, 4 of consumption, 3 of pleuropneumonia, 3 of typhoid fever, 4 of paralysis, 1 of dropsy of the heart, 11 of varioloid, and 3 of tonsilitis. Very few deformed persons are noticed among these Indians, and only three are reported by the physician. There are none defective in speech or hearing.

There are no diseases common among the Mescaleros different from those among the whites; there is perhaps more scrofula and sore eyes. They insist on being treated for immediate relief, and consequently strong medicine, going right to the seat of pain, is given them, as they will not wait for the effect of medicines which act slowly.

There were 8 deaths reported to the physician, 1 of which was the result of accidental shooting. The births largely outnumber the deaths.

Very seldom more than 2 or 3 children are found in one family. Very few of the men or women walk erect, and their gait is anything but admirable. They walk as though they were afflicted with abdominal pains, though very few of them are stoop-shouldered. The Indian women walk less erect than the men. This is because they carry their papooses on their backs, as also wood, hay, corn, lumber, and every other article of transportation.

Good and sound teeth are suggestive of good digestion. No class of persons have better and whiter teeth than they. There are very few tobacco chewers among the tribe, but all are constant smokers, using cigarettes only, which they make themselves, smoking from 20 to 50 a day.

There are about 360 single persons. There are very few girls over 15 years of age who are not or have not been married. About 35, all school children except one or two, wear citizens' dress wholly; the remainder of the tribe wear but very little of it. Some of them wear hats, a great many of them shirts, and possibly half of the men wear vests; but few of them wear trousers. On special occasions they don a coat, usually with the vest on the outside. There is probably not a single Indian who has not attended school who can read or write English, and very few of that class can use English enough for ordinary intercourse. There are over 100 children of school

age, about 45 of whom have attended the agency school some time during the year. There is only 1 schoolhouse, which has accommodations for 50 pupils. It is a 1-story adobe, with a cellar underneath, worth, together with the furniture, about $2,000. These adobe buildings are of large-sized brick, made of dirt and straw, which, after being thoroughly dried, are laid up after the fashion of a common brick house. The schoolhouse is plastered both inside and outside, and has the appearance of a stone house. There are 4 adobe houses besides the schoolhouse, worth about $5,000, and 9, mostly frame buildings, worth about $2,000. There are also 3 log houses, worth about $300, and 7 sheds, worth $250. The furniture at the agency is worth $1,000. There are about 30 dwelling houses occupied part of the time by the Indians: some are log, some adobe, and part are frame. Many of these houses are little more than huts.

EMPLOYMENT OF INDIANS.—The agent employs Indians generally in freighting from the railroad, a distance of 110 miles. They have earned during the past year, by freighting alone, nearly $500. They cut wood and sell to the different employés of the agency and neighboring whites. They sometimes sell ponies and cattle to the whites, and in these various ways they manage to obtain considerable money. The different trading stores close to the agency and the merchants in the adjacent towns are usually willing to give a great many of them credit, and the Indians usually pay at the time agreed upon.

There are not more than 5 or 6 Indians of mixed blood in this tribe.

SOUTHERN UTE (COLORADO) AGENCY.

Report of Special Agent GEORGE D. MESTON on the Indians of the Jicarilla Apache reservation, Southern Ute agency, San Juan county, New Mexico, September, 1890.

Name of Indian tribe occupying said reservation: (*a*) Jicarilla Apache.

The unallotted area of this reservation is 416,000 acres, or 650 square miles. Partly surveyed. It was established, altered, or changed by executive order of February 11, 1887.

Indian population, 1890: 808.

JICARILLA APACHE RESERVATION. (*b*)

The Jicarilla Apache reservation is located in northern New Mexico, and joins the southern border line of the southeast corner of the Southern Ute reservation, Colorado, for a distance of 20 miles. It is rectangular in shape, being 34 miles from north to south and 22 miles from east to west. It contains 416,000 acres, and is strictly a timber and grazing country, being composed of low pine-covered hills and mesas, with small valleys lying between the narrow canyons. A few small lakes are scattered here and there. In some of these valleys there is sufficient moisture to permit farming to be carried on to a slight extent by the Indians. About 400 acres were cultivated by them last year, although by far the best agricultural lands on the reservation are occupied by the bona fide Mexican settlers, who possess nearly 4,000 acres. An estimate of the produce raised by the Apaches during the past season is as follows: oats and barley, 1,200 bushels; wheat, 400; potatoes, 500; onions, turnips, beans, and other vegetables, 100 bushels; 1,000 pumpkins, and about 400 tons of hay. All of the above products were raised entirely without irrigation. There are no lands here cultivated by the government.

IRRIGATION.—On the whole reservation there are only 3,000 acres of what may be termed arable land. Of this area, only one-third, or about 1,000 acres, can be irrigated by means of ditches; the water to be obtained from the Navajo river, the only available stream for this purpose. To irrigate the remaining 2,000 acres it would be necessary to construct reservoirs.

ALLOTMENT IN SEVERALTY.—The lands on this reservation are now being allotted in severalty to the Apaches This plan appears to be received very favorably by the Indians.

TIMBER.—There are about 60,000 acres of excellent pine timber. A sawmill is run by the Indians. About 46,000 feet of lumber were sawed last year, most of which was issued to the Apaches to be used for various purposes, principally for building.

When passing through the reservation one will notice that many of the pine trees have been stripped of their bark. It is done by the Indians, who use the inner bark of the pine for various purposes. It is valued by them principally as a food, being pounded between two stones, and by that means ground into meal.

STOCK RAISING.—Stock raising is the principal occupation of the Apaches. This is an excellent stock country the south and southwest portions of the reservation comprising good summer and winter ranges. During January and February there is considerable snow and steady cold weather in the northern section, and the stock is obliged to care for itself and subsist temporarily on sagebrush.

Providing a few sheds and some winter feed would require but little expense, as there is always good open range, except during the months of January and February. The following is a list of the stock owned by the Jicarilla Apaches: 3,000 horses, valued at $50,000; 800 sheep, at $1,600, and 12 mules, at $500. These Indians

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890, pages 434-445. The population is the result of the census.

b In 1891 the Jicarilla Apache reservation was made a part of the Pueblo agency, at Santa Fe, New Mexico.

(D. B. Chase, photographer, Santa Fe.)

SOUTHERN UTE AGENCY, COLORADO.

1850.

Jicarilla Apache runner.
Puerta and wife, Jicarilla Apaches, visiting their daughter at Ramona school, Santa Fe.

Puerta, Jicarilla Apache.
Jicarilla Apache mother (from reservation) visiting her children at government Indian school at Santa Fe.

(D. B. Chase, photographer, Santa Fe.)

1890.

NEW MEXICO.

JICARILLA APACHES, GOVERNOR AND RULERS IN THE FOREGROUND.

Elote. Augustine Velarde, governor. Augustine Vigil. Santiago Largo.

have adopted a brand of their own, the star and crescent. This brand is not only found on their horses and other stock, but may be seen throughout the reservation cut on the trees and rocks and painted on their tents.

MINING.—There are vast fields of coal on the reservation. Jet is also found in large quantities, and is worth about 50 cents a ton.

AGENCY BUILDINGS.—With the exception of the sawmill, the buildings at the subagency (Dulce, New Mexico), are in a miserable condition. They are few in number, very inconvenient, and not even weatherproof. The employés' families live off the reservation.

The government stock at this agency consists of 4 horses, valued at $600; 8 oxen, at $400, and 2 mules, at $200. There are but few implements. The value of all the furniture is about $150.

BANDS.—The Jicarilla Apaches are divided into 3 bands, the Llaneros (plains), Olleros (pottery makers), and Jicarillas (basket makers), although properly speaking they are all Jicarillas and one band, all being in friendly relation. Each band has a separate chief and subchief, but their powers are merely nominal. The head chief, or governor, as he is called, of all the Jicarilla Apaches is Augustin Velarde. His office was obtained by election. He is of slight build, wears complete citizens' dress, and on his left breast the Garfield medal, of which he is justly proud. Velarde is a very intelligent and progressive Indian.

POPULATION.—The total population of the Jicarilla Apaches, as enumerated by the Indian agent, is 808, of whom 389 are males and 419 females. The Apaches appear to be slightly on the increase.

OCCUPATION.—Stock raising is the principal occupation, although a large number devote their time to agriculture. In the manufacture of baskets the Jicarillas excel all other Indians. It is the principal source of income to many, and every year a large amount is realized in this industry.

APPEARANCE.—The Apaches are comparatively small in stature, quite sinewy, but not stout. In general appearance they are in marked contrast with their neighbors, the Southern Utes, who are, as a rule, stouter and better dressed. Both tribes have been so intimidated that they will almost run away from their shadows.

DRESS.—The Apaches possess few ornaments, fancy blankets, or beaded articles, though with but few exceptions small bracelets made of leather or beads are worn as charms or amulets. Some of these Indians are actually ragged, having traded or sold the government blankets furnished them. The customary Indian practice of always carrying a blanket, both in winter and summer, is still in vogue. Many wear some portions of citizens' dress, such as a vest, shirt, or hat, and about 25 wear citizens' dress entirely, although very few of the latter possess either a coat or overcoat. They prefer to carry a blanket. With but few exceptions, the Apaches wear their coarse black hair braided into two parts, each long braid being allowed to hang over the shoulder. The squaws' thick massive tresses hang down over both sides of their faces, often covering their eyes. On reaching the shoulders the hair is cut. Many of the men wear a cartridge belt and revolver, though the latter is seldom used, and very often it is not loaded or is broken in some way. They seem to be carried for ornament, except in the case of the Indian police.

HEALTH.—The general health of the Jicarilla Apaches is good. They gorge themselves immediately after rations are issued to them, and then nearly starve themselves until next ration day. They use paint excessively, and suffer the consequences, sore eyes being a common complaint. In the springtime many faces are covered with blotches and sores. This disease yields very readily to the treatment of the agency physician. Its cause is attributed by him principally to malnutrition and partly to paint. Of syphilis only two marked cases have been discovered during the past 4 years. Heart disease and consumption are prevalent to a slight extent among them. There are a number of cases of chronic rheumatism and bronchitis.

The Apache is an Indian of much better principles than the average.

MEDICINE MEN.—The Jicarilla Apaches employ the medicine men for all cases of sickness and generally give a horse or two as compensation for the medical services.

WHISKY.—They drink whisky, often in large quantities, and get drunk. The reservation is surrounded by as purely tough a class of citizens as one can imagine. The majority are Mexicans, and the Apaches obtain much of their whisky from them; but most of it they manufacture themselves. It is called "koolpich" (Apache), or "tiswin" (Spanish). It is made from corn or wheat, and is drunk in large quantities. Its intoxicating effect is about the same as whisky. It is seldom that a tiswin camp can not be found on some portion of the reservation. The Indians will leave their horses outside of the kohgwa (Apache for camp) and remain congregated sometimes for several days, making and drinking tiswin. The process of manufacture is quite simple. The wheat, or whatever grain may be used, is first thoroughly soaked. When sprouted it is spread on large blankets outside of the camp in the sun and dried; then it is ground between two stones; after this they boil it in water, and after cooling and settling it is drunk.

GAMBLING.—There is considerable gambling among the Apaches, but not to so great an extent as among the Southern Utes. The stakes are also smaller, principally because they are not so wealthy as their neighbors. They all understand the value of cards. The principal card games played are monte and cuncan; but their most popular gambling game is quoits, only instead of using rings they throw pointed sticks at a mark on the ground.

TOBACCO.—They all use tobacco in some form, though it is an exception to find an Apache who will chew. Small cigarettes of their own manufacture are principally smoked, and the squaws appear to realize as much enjoyment from a good smoke as a man.

SLAUGHTER PEN.—The slaughter of the cattle is conducted in an open corral. The entrails are given to the Indian butchers for their services. Ration day here is on Saturday, and the cattle are slaughtered in the morning and the meat is issued directly from the slaughter pen instead of from the ration house. The Apaches consider pork unfit to be used as food. They also refuse to eat fowl, chickens not being excepted. The myriads of ducks on the various lakes on the reservation are seldom disturbed by the Indians.

HOUSES.—The majority of the Indian families live in tents the year round, though a large number have built houses of logs, principally by their own efforts. There are 8 of these on the reservation owned by the Indians. Many of these houses are deserted in the summer time and tents used in preference. In appearance these tents are similar to those used by the Southern Utes. The Apache generally locates his farm near his home. Instead of cultivating a large tract of land he will carefully select not more than 1 or 2 acres in the center of a large field and fence it in. These very small graveyard looking patches are scattered all over the reservation.

MARRIAGES.—No marriage ceremonies were observed among the Jicarillas. If the Apache's mother-in-law should happen to enter his room, he immediately slips away by the back door. They never speak to each other. Many of the Jicarilla Apaches live in polygamy, especially the chiefs and wealthier men of the tribe. Many have 2 or 3 wives, and a few possess 5. It is often the practice to discard a squaw after living with her for several years and immediately obtain another, probably one who was discarded by some other man. This habit of swapping is quite common.

SCHOOLS.—There is no school on the reservation, though if one were provided here the Apaches say they would fill it. Last year 15 of the children were sent to the Ramona school at Santa Fe. The influence which is spread through the whole tribe by the children who have attended school is very beneficial.

Apache is the original and principal language of the Jicarillas, although most of the men can speak very intelligible Spanish. About 50 can speak ordinary English.

MISSIONARIES.—Until 2 years ago there were no missionaries on the reservation. There are now 2, both members of the Women's Home Missionary Society. The Apaches always treat their endeavors very respectfully. They voluntarily remove their hats when any services are in progress and pay close attention to the remarks or prayers of the missionaries.

CREED.—If the Apaches have a religious belief or creed of any kind it is kept strictly to themselves, except that they believe in a messiah to come, although the whole idea is a very indefinite one. They possess a debased conception of a Christ. They are all firm believers in evil spirits and in one Great Spirit, but they think that the influence and power of the latter is only enforced on commission of great crimes. Many years ago some Apaches, by continued wrongs, offended the Great Spirit, and punishment was inflicted by depriving them of their hunting grounds and wealth. Accumulation of property in this world is prohibited by the Great Spirit, but at the end, in the next world, they will all be saved. This is the belief of many of these Indians.

They regard their names as sacred. When born the Indian babe is given a name, generally one that is connected with some special event or occurrence happening at the time of its birth. This name is only known by the parents and the child. When the child is married the name is told to the husband or wife. The true names of the Indians are not known by the agent. They all give him some fictitious names, to which they respond. Their idea is that if the name is not known there can not be any gossip about them, and if cursed of course their true name can not be uttered if it is not known, and consequently the curse does not injure them in any way.

DEATHS.—A remarkable custom of the Jicarilla Apaches is in regard to the secret disposition of their dead. This is also the case in some degree with the Southern Utes. Absolutely no trace of a grave of one of these Indians has ever been found by a white man. Occasionally a farmer when plowing will uncover some bones, supposed to be Apache Indian remains; but how and when the bodies were buried (if they were buried) no one knows. It is known, however, that as soon as death ensues the body is carried away, presumably by one of the near relations, who disposes of it in some way, whether by cremation or burial or by what means is unknown. By placing the body in charge of one Indian the secret of its disposition is less liable to be discovered. It is doubtful whether any other Apache knows of the exact burial place. Immediately upon the occurrence of a death the remainder of the household always destroy all the personal belongings of the deceased and remove to some other part of the reservation. A number of log huts deserted from this cause may be seen here and there. The relatives always cut their hair and cease painting their faces for a month. The deceased appears to be absolutely forgotten.

TRADITIONS AND DANCES.—While the Apaches cling with a morbid tenacity to many of their original habits and superstitions, their faith in many of their peculiar customs is decreasing. They continue their dances and accompanying ceremonies, but they are always conducted by themselves in the interior of the reservation and not near the agency headquarters. Their feast dance is performed in the spring, and often continues for 4 consecutive days, during which time there is a continuous feast. It appears to be a general thanksgiving. The Jicarillas are

(D. B. Chase, photographer, Santa Fe.)

1890.

NEW MEXICO.

JICARILLA APACHE WOMEN AND CHILDREN BATHING AT OJO CALIENTE.
JICARILLA APACHES VISITING SANTA FE.

more diligent and industrious than the average Indian, consequently their dances are fewer in number and are not so important or elaborate as those of many tribes.

Witchcraft retains its foothold among them, and although on general principles it is a source of evil, still no special harm can be directly attributed to it, except in one instance which occurred summer before last. A dance was in progress, when 2 squaws became involved in a quarrel. Both practiced sorcery. One of the witches immediately called down the vengeance of the evil spirit upon the other, who, by a strange coincidence, was shortly afterward struck by lightning. This was the cause of considerable hard feeling between the two factions which were immediately formed, and resulted in the killing of the second witch and the shooting of her child. The latter recovered, however, and was adopted by a Mexican family. This ended the quarrel.

CHARACTER.—The Jicarillas are very industrious, hard working Indians, and are very ambitious.

The location of the reservation is very unfortunate. The town nearest the agency is Amargo, New Mexico. It is a hamlet containing less than 100 people, a sawmill, 2 general stores, and 5 saloons, but not a schoolhouse nor a church. By the first citizens of Amargo the Apache is well liked, as he causes very little trouble, especially when compared with the Mexicans.

There are about 25 bona fide settlers on the reservation.

PUEBLOS IN NEW MEXICO. (*a*)

The 19 pueblos of New Mexico are the homes of a progressive Indian people. The United States Indian agent at Santa Fe has only a nominal supervision over them, and they are governed by the Indians. The Pueblo Indians are citizens of the United States, but do not vote, and although taxable are not taxed. A partial school system is maintained, chiefly by the United States. These Indians are farmers and herders. They are entirely self-sustaining.

Each of these pueblos is built upon a grant or reservation made to them by or under the authority of Spain. All but 3 of these grants, the lands of which are held in community, have been confirmed by Congress. The grants vary in areas.

The Pueblo Indians of New Mexico were made citizens of the United States by the treaty of Guadalupe Hidalgo of February 2, 1848, and do not receive rations or supplies from the government. The duty of the agent in charge is largely to protect these Indians from the avarice of Mexicans and whites, who constantly attempt to encroach upon their lands. The population of the 19 pueblos is as follows:

PUEBLOS.	Number.	PUEBLOS.	Number.	PUEBLOS.	Number.
Total	8,287	Nambe	79	San Juan	406
		Picuris	108	Santa Ana	253
Acoma	566	Pojoaque	20	Santa Clara	225
Cochiti	268	Sandia	140	Taos	401
Isleta	1 059	San Domingo	671	Tesuque	91
Jemez	428	San Felipe	554	Zia	106
Laguna	1,143	San Ildefonso	148	Zuñi	1,621

STOCK OF THE INDIANS OF THE PUEBLOS OF NEW MEXICO.—The Indians of the pueblos of New Mexico are of 3 stocks or linguistic families, the Keresan, Tewan or Tañoan, and Zuñian, as follows:

Keresan: Acoma, Cochiti, Laguna, San Domingo, San Felipe, Santa Ana, and Zia.

Tewan or Tañoan: Isleta, Jemez, Nambe, Picuris, Pojoaque, Sandia, San Ildefonso, San Juan, Santa Clara, Taos, and Tesuque.

Zuñian: Zuñi.

The pueblos of New Mexico contain 8,287 people. They extend from Taos on the north to Zuñi on the southwest, a stretch of about 250 miles along the Rio Grande or streams tributary to it.

The Indian pueblos or cities, instead of being depositories of gold and precious stones when visited under Coronado in 1540, were about as now, of stone or mud, the hives of industry and homes of a people fighting nature for a living. During his march Coronado sent out side expeditions, the most notable of which were those of Don Pedro de Tobar and Don Garcia Lopez de Cardenas. Don Pedro de Tobar visited the Moqui towns in 1540 and Don Garcia Lopez de Cardenas, later in the same year, went through the Moqui towns to the Colorado river in search of a race of giants who were said to live in that section. Cardenas discovered and described the grand canyon of the river called the Tison, now the Colorado of the West.

a For discussion of pueblos in general see Arizona in this report.

THE PUEBLOS OF NEW MEXICO, 1540.

On the march of Coronado in 1540 the Pueblo Indian towns were closely observed by Castenada, a member of the expedition, who described many of them (especially the towns of Cibola, probably old Zuñi) in Tiguex and Cicuye. Comparing his narrative of 350 years ago with the accounts by the special agents of the Eleventh Census, and observing the illustrations, one can see how few changes have been made in the manners and customs of this ancient people. Castenada wrote of the people and houses of the towns in the province of Tiguex (Tewa) as follows:

The houses are built in common. The women mix the mortar and build the walls. The men bring the wood and construct the frames. They have no lime, but they make a mixture of ashes, earth, and charcoal, which takes its place very well; for although they build the houses 4 stories high the walls are not more than 3 feet thick. The young men who are not yet married serve the public in general. They go after firewood, and pile it up in the court or plaza, where the women go to get it for the use of their houses. They live in the estufas, which are under ground in the plazas of the villages, and of which some are square and some are round. The roofs are supported by pillars made of the trunks of pine trees. I have seen some with 12 pillars, each of 12 feet in circumference; but usually they have only 4 pillars. They are paved with large polished stones, like the baths of Europe. In the center is a fire place, with a fire burning therein, on which they throw from time to time a handful of sage, which suffices to keep up the heat, so that one is kept as if in a bath. The roof is on a level with the ground. Some of these estufas are as large as a tennis court. When a young man marries, it is by order of the aged men who govern. He has to spin and weave a mantle; they then bring the young girl to him, he covers her shoulders with it, and she becomes his wife. The houses belong to the women and the estufas to the men. The women are forbidden to sleep in them, or even to enter them, except to bring food to their husbands or sons. The men spin and weave; the women take care of the children and cook the food. The soil is so fertile that it does not need to be worked when they sow; the snow falling covers the seed, and the corn starts underneath. The harvest of 1 year is sufficient for 7. When they begin to sow the fields are still covered with corn that has not yet been gathered. Their villages are very neat; the houses are well distributed and kept in good order; one room is devoted to cooking and another to grinding grain. The latter is apart and contains a fireplace and 3 stones set in masonry. Three women sit down before the stones; the first breaks the grain, the second crushes it, and the third grinds it entirely to powder. In all the province glazed pottery abounded, and the vases were of really curious form and workmanship.

The town and houses of Cicuye were also described by Castenada as follows:

The town is built in a square around a plaza in the center, in which are the estufas. The houses are 4 stories high, the roofs arranged in terraces, all of the same height, so that the people could make a tour of the whole town without having to cross a single street. To the first 2 stories there is a corridor in the form of a balcony, which also passes completely around the town, and under which is a pleasant place to sit in the shade. The houses have no doors below, but are entered by movable ladders, which reach to the balconies on the inside of the square.

Espejo, in 1582–1584, gave an interesting account of the country and pueblos, which has been translated by General W. H. H. Davis as follows:

The people were somewhat advanced toward civilization, with many manners and customs similar to those of the Aztecs. Many of the men and women wore long gowns of cotton, tastefully painted, and some had coats of cloth colored with blue and white, similar to the manner of the Chinese. They were adorned with feathers of different colors. One of the chiefs gave him [Espejo] 4,000 bolls of cotton. One of the tribes, called Jumanes, painted the face, arms, and legs in ridiculous figures. Their arms were great bows, with arrows terminating with sharp pointed stones, very hard, and wooden swords armed on both sides with sharp cutting stones, similar to the swords of the Aztecs. The latter they use with great dexterity, and could cut a man's body in two at a single blow. Their shields were covered with untanned bullhide. Some of the nations lived in houses of stone 4 stories high, and walls very thick to keep out the cold of winter. Others slept under tents during the heat of summer or lived in them all the year. There were found villages where luxury and comforts were noted. The houses were whitewashed and the walls covered with pictures. The inhabitants used rich mantles with similar pictures, and subsisted on good flesh and corn bread. Other tribes were somewhat more savage; they covered themselves with skins of animals, the product of the chase, and the flesh of the mountain bull was their principal food. Those nearest to the banks of the Del Norte, whose fields appeared well cultivated, obeyed chiefs, whose orders were announced by public criers. In the pueblos of all the Indians were seen a multitude of idols, and in each house there was a chapel dedicated to the genius of mischief. They represented, by means of pictures, the sun, moon, and stars as the principal objects of their worship. When they saw the Spanish horses for the first time they were no less astonished than the Mexicans, and were on the point of worshiping them as superior beings. They subsisted them in their most beautiful houses, and entreated them to accept the best they had. There were found in the great region abundant harvests of corn, flax similar to that of Europe, vines loaded with grapes, and beautiful forests filled with buffaloes, deer, stags, and every species of game.

At the advent of the Spaniards communal houses could be found. Taos, of the modern pueblos, may have been a communal town. The pueblos of Pecos or of the Chaco, it is said, could never have contained more than 2,000 persons. Types of communal houses such as these probably were may exist even now.

SPANISH AND MEXICAN RULE OVER THE PUEBLOS FROM 1541 TO 1846.

New Mexico was under Spanish rule from 1541 to 1680 and from 1692 to July 5, 1822, and under Mexican rule from 1822 to 1846, when it came into the possession of the United States.

With the Spanish rule there was the establishment of missions and the failure of church and state government, resulting in the uprising of the Pueblos in 1680, the killing of Spaniards, and the expulsion of the priests. Spanish colonists went in large numbers to New Mexico after 1543, taking up the fertile lands along rivers and streams,

making farms, and raising cattle. Some of them intermarried with the natives, and a mixed race followed; others merely cohabited. This colonization continued until 1680, and of the period from 1600 to 1680 Governor Prince, in his History of New Mexico, writes:

But as time passed and the colonists became stronger the priests resorted to other means than pious example and persuasion to bring converts to the Christian faith. Men whose zeal far outran their discretion took part in the work, and the spirit of persecution then dominant in Europe began to exert its baneful influence among the peaceful and kind hearted natives of New Mexico. Many of these were naturally attached to the religion of their fathers, in which generation after generation of the people had been educated, and which had become almost a part of their nature. They were evidently a religious people, as Espejo found images and altars in almost every house. The estufas were the scenes of their more public ceremonies and special intercourse with the Higher Power. Religious rites were of frequent observance among them, and the "cachina", their favorite dance, had a connection with supernatural things. The great object of their worship undoubtedly was the sun, and around it, according to their crude and superstitious creed, were various lesser powers, which ruled over special subjects and were the objects of a kind of adoration, and certainly of fear; but while far from the truth, their religion was intended to make them better and nobler and did not call for human sacrifices or the perpetration of any kind of outrage or cruelty. When christianity was introduced as a religion of benevolence and of blessing, as by Cabeza de Vaca, who taught a few of the essentials of the faith, ministered to the sick, and blessed the skins brought by the people among whom he sojourned, or by the first friars, who sought by good council and holy lives to conciliate and win the hearts of the natives, it gained their affection as well as their respect; but afterward the "zeal without knowledge" of the ecclesiastical rulers led to unfortunate results. They endeavored to convert by force instead of by love and persuasion. The ancient rites were prohibited under severe penalties, the old images were torn down, sacred places destroyed, estufas closed, and the "cachina" and all semireligious ceremonies and festivities forbidden. They were compelled to an outward compliance with the rules and participation in the rites of the Roman church. They had to attend its services, to submit to baptism, to support its priests, and subject themselves to its authority whether they really understood and believed its teaching or not. The inquisition was introduced, and soon became the dominant power in the territory, forcing even the highest civil officers to do its bidding, or subjecting them to removal, disgrace, and punishment if they dared to exercise independence in their action or attempted to interfere with the arbitrary and often cruel edicts of its imperious representatives. A conspicuous instance of this is found in the removal of 2 successive governors (Mendizaval and Penalosa) by its influence in 1660 and 1664. The Spaniards, who came at first as friends and were eager to have the good will and assistance of the intelligent natives, soon began to claim superiority and to insist on the performance of services which originally were mere evidences of hospitality and kindness. Little by little they assumed greater power and control over the Indians, until in the course of years they had subjected a large portion of them to servitude little differing from actual slavery. The Spanish courts assumed jurisdiction over the whole territory and imposed severe punishment on the Indians for the violation of any of their laws, civil or ecclesiastical, introducing an entirely new criminal system, unknown and certainly undesired by the natives. For slight infractions of edicts, of which they were often ignorant, men and women were whipped or condemned to be sold into slavery; the latter punishment being encouraged, because it provided the labor of which the Spaniards stood in need. The introduction of mining and its rapid extension all over the territory aggravated their hardships, for the labor, which was exceedingly dangerous as well as toilsome, was performed almost entirely by Indians forced to work under the direction of unfeeling taskmasters. Under all these circumstances the kind hearted and peace loving Pueblos, who had lived for generations an easy life of independence and happiness until the coming of these strangers from the south, naturally changed in their feelings from welcome and hospitality to an intense hatred and a determination to repel the intruders whenever an opportunity should present itself. It was not to be supposed that the stronger communities, populous and well governed, should succumb without a struggle to the tyranny of the newcomers.

The middle of the seventeenth century was filled with a succession of conflicts and revolts arising from these circumstances. Many of these were local and swiftly suppressed, frequently being betrayed before really commenced, and requiring no particular notice here. In 1640 a special exercise of religious persecution in the whipping, imprisonment, and hanging of 40 natives, because they would not be converted from their old faith, aroused the Indians to revolt, but only to be reduced to more complete subjection. Very shortly afterward the Jemez Nation took up arms and obtained the promise of assistance from their old enemies, the Apaches, but were unsuccessful; and the Spanish governor, General Arguello, punished them by the imprisonment of 29 of their leading chiefs. A more important attempt was made in 1650, when the whole Tegua Nation, including the pueblos of Jemez, Cochiti, San Felipe, Sandia, Alameda, and Isleta, united in a project to kill or drive away the entire Spanish population, especially the priests, the Apaches being also implicated, as the new danger of foreign domination seemed to heal for the time the old enmity between the industrious inhabitants of the pueblos and the nomadic tribes which had been accustomed to subsist on the stolen products of their labors. The plan was to make a simultaneous attack on the Spanish settlements on the evening of Holy Thursday; and the people would have been successful but for its untimely discovery and the energetic measures of Governor Concha, who arrested and imprisoned the leaders, of whom 9 were subsequently hung and the remainder sold into slavery. While General Villanueva was governor the Piros rose and killed a number of Spaniards, but were in turn overpowered, and soon after the Pueblos of the Salt Lake country in the southeast, under Estevan Clemente, their governor, organized a general revolt, which, however, was discovered in advance and its execution prevented. These unsuccessful attempts, however, taught the Indians that the only hope of success was in united action by all of the native nations, and preparations for this were quietly discussed and arranged through a considerable series of years, at the time of the annual festivals, when the people of the different pueblos were brought together. Once it seemed as if the time for the rising had come, the people of Taos taking the lead in the work, but through the refusal of the distant Moqui Indians to unite in the revolt it was for a time abandoned. The Spaniards, however, were kept in a condition of constant fear, as it was impossible to know at what time a formidable rising and general massacre might take place.

The bitter feeling of the natives was heightened by a singular transaction in 1675. According to the superstitious ideas of the day, Friar Andres Duran, superior of the great Franciscan monastery at San Yldefonso, together with some of his relations, believed themselves to be bewitched and accused the Tegua Nation of being guilty of causing the affliction. Such an attack by the emissaries of Satan on the very head of the missionary organization of the territory was a serious matter, and the governor, Don Juan Francisco Frecencio, organized a special tribunal, consisting of Francisco Javier, the civil and military secretary, and Luis de Quintana as judges, with Diego Lopez as interpreter, to investigate the charge. The result was the conviction of 47 Indians, of whom 43 were whipped and enslaved and the remainder hung, the executions being distributed between Jemez, Nambe, and San Felipe in order to be a warning to future wrongdoers. This action naturally incensed the Teguas to the highest degree. Seventy of them, led by Pope, a San Juan Indian, who had begun to be prominent for his enterprise and wisdom, marched to Santa Fe to endeavor to ransom the prisoners, and a conspiracy was formed to assassinate the governor, but nothing was accomplished at the time. Meanwhile the cruelty of the slavery in the mines increased, the religious persecution continued, and everything united to drive the natives into the great revolt which occurred in 1680.

The revolution of 1680 involved the Moqui Pueblos. The missions were destroyed, friars and priests were killed, the Spaniards were expelled, and the Pueblo Indians again possessed their country. The Pueblo government lasted from 1680 to 1692. During this time the obliteration of every trace of Spanish and church rule was attempted. Altars, vestments, images, official documents, and books were destroyed. Santa Fe became the center, and there the Indians assembled and with processions and shouts destroyed everything that had belonged to the hated Spaniards. Indians who had been baptized were washed and scrubbed with amolí in the streams. Estufas were erected on the sites of the churches and monasteries of the Franciscans. The Pueblo government became a model for the surrounding tribes and an example for internal dissensions. Pope, the Indian who had been a leading spirit in the revolt of 1680, was the principal man in the Pueblo government.

In 1692 the viceroy of New Spain intrusted the reconquest of New Mexico to Governor Don Diego de Vargas Zapata Lujan, a man of positive character and ability. His energy was phenomenal. By 1694 Spanish authority was fully restored and remained until succeeded by that of Mexico, which lasted from July 5, 1822, to August 18, 1846.

As soon as possible after the capture of New Mexico by the United States army under General S. W. Kearny in August, 1846, the civil department of the government sent several agents to New Mexico to report upon the country, its people, and resources, and after August 19, 1846, the Pueblo Indians of New Mexico appear in the records of the United States. The reports of the special agents, J. L. Collins, John Ward, and others, can be found in the reports of the Interior Department since 1846.

LAGUNA AND THE PUEBLOS OF NEW MEXICO, 1858.

Rev. Samuel Gorman, a Baptist clergyman and missionary to the Pueblos in 1858, who brought the land titles of the Pueblos to the attention of the country, on October 2 of that year made a report to J. L. Collins, superintendent of Indian affairs at Santa Fe, on the condition of the Pueblos, which contained a great deal of information. It is given in full for a comparison with the reports of the special agents of the Eleventh Census, 33 years afterward:

In compliance with your request, I write you in respect to the condition and wants of the Pueblo Indians, and what seems to us to be the best method of meeting and supplying those wants on the part of our government.

In their domestic relation they are communities that hold their land grants, and church property, and old town houses, which were erected under the Spanish government for the civil magistrates, in common.

All other property is individual. All cultivated lands, all dwellings, and all kinds of personal property are held and owned by individuals, and are bought, sold, and used by the proper owners, just as among other people.

Any person of the community can take possession of and cultivate any of the common lands not previously occupied or cultivated by others; and after he once cultivates it, it belongs to him, and descends to his heirs as individual property.

All acequias, or water courses, for irrigating their lands are worked by the communities, who are called out to do the work by the officers of the respective pueblos when the work is needed; and in the same way do they perform all work that pertains to the community as a whole; but every person has to attend to his own individual labor and private concerns. Their stock of every kind is kept and herded by the respective owners, sometimes singly and sometimes in companies. The herd of horses is generally kept by persons chosen by the war captains, who guard them a week at a time. Having no fences, it is necessary for all owners of stock to guard their stock.

Their civil officers are elected about the first of each year, for 12 months, by the voice of the people of the communities in council general assembled; and they are generally chosen without regard to wealth or other outward circumstances.

Their officers are a governor and 2 assistants, a fiscal mayor, or associate officer with the governor and his 2 assistants, the war captain and his two associates in office, and the cacique or head chief. This last officer only is elected for life. He is chiefly engaged in matters pertaining to their ancient Indian religion, but often has a controlling voice in civil affairs.

In their judicial councils all of these officers sometimes participate, but generally the governor and fiscal mayor and their assistants only participate in common civil cases.

The right of inheritance is held by the females generally, but it is often claimed by the men also. Not having any written laws, the will of the officers is the only rule of their courts.

The Pueblo Indians have 2 religions: their ancient one, in which they worship the sun, moon, and stars, fires, rivers, etc. This religion is interwoven with and exercises a controlling power over all thoughts and actions with few exceptions.

The people are required by their officers to perform the rites and ceremonies of this religious system in connection with almost every act of life, and even for the dead long after they have blended with their "mother earth". A great deal of time and strength are wasted by the whole people in these customs; and not only by official power but by that deeply seated attachment and zeal for this religion the people are strongly induced to resist all attempts to enlighten and improve them. Attempts of this kind, which we have made most industriously for the last 6 years, have been looked upon with a jealous eye. They say that if they become educated they fear their people will forsake their ancient customs, to which they can not consent.

At the conquest of these Indians by the Spaniards they were compelled to receive the Roman Catholic religion, in the observance of which they were kept by the force of civil, military, and ecclesiastical power by the Spanish and Mexican governments up to the cession of the territory to our government; and even up to the present the civil officers use all their authority to compel the people to attend the services in the Roman Catholic church. On Saturday and Sabbath of every week and on feast days the officers go about the town, even to the third story of their houses at times, and drive the people, with commands, threats, and even blows, to the Roman Catholic church, and sometimes chastise them at the church for former delinquencies. We have seen 40 thus whipped in a single hour for this cause alone; and these measures are required at the hands of the officers by the Roman clergy. They tell the Indians that no power can control the Pueblo authorities, and that the officers must keep the people in the Roman church and not let them hear any

other preachers, nor even let them preach in their towns or teach their children in schools. Thus have we been annoyed for 6 years in our efforts to get up a school in Laguna, where we have established a mission station; but with all these hindrances we have collected a small congregation, have a church edifice dedicated to the worship of God, and a hall for daily instruction; and we have a native Indian teacher and preacher who is a strong advocate for christianity and the institutions of our government. His law book and Bible lie side by side on his little table.

Beside the religious oppression exercised by the officers of this people, they often use other kinds also. People are whipped by them often for selling their own private property. They will sometimes compel old men to divide their property among their children before they can do without it for their own support; but to remedy these evils and to promote the prosperity of this interesting people we suggest the following measures, viz:

That the general government establish a central school of this character, agricultural, mechanical, and literary; that said school be entirely under the control of an executive board appointed by the department; that they select a suitable spot away from any Indian pueblo, suitable buildings being erected, and teachers secured in each department. Then let the agent of the Pueblos be empowered to require of each Pueblo to select, say, 6 promising, healthy, active boys, and send them to the school and keep them there, subject to their teachers and the executive board, till the prescribed course be completed, and they be fully qualified to pursue one or the other of the branches of industry taught in the school; and that when the Pueblos shall have been thus qualified for such a change our government be established in all these communities; for, by our long and intimate acquaintance with this people, mingling with them in their councils and customs, we are fully satisfied that, with their present form of government and under their present circumstances, centuries might roll away, and the posterity of this people would remain essentially the same ignorant, superstitious people that they now are.

REPORT ON THE 19 PUEBLOS OF NEW MEXICO, 1864.

The report on the 19 pueblos of New Mexico to the Superintendent of Indian Affairs, June 30, 1864, by United States Indian Agent John Ward, after taking the census, is as follows:

Much has been written and a great deal more said about the Pueblo Indians, their origin, customs, religion, etc., a great portion of which is mere speculation. The Indians have few memorials, if any, to which they can refer for information, while their traditions, from all that can be learned, are rather limited; besides, they have a very imperfect knowledge of time, distance, or numbers, which renders them incapable of giving correct information in regard to important particulars relative to their history. Notwithstanding all this, however, the Pueblos (or village Indians) are certainly an interesting people. The different dialects spoken by them and the many ruins of ancient pueblos found scattered through the various parts of the country are evidences that the present race is the fragment of once numerous and powerful tribes and confederations. Another interesting fact is, that although speaking different dialects and often located many miles from each other, their habits and customs are so similar as to be hardly distinguishable. Even their governments and the mode of conducting local affairs are nearly the same throughout.

These and many other peculiarities offer an ample field for research, but as I consider a task of this kind more adapted to the researches of the antiquary than to those of an Indian agent, I will simply present such facts as have come under my personal observation, together with the information I have been able to obtain from the Indians themselves. These you will find set forth under respective heads, so as to better explain the tabular return.

NUMBER OF FAMILIES.

The numbers given in the table are generally correct, as the information by the Indians was given with much apparent care. The only thing about which any doubt can be felt is in regard to the number of males and females under 18 and 16 years, for very few among them know anything of their age. These remarks are applicable also to persons of 70 years and over, who compute time by the recollection of some great event to them, such as an eclipse of the sun, or a long and bloody war between 2 wild tribes, or when the stars fell; the last having reference to the meteoric shower of 1833. One of the most singular modes of describing age was that of an old resident, who stated that at the time of los virulos bravas (malignant smallpox) ya habia dormiedo con una muchacha muy boneta. The time of the smallpox alluded to by this old chronologist was 1800, and that of the eclipse of the sun, referred to by many, in 1806. Thus you will perceive the impossibility of getting correct information on subjects relating to times and dates: all of which your own experience confirms.

BLIND.

It will be perceived by reference to the returns that the number of blind is rather large, particularly in Santa Domingo and Santa Ana. Several cases resulted from smallpox. This disease, as you are aware, is one of the peculiar enemies of the Indian, and his mode of treatment (if treatment it can be called) leads generally to fatal results.

EDUCATION.

Several of the pueblos have not a solitary person capable of reading or writing; while, among the few to be found in others, the greater number can only read printed matter. Those who can decipher manuscript and form letters are very limited indeed, and most of them far advanced in years. It could not be otherwise. Not a single place properly entitled to the name of school is to be found among the Pueblos, nor a teacher of any capacity whatever. This matter seems to be entirely overlooked, and the Indians are left to do the best in their power toward the education of their children. The subject has been brought to the notice of the government more than once by officers of the department without eliciting the attention it so much demands. It is therefore respectfully suggested that the propriety of presenting the case fully and forcibly before the department is a matter of the greatest interest and importance. No Indians within the jurisdiction of the United States are better entitled to a favor of the kind than the Pueblos. While thousands of dollars are annually expended in other superintendencies for educational purposes, it can be safely said that not one single dollar has been expended in this since our government took possession of the country, now a period of 18 years. This evidently shows either a great neglect on the part of officials or that the Indians are not worthy of the favor. With proper and judicious management a few schools might easily be established among the Pueblos at comparatively very little or no trouble or expense. This would not only prove a great blessing but show the Indians that government actually has an interest in their welfare. Thus far in regard to education all has been mere promise. No promise of any kind should be made unless the performance quickly follows, for the reason that every failure serves to weaken confidence in the officers and lessen faith in the ability and power of the government

INCREASE OR DECREASE.

You will perceive by reference to the return that the greater number of the Pueblos are evidently on the increase, or at least that the year 1863 has proved very prolific. Notwithstanding this, however, from all that can be learned, and from many years of almost daily intercourse with these people, I am fully convinced that in the aggregate the pueblo population of New Mexico is gradually but surely decreasing. I regret very much my inability to give any particular reason or satisfactory cause for this decrease, but the past 15 years sustain this statement beyond the possibility of a doubt. (*a*)

CHIEFS OR OFFICERS.

The tabular statement shows that the number of headmen in one pueblo bears no proportion to the inhabitants of another. For instance, Taos, with a population of 361, returns 16 officers, while Jemes, with 346, returns only 7. This discrepancy arises in this way: some of the towns include all minor officers, of which there are more or less, and others only such as can properly be denominated principal officers. The latter in reality transact all business of importance, and consist of the cacique, governor, and lieutenant governor, war captain and his lieutenant, fiscal major, and aguacil, and these have their subordinates or assistants. To the principal headmen is confided the management of the internal affairs of the pueblo. Each pueblo has a separate organized government of its own, but all are nearly the same, as most of them adhere to ancient customs and laws. The war captain has generally the management of all campaigns made against the enemy, and everything also pertaining thereto. He has also the charge of the haballada (horse herd), sees to the selection of the herders and the changing of the same when necessary. This duty in most pueblos is performed in common, and whether a person has 1 animal or 10 it is the same; he has to serve or furnish a substitute. The herd is usually brought in once a week, at which time the herders are relieved, the number being in proportion to the size of the herd. The war captain and his assistants take their turn, each having charge of his respective party. During the severe months of winter, when the grazing is not good, each individual takes charge of his own animals and keeps them the best way he can. The fiscal major and his subordinates have charge of church matters. They see to all repairs of the edifice and attend to the various other duties pertaining thereto. These officers, in most of the pueblos, are elected annually by the cacique and headmen. This is the general rule; indeed, the principal men, generally old and experienced, are the lawmakers. The cacique is elected by this class, and holds his office during lifetime. He is usually selected for his capacity and good qualities. Nothing of importance is done without his knowledge and consent. He presides over the councils, and his decisions are almost invariably adhered to. He is usually much respected, and his influence is great among his people. Many persons are of the opinion that this office is not hereditary, but I have been otherwise informed. Neither wealth nor age seems to be particularly requisite in this election, but, as a general rule, men well advanced in years are chosen from the family next in rank.

The cacique evidently has more to do with the administration of ancient rites than with any other business. The high regard, mingled with respect and affection, which is invariably shown him places him more in the position of an elder than any other we can think of.

WARRIORS.

Of this class we include those who are able to undergo the fatigue of a campaign and who can make aggressive or defensive movements against an enemy. Some pueblos include lads of 16 and 17 years and men of 50 and over, provided they are healthy, active, good walkers, fast runners, and can handle the bow and arrow well. These are the main requisites. Boys not over 16 frequently accompany expeditions for the recovery of property stolen by the enemy. This fact accounts for the number of warriors sometimes being about equal to the adults, as shown in the tabular abstract.

The Pueblos are not well supplied with firearms. They place their main reliance on the bow and arrow. This weapon is always ready and handy, far less expensive than any other, and is easily made and repaired. It will be proper here to remark that some of the Pueblos were less willing to impart information about the number of their warriors than others, which I traced to the many rumors afloat in regard to drafting. These simple people understood from some source or other that the object in taking the enumeration was to ascertain how many the government could obtain for the army. This was the case with the Pueblos of San Domingo and Isletabuh. Before leaving these towns several persons who placed less credit in such rumors furnished the desired statement. In connection with this I may observe that the same mistrust or want of confidence seems to exist in regard to the amount of property. This was so evident in the 2 pueblos named that it was thought advisable not to trouble them to any extent in the matter; hence no return is made under this head. The lack of confidence thus exhibited among a few of the Indians is not to be wondered at. It is entirely attributable to various reports afloat relative to our difficulties at home, the French invasion of Mexico, the number of men to be raised in the territory, los pensiones (taxation), and the like, about which they know little or nothing; but, go where you may, these seem to be the only topics of the day. The 2 pueblos in question are decidedly the most prosperous on the banks of the Rio Grande, and in respect to property they are better off than any other within the superintendency.

DIALECT.

There are 5 dialects spoken by the 19 pueblos properly belonging to this department, namely: (1) Taos, Picuris, Sandia, and Isleta; (2) San Juan, Santa Clara, San Ildefonso, Nambe, Poznaque, and Tesuque; (3) Cochity, Santa Domingo, San Felipe, Santa Ana, Zia, Laguna, and Aconia; (4 and 5) Jemes and Zuñi.

These dialects are so distinct that the Spanish language, which most of the Pueblos speak and understand sufficiently well for the purpose, has to be resorted to as a common medium of communication. Some of the Indians state that although Taos, Picuris, Sandia, and Isleta speak the same language, there is a good deal of difference in many of the words between the first and the last 2 pueblos, and that this results from their location, the former being the most northern in the territory and the latter the most southern, at a distance of about 140 miles from each other; but this has evidently little or nothing to do with the difference of idiom, particularly when we take into consideration the fact that 1 of the 7 Moqui pueblos use the dialect common to those included in the same class with San Juan, which is located due west at a distance of at least 300 miles and seldom visit each other more than once a year, and therefore have but little communication.

The same might be said of Pecos and Jemes. The first, the most eastern, spoke while in existence the same tongue as Jemes, a western town, distant about 80 miles. The few families of Pecos still remaining are now residing at Jemes, and they consider themselves one and the same people.

These dialects have their proper names, but so much confusion is observed in pronunciation and construction that it is impossible to arrive at any satisfactory conclusion. The only reliable, genuine name ascertained is that of the dialect spoken by San Juan, Santa Clara, and others included in that class, which is the Tegua, pronounced Té-wa.

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a The superintendent of Indian affairs of New Mexico says: "The cause undoubtedly is that they seldom marry out of the pueblo, and consequently are compelled to marry relatives".

RELIGION.

The Pueblos are all nominally Roman Catholics, and, as far as can be discerned, appear to be sincere and earnestly devoted to the rites of that church. Each town has its church edifice, which is held in high respect. The people esteem and obey their priests. They generally marry, baptize, and bury according to the rules of that sect. The holy days are generally attended to. Each has its patron saint, whose name the pueblo bears (with few exceptions) and whose anniversary is never neglected. On that day a great feast takes place, and after the ceremonies pertaining to the church are over, which occupy the first part of the day, amusements of all kinds are universally resorted to, such as foot racing, horse racing, cock fighting, gambling, dancing, eating, and drinking, with the usual accompaniments. On such occasions liberality is an especial virtue, and no pains are spared to make everybody welcome. Some of the pueblos are noted for these feasts, and great numbers from distant parts of the country flock hither to enjoy the amusements and share their hospitality.

The Catholic missionaries have done good service in civilizing these Indians. They appear to possess the necessary patience and industry for such a work. The imposing rites and ceremonies of the church, in our opinion, have also something to do in the matter, as they are more apt to attract the curiosity of the Indian, fix his attention, and produce impressions than mere appeals to his reason.

Independent of the foregoing, however, there is every reason to believe that the Pueblos still adhere to their native belief and ancient rites. That most of them have faith in Montezuma is beyond a doubt, but in what light it is difficult to say, as they seldom or never speak of him, and avoid conversations on the subject. Like other people, they do not like to be questioned on subjects which they believe to concern no one but themselves. It is stated by some that the Montezuma of the Pueblo Indians is not the Montezuma of the conquest, but an agent of the Spanish government, chosen to protect the rights and interests of the Pueblos. Be this as it may, one thing is certain, that this view of the subject differs entirely from that of the Indians. They believe to this day that Montezuma originated in New Mexico, and some go so far as to designate his birthplace. In this they differ, however, some affirming that he was born at the old pueblo of Pecos, and others that his birthplace was an old pueblo located near Ojo Caliente, the ruins of which are still to be seen. It is supposed, too, that Montezuma was not the original name of this demigod, but one bestowed on him after he had proved the divinity of his mission. A document is now extant, purporting to be copied from one of the legends at the capitol of Mexico, in which it is stated that Montezuma was born in Tognayo, one of the ancient pueblos of New Mexico, in the year 1538. This account makes him out more of a prophet than anything else. He foretold events that actually came to pass, and performed many wonderful things. He is also expected to come again, but when or where we are not informed. It is rather an amusing narrative, but the Indians esteem it highly. If a translation can be obtained in time, I will annex it to this report.

As the estufas of the pueblos are not altogether without a share of interest, being blended with the native belief, it is proper to make a few remarks respecting them. From the best information, it appears that previous to the establishment of churches among the people, the estufas were their churches or places in which most, if not all, ceremonials were performed. It is probable that to this day the edifices may be used for such purposes. The mystery which many persons seem to attach to these estufas can easily be solved by comparing them with the various uses to which, in this territory, and, indeed, in other portions of the country, a courthouse may be applied. On one day, in any one of these buildings, a criminal trial involving life occupies the public attention. The ensuing night a political meeting is held, followed successively, during the term of court, by concerts and other performances. The estufa has always been, and still is, respected by Indians. Grave and serious councils are generally held in them, while at other times hilarity resounds through the sacred walls. Beyond this, there is nothing of mystery that we are aware of. At the old pueblo of Pecos, without a doubt, a fire was kept constantly burning, attended by a person annually selected for this purpose. This fire, as far as can be ascertained, was not worshiped by the Pecos or any other Indians. Some say that Montezuma ordered expressly that the fire should not be extinguished, but the general reason given for preserving the flame is simply this: "It was one of the customs". The story of the "big serpent" kept at Pecos for the object of human sacrifices is all a myth, with many other marvelous and ludicrous matters to be heard among the lower classes.

AGRICULTURAL.

The principal and most important crops raised by the Pueblos are corn and wheat. It is almost impossible to arrive at anything like a correct estimate of the quantity. The utmost these farmers can do is to tell the number of carrita (cart) loads which they have gathered from the field, and carritas being, as you are aware, of different dimensions and quite a variety of shapes. No one ever thinks about measuring his crops; but taking one year with another, the Pueblos, besides raising enough for their subsistence, usually have sufficient surplus with which to procure other necessary articles. Of course, allowance must be made for favorable and unfavorable seasons and locations. The towns on the banks of the Rio Grande are the most prosperous, evidently on account of the great advantage they possess of good supplies of water for irrigation. They possess, too, the best land in the territory.

The communities which seem to fare the worst are those located on the banks of small streams, the waters of which are apt to diminish before the crops are sufficiently advanced, and who, being surrounded, as they mostly are, by other people who appropriate an undue proportion of water, a scanty supply is only left to the Indians when irrigation is most needed. Besides, of late years, encroachments have been made on these grants by outsiders, so that not more perhaps than a moiety is now tilled by the original proprietors. In many instances individuals are to be found who do not possess land enough to support themselves, much less their families. This subject demands the special attention of the department.

The Pueblos also raise frijoles and habas (2 kinds of beans), pumpkins, pease, onions, green and red pepper, muskmelons and watermelons, plums, apricots, peaches, apples, and grapes. Of the last 3 articles large quantities are grown, particularly in the towns south of Santa Fe, and which are found in every market all over the country. These natives are manufacturers as well as agriculturists. Their pottery, hair sieves, and chiquihuites (a kind of basket) are in demand, and readily sell among the citizens. Their trade extends to other Indians, particularly the Comanches, with whom they usually barter for buffalo robes and dried meat, horses, and mules. The best horses they usually procure from the Navajos, when this tribe is at peace.

Some of these towns are apparently improving in appearance, while others are in a ruinous condition. This is more particularly the case with Picuris, Pozuaque, Nambe, Cochity, and Zia.

From the peculiar construction of the villages it is not easy to give a correct estimate of the number of tenements. Taos, as an instance, consists of 2 large clusters of houses or quarters, thrown up in a confused mass, with little or no regard to shape, size, or regularity.

The entrance to most of the pueblo houses is gained by a ladder reaching to the roof, from whence admission is effected by a kind of scuttle hole to the interior. Each room, however large, seldom has more than 2 small windows, for which small pieces of isinglass are used instead of glass. The supply of light is limited, of course, and a gloomy appearance pervades the apartment; still, the rooms are warm and comfortable in winter. This mode of entrance was evidently adopted for defense and protection.

The Pueblo Indians as a community, it can be safely said, are industrious, honest, obedient, and orderly, seldom or never interfering with or molesting any person; yet they should not be neglected.

I have in previous reports recommended the establishment of schools and a few mechanical shops for the benefit of these people, and here allow me again to call your attention to the same, and to request your earnest appeal to the department on the subject.

Since Mr. Ward's report in 1864 there have been scores of reports on the Pueblos of New Mexico by Indian agents, authors, and travelers, which can be found in current literature; but the essential details are given in the reports of Rev. Mr. Gorman and Mr. Ward.

REPORTS OF UNITED STATES INDIAN AGENTS ON THE PUEBLOS.

The reports of the United States Indian agents for the Pueblos of New Mexico since 1846 contain interesting data. The report of one agent, Mr. Pedro Sanchez, to the Commissioner of Indian Affairs in 1883, on the Pueblo Indians of the 19 pueblos is given literally, as follows:

PUEBLO INDIAN AGENCY, SANTA FE, August 8, 1883.

SIR:

I have the honor to submit for your consideration my first annual report for the A. D. 1883, which is as follows:

The pueblo of Zuñi is in good health. Its crops are very promising; has a very good stock of sheep, cows, horses, goats, and donkeys; works wool, and its crops depend on rain. It is unclean and superstitious, but inclined to learn.

The pueblo of Acoma is in good health. Its crops are not very good on account of drought; owns a good number of sheep, cows, horses, and donkeys. It is industrious, works wool for its clothing, improves in its habits, and is disposed to learn.

The pueblo of Laguna is well. Has good crops; owns quite a number of all sorts of animals, which it cares for with careful attention. Its habits seem to improve, and it weleomes education.

The pueblo of Isleta is well. Its crops, under the immediate irrigation of the Rio Grande, grow abundantly. It raises corn, wheat, beans, pease, oats, beautiful grapes, apples, peaches, etc. It has a considerable number of animals, the fruit of its industry. It is improving its habits, and highly appreciates education.

The pueblo of Sandia owns very good lands along the shores of the Rio Grande; raises fruit and grain enough to live It has some animals. It does not show any noticeable signs of improvement, but, on the contrary, is of a fanatic disposition. It is in good health.

The pueblo of Santa Ana has very good crops bordering on the Rio Grande; raises many kinds of fruits, grain; grows horses, cattle, sheep, goats, and donkeys, and works wool. It is superstitious and ignorant, but promises to learn. The smallpox was there, but has utterly disappeared already.

The pueblo of Zia plants little. It enjoys good health and has a considerable number of animals It is superstitious and unclean, but promises to learn.

The pueblo of Jemes owns a rich soil and has very abundant crops of all kinds. It possesses a good stock of animals, and is well. Its habits are antiquated, superstitious, immoral, and ignorant; it is disobedient and lazy.

The pueblo of San Felipe raises grain and many sorts of fruits, enjoys perfect health, and owns some animals. It is habitually superstitious, but wants to learn.

The pueblo of Santo Domingo is a large one, having extensive and beautiful lands, and a great number of animals. It raises an abundance of grain, is in good health, and its habits are filthy, fanatic, and immoral. It is slow about education.

The pueblo of Cochiti raises a great deal of all sorts of grain; works pottery; has good herds of horses and donkeys. It is filthy and immoral, but favors education.

The pueblo of San Ildefonso is a very small one; most of its lands are owned by the whites, who have obtained them by purchase. It has draft animals, raises enough for its living, is obedient and wishes to learn. The smallpox has killed about 30 of its little ones lately.

The pueblo of Pojoaque is almost extinct. Its best lands have been sold to the whites and the few remaining Indians hardly live. They are well.

The pueblo of Nambe owns good lands and is well. It is lazy, antiquated, and superstitious. It scarcely lives, but seems to favor education.

The pueblo of San Juan is a large one, has good lands, grows horses, donkeys, and a few cattle. It works pottery for sale. The smallpox has found its way to this pueblo and made victims of all those whose parents did not believe in vaccination, on account of their stale superstitions. It is very disobedient, abides by its old habits, and wants to keep them.

The pueblo of Picuris is small, and the greater part of its lands has been sold to the whites. It has very few animals and its habits are filthy, vicious, and retrograded. It is not inclined to learn.

The pueblo of Taos owns a beautiful tract of land on the lap of the Sierra Madre and at the gap of the canyon of Taos river. The smallpox is there now, and has wrought a great havoc. These Indians are superstitious, fanatic, and vicious, being yet in their old darkness, and go more on their estufas (secret chambers) than on education, but some inclination, however, can be seen in them for education.

The pueblo of Tesuque is small and its soil very dry; raises very little; owns some cows, horses, and donkeys Its habits are antiquated and cares not for morality.

The pueblo of Santa Clara is very poor, fighting always among itself, and its habits are unclean and superstitious. In its disposition, bad and lazy.

There are 3 schools under my care: 1 at Zuñi, 1 at Laguna, and 1 at Jemes. These are supported by the government partly, and partly by the Presbyterian church. The teachers at these schools have to struggle with the laziness and little application of the Indians; progress, however, is there visible.

I would wish to have been more concise in this report, but could not, as I had to refer to every pueblo, ever so slightly. From the time I took charge of this agency I have visited the pueblos, spoken to the Indians of each, respectively, and had the opportunity of making them understand the necessity of a change of life. I have patiently noticed their actual condition, habits, and disposition, and I would consider myself happy if, with the aid of Providence and the government, I could see these Indians respect the moral law and social order, as well as make them understand the love and fidelity that each husband ought to have for his wife, and vice versa; the duty of parents to bring up and care for their children properly, and, above all, to appreciate and care for the virtue of their maidens.

Very respectfully, your obedient servant.

PEDRO SANCHEZ, United States Indian Agent.

THE PUEBLO INDIANS OF NEW MEXICO AND THEIR CUSTOMS.

Whatever changes have been made in the daily life, manners, and customs of the Pueblos are shown in the reports of the special agents, but change is the exception with these people. Comparing present conditions with the descriptions for 30, 50, or 300 years ago, one finds the Pueblos in many details now about as then. Marriages are performed in some of the pueblos after courtship and are celebrated by a priest when there is one at hand, but the old ceremonies of the Pueblo faith are also performed, either before or after the marriage, by the priest. H. H. Bancroft, in his works (volume I, pages 548, 549, 1889), writes of marriage and other customs among the Pueblos as follows:

> Among the Pueblos the usual order of courtship is reversed. When a girl is disposed to marry she does not wait for a young man to propose to her, but selects one to her own liking and consults her father, who visits the parents of the youth and acquaints them with his daughter's wishes. It seldom happens that any objections to the match are made, but it is imperative on the father of the bridegroom to reimburse the parents of the maiden for the loss of their daughter. This is done by an offer of presents in accordance with his rank and wealth. The inhabitants of one village seldom marry with those of another, and, as a consequence, intermarriage is frequent among these families, a fertile cause of their deterioration. The marriage is always celebrated by a feast, the provisions for which are furnished by the bride, and the assembled friends unite in dancing and music. Polygamy is never allowed, but married couples can separate if they are dissatisfied with each other. In such a contingency, if there are children, they are taken care of by the grandparents, and both parties are free to marry again: fortunately, divorces are not of frequent occurrence, as the wives are always treated with respect by their husbands. To the female falls all indoor work, and also a large share of that done out of doors. In the treatment of their children these people are careful to guide them in the ways of honesty and industry, and to impress their minds with chaste and virtuous ideas. Mothers bathe their infants with cold water, and boys are not permitted to enter the estufas for the purpose of warming themselves; if they are cold they are ordered to chop wood or warm themselves by running and exercise.

The staple food of the Pueblos is corn. The Pueblo corn is a very hard, flinty species, and red, black, or yellow. Frequently all 3 colors are found on the ear. The stock grows short and stubby, seldom exceeding 4 feet in height, sending out the ear well down toward the ground. To prepare corn for food, the grains are shelled off the cob and boiled in a pot with a bit of lime to soften the outer skin, which is pulled off. The women get on their knees and place the grains on a hollow, oblong stone, a "metáte", and grind them to meal by rolling over them a long, round stone resembling a rolling pin. Water is added, forming a mush. This mush is laid in thin layers, like buckwheat cakes, on hot stone or copper or iron griddles, and baked almost instantly. These cakes are usually a greenish gray in color when cooked, and are most palatable. Tortillas is the Mexican name.

With the Pueblos thrashing is done with herds of goats, flocks of sheep, or with ponies in a mud plastered ring, with poles around it for a fence, and straw or other thatch sometimes woven in and out to make the inclosure strong enough to keep the animals in. The wheat or grain is placed on the floor of the ring, the animals are turned in, and forced to run round and round until the grain is trampled out. The chaff and grain mixed, after the animals are withdrawn, is thrown or tossed in the air, in order to have the straw blown away. The grain and dirt is put in water and the débris washed out. The women also grind this grain with the metáte, and the flour is ready. The bread made from this flour is gritty and hard to eat, but nutritious.

The women of the Pueblos are most ingenious pottery makers. They mix the clay and form all the decorations by hand. They use their hands or a flat water-worn stone to smooth the outside, but they frequently roll an ear of corn around the jars, producing a pitted surface. The jars are perfectly rounded and then burned by placing them in a pile surrounded by a thick covering of straw and dried asses' or cows' dung. The decorations are put on with a split stick or a small brush after the pottery is burned. None of this pottery is hard finished and no silica is used as a glazing. It is all soft, brittle, and porous. The color of the pottery depends upon the clay in the vicinity of the town where made. There is an almost endless variety of this pottery. Their bread baskets are neat and tidy. The Pueblo women are great imitators, and they not only decorate their pottery with animals and clouds, but recently, at one of the pueblos, they produced a series of figures from a theatrical bill they had seen at Santa Fe, including a figure of Colonel Sellers.

The Pueblos are inveterate dancers and have dances on all occasions of interest; they also keep alive and indulge in many old games. One of the most common games is "patol", which is quite intricate and very ancient, and is common to many of the Indians of the southwest.

In stature, features, and personal appearance the Pueblo Indians of New Mexico much resemble some of the wild tribes of the United States and the Moquis. They are not unlike the Comanches or the Kiowas, and are fine types of the red men of North America, both in complexion and manner; while they are town dwellers and residents, and called peaceful, they have shown and still show some of the most savage traits of the wild Indian. Their walk, manner, eyes, and hair indicate a common origin with the Indians of the plains of the United States, and the supposition by some is that in olden times they pushed down the Rio Grande from the north, copying the houses of the Mexican aborigines who had come up from the south; or, it may be, they captured and drove the aboriginal Mexicans away to the south. They are fair horsemen and ride a great deal, differing in this respect from the Indians of 6 of the Moqui pueblos of Arizona. The Pueblos of New Mexico have forage for horses, the Moqui Pueblos have but little, and this may account for the former being horsemen and the latter generally pedestrians.

The lights used by the Pueblos of New Mexico in their houses or estufas are the same as those used by the Moqui Pueblos of Arizona.

The Pueblo women of New Mexico are faithful wives, industrious housekeepers, and affectionate mothers. They are fond of dress and bright colors, and covet the Moqui dresses and gay clothes of the traders. Their jewelry is silver and turquoise. The men are extravagantly fond of turquoise for ornaments.

The Pueblos, Navajos, and other Indians have always valued the turquoise found at Los Cerrillos, New Mexico, above any other ornament. They polish it by rubbing it against rock or metal; this, of course, makes a dull polish. They do not care so much for gold as silver, as they have been so frequently deceived by false gold; silver not being as valuable as gold, there is less incentive to cheat in it. Los Cerrillos is 26 miles south by west from Santa Fe, and is a mining region of some note in the Placer, Sandia, Manzana, and other gold and silver bearing mountains, which make a chain lying to the east of the Rio Grande. Bonanza and Carbonateville are mining camps on the road. Passing through these camps over a dry and dusty road, the turquoise mines are reached at Mount Chalchuite. They are called the 3 turquoise mines.

The Pueblo women wear dresses which much resemble blankets. They loop them up over one shoulder and under the other. These garments reach to the knees or below them and are fastened down to the right side with large silver pins. These pins, peculiar to the Pueblo women, are usually made with 2 or more silver quarters, frequently polished and engraved, soldered on each pin. The pins on the dresses have a pretty effect.

The Pueblos, in common with other North American Indians, cradle their children on a board. They wrap them to the board with lengths of cotton cloth, and a child thus wrapped to a board hanging from a rafter of the house by strings of buckskin, or standing against the wall, or being carried by the mother, is frequently seen. Some of the Pueblo women have the same basketwork over the board that the northern tribes have.

All the Pueblos of New Mexico are claimed to be nominally Catholic. The total number of churches of all kinds or structures used for churches in the 19 pueblos is 19. Some Pueblos as, for instance, Zuñi, have no church or church service.

MISSIONS AND PUEBLO SUPERSTITIONS.

The Bureau of Catholic Missions and the Presbyterian Board of Home Missions have mission houses. There are two missionaries, besides the priests, engaged in work with the Pueblos.

Governor L. Bradford Prince thus writes of the Pueblos of New Mexico:

In local government the Pueblos have always been practically independent. Each one elects annually a governor, a war captain, and a fiscal, and in each is a cacique, usually an aged man, who holds his position for life, and is consulted on all matters of special importance. These officials govern the community according to their own rules of justice, and to this time no criminal complaint has ever been made by one Pueblo Indian against another in any territorial court. Industrious, frugal, honest, and hospitable, they still retain the characteristics which were noticeable in the days of Cabeza de Vaca and Coronado, and remain in the midst of surrounding changes the most interesting existing illustration of the higher aboriginal life of the native American people.

CLANS, OR GENTES.

Clans, or gentes, were common to the Pueblos of New Mexico. Of the clans of Zuñi, Captain John G. Bourke says:

Nanahe, a Moqui Indian living among the Zuñis, told me at Zuñi, in November, 1881, that "in the days when the world was created God gave to his children certain things; such things as they wished for and cried for he gave them, and these became their gentile or clan emblems".

Mr. Frank Cushing's data as to the pueblo of Zuñi, given to the public at various times since 1880, (*a*) are of great interest and have excited a desire for further investigation. It is said that Acoma, Jemez, Laguna, and other pueblos will bear as much study as Zuñi. (*b*)

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a See also "A few Summer Ceremonials at Zuñi Pueblo" by J. Walter Fewkes, 1891.

b Mr. Charles F. Lummis, under the title "An Odd People at Home", in "Some Strange Corners of our Country", 1892 (pp. 255-261), says:

"In this view of the 'Strange Corners' we ought certainly to include a glimpse at the home life of the Pueblos. A social organization which looks upon children as belonging to the mother and not to the father, which makes it absolutely imperative that husband and wife shall be of different divisions of society, which makes it impossible for a man to own a house, and gives every woman entire control of her home, with many other equally remarkable points of etiquette, is surely different from what most of us are used to; but in the neglected corners of our own country there are 10,000 citizens of the United States to whom these curious arrangements are endeared by the customs of immemorial centuries.

"The basis of society in the 26 quaint town republics of the Pueblos [Mr. Lummis includes the 7 Moqui pueblos of Arizona and the 19 pueblos of New Mexico in the 26 pueblos], communities which are by far the most peaceful and the best governed in North America, is not the family, as with us, but the clan. These clans are clusters of families, arbitrary social divisions, of which there are from 6 to 16 in each Pueblo town. In Isleta there are 16 clans: the sun people, the earth people, the water-pebble people, the eagle people, the mole people, the antelope people, the deer people, the mountain-lion people, the turquoise people, the parrot people, the white-corn people, the red-corn people, the blue-corn people, the yellow-corn people, the goose people, and the wolf people. Every Indian of the 1,150 in the pueblo belongs to 1 of these clans. A man of the eagle people can not marry a woman of that clan, nor vice versa. Husband and wife must be of different clans; still, order is the law of descent. With us and all civilized nations descent is from the father; but with the Pueblos, and nearly all aboriginal people, it is from the mother. For instance, a man of the wolf clan marries a woman of the mole clan. Their children belong not to the wolf people but to the mole people by birth, but if the parents do not personally like the headman of that clan, they can have some friend adopt the children into the sun or earth or any other clan.

"There are no Indian family names; but all the people here [in Isleta] have taken Spanish ones, and the children take the name of their mother, and not of their father. Thus, my landlady is the wife of Antonio Jojola. Her own name is Maria Gracia Chihuihui, and their roly-poly son, who is commonly known as Juan Gordo, 'Fat John', or as often, since I once photographed him crawling out of an adobe oven, as Juan Biscocho, 'John Biscuit', is John Chihuihui. If he grows up to marry and have children they will not be Chihuihuis nor Jojolas, but will bear the Spanish last name of his wife. This pueblo, however, is changing from the

TRANSLATION MADE FROM ZUÑI INTO ENGLISH BY MR. FRANK CUSHING, AND FROM ZUÑI INTO SPANISH BY PEDRO PINO.

1	Parrot	Go together (i. e., form a phratry).
2	Cottonwood	
3	Macaw	
4	Corn	Go together (i. e., form a phratry).
5	Frog	
6	Turkey	Go together (i. e., form a phratry).
7	Eagle	
8	Sun	
9	Badger	Go together (i. e., form a phratry).
10	Butterfly	
11	Coyote	Go together (i. e., form a phratry).
12	Skeleton	
13	Bear	Go together (i. e., form a phratry).
14	Hemlock	
15	Rattlesnake	Go together (i. e., form a phratry).
16	Dove	
17	Tobacco	Go together (i. e., form a phratry).
18	Cottontail rabbit	
19	Olla-jocue, or blue seed grass.	
20	Bunch grass	Go together (i. e., form a phratry).
21	Deer	
22	Yellow wood	Go together (i. e., form a phratry).
23	Squash	

POPULATION AND NUMBER OF PUEBLOS, 1583 TO 1890.

Espejo estimated the Indian pueblo population of New Mexico at about 300,000 in 1583. If his list of pueblos be correct, considering the resources and conditions of the country and the known exaggerations of natives and explorers, a total population in the section named of 90,000 to 100,000 would be more reasonable.

The Spanish explorers universally found the Indian stories false in the matter of resources and numbers of

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old customs more than are any of the other towns, and in some families the children are divided, the sons bearing the father's name and the daughters the mother's. In their own language each Indian has a single name, which belongs to him or her alone, and is never changed.

"The Pueblos almost without exception now have their children baptized in a Christian church and given a Spanish name; but those who are 'true believers' in 'the ways of old' have also an Indian christening. Even as I write, scores of dusky, dimpled babes in this pueblo are being given strange Tigua names by stalwart godfathers, who hold them up before the line of dancers who celebrate the spring opening of the great main irrigating ditch. Here the christening is performed by a friend of the family, who takes the babe to the dance, selects a name, and seals it by putting his lips to the child's lips.* In some pueblos this office is performed by the nearest woman friend of the mother. She takes the child from the house at dawn on the third day after its birth and names it after the first object that meets her eye after the sun comes up. Sometimes it is Bluish Light of Dawn, sometimes Arrow (ray) of the Sun, sometimes Tall Broken Pine, and so on. It is this custom which gives rise to many of the Indian names which seem so odd to us.

"When a child is born in a pueblo a curious duty devolves upon the father. For the next 8 days he must keep a fire going, no matter what the weather, in the quaint little fogon or adobe fireplace, and see that it never goes out by day or night. This sacred birth fire can be kindled only in the religious ways, by the fire drill, flint and steel, or by a brand from the hearth of the cacique. If paterfamilias is so unlucky as to let the birth fire go out there is but one thing for him to do. Wrapping his blanket around him, he stalks solemnly to the house of the cacique, enters and seats himself on the floor by the hearth, for the cacique must always have a fire. He dare not ask for what he wants; but making a cigarette, he lights it at the coals and improves the opportunity to smuggle a living coal under his blanket, generally in no better receptacle than his own tough, bare hand. In a moment he rises, bids the cacique good-bye, and hurries home, carefully nursing the sacred spark, and with it he rekindles the birth fire. It is solemnly believed that if this fire were relighted in any other manner the child would not live out the year.

"The Pueblo men, contrary to the popular idea about all Indians, take a very generous share in caring for their children. When they are not occupied with the duties of busy farmers, then fathers, grandfathers, and great grandfathers are generally to be seen each with a fat infant slung in a blanket on his back, its big eyes and plump face peeping over the shoulder. The white-haired governor, the stern-faced war captain, the grave principals, none of them are too dignified to 'tote' the baby up and down the courtyard or to the public square and to solemn dances, or even to dance a remarkable domestic jig, if need be, to calm a squall from the precious riders upon their backs.

"A pueblo is the children's paradise. The parents are fairly ideal in their relations to their children. They are uniformly gentle, yet never foolishly indulgent. A Pueblo child is scarcely ever punished, and seldom needs to be. Obedience and respect to age are born in these brown young Americans, and are never forgotten by them. I never saw a 'spoiled child' in all my long acquaintance with the Pueblos.

"The Pueblo woman is absolute owner of the house and all in it, just as her husband owns the fields which he tills. He is a good farmer and she a good housewife. Fields and rooms are generally models of neatness.

"The Pueblos marry under the laws of the church; but many of them add a strange ceremony of their own, which was their custom when Columbus discovered America. The betrothed couple are given 2 ears of raw corn; to the youth a blue ear, but to the maiden a white one, because her heart is supposed to be whiter. They must prove their devotion by eating the very last hard kernel. Then they run a sacred foot race in the presence of the old councilors. If the girl comes ahead she 'wins a husband' and has a little ascendancy over him; if he comes in first to the goal he 'wins a wife'. If the two come in together, it is a bad omen, and the match is declared off.

"Pueblo etiquette as to the acquaintance of young people is extremely strict. No youth and maiden must walk or talk together; and as for a visit or a private conversation, both the offenders, no matter how mature, would be soundly whipped by their parents. Acquaintance between young people before marriage is limited to a casual sight of each other, a shy greeting as they pass, or a word when they meet in the presence of their elders. Matches are not made by the parents, as was the case with their Mexican neighbors until very recently and as it still is in many European countries, but marriages are never against the parental consent. When a boy wishes to marry a certain girl the parents conduct all the formal 'asking for' her and other preliminaries.

"The very curious division of the sexes which the Spaniards found among the Pueblos 350 years ago has now almost entirely disappeared, as have also the community houses which resulted from the system. In old times only the women, girls, and young children lived in the dwellings. The men and boys slept always in the estufa. Thither their wives and mothers brought their meals, themselves eating with the children at home. So there was no family home life, and never was until the brave Spanish missionaries gradually brought about a change to the real home that the Indians so much enjoy to-day.

"When a Pueblo Indian dies there are many curious ceremonials. Besides the attempts to threw the witches off the track of his spirit, food must be provided for the soul's 4 days' journey, and property must also be sent on to give the deceased 'a good start' in the next world. If the departed was a man and had horses and cattle, some of them are killed, that he may have them in the beyond. His gun, his knife, his bow and arrows, his dancing costume, his clothing, and other personal property are also 'killed' (in the Indian phrase) by burning or breaking them; and by this means he is supposed to have the use of them again in the other world, where he will eat and hunt and dance and farm just as he has done here. In the vicinity of every pueblo is always a 'killing place', entirely distinct and distant from the consecrated graveyard where the body is laid, and there the ground is strewn with countless broken weapons and ornaments, earthen jars, stone hand mills, and other utensils, for when a woman dies her household furniture is 'sent on' after her in the same fashion. The precious beads of coral, turquoise, and silver, and the other silver jewelry, of which these people have great quantities, is generally laid away with the body in the bare brown graveyard in front of the great adobe church."

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* "My own little girl, born in the pueblo of Isleta, was formally christened by an Indian friend one day and has ever since been known to the Indians as Thur-be-Say, 'the Rainbow of the Sun'. For a month after her birth they came daily to see her, bringing little gifts of silver, calico, chocolate, eggs, Indian pottery, and the like, as is one of their customs."

people, and, unfortunately for history, some of the deceived Spaniards retailed the fabrications to a large constituency in Mexico and Europe.

Seventy pueblos are mentioned by Coronado in his "Relations", or according to Castenada's list; but how many are named merely on rumor is a question. The existing pueblos are 19 in number.

But few pueblos are noted as having passed away between 1583 and 1890; still, some have passed away even since 1819. The removal or rebuilding of pueblos, however, is frequently noted.

In 1796 Spanish priests (missionaries) gave the population of the pueblos of New Mexico at 9,453. In 1798 the same authority gave 9,732; but Albiquiu and Belen, Spanish towns, are included in both estimates.

Governor Chacon took a census of the pueblos of New Mexico (except the Moquis) in 1796, giving the population at 9,732. This included some foreigners and some Pueblos, not Indians.

In 1805 Governor Alencaster certified a census of the pueblos at 8,172: males, 4,094; females, 4,078.

A census of the 19 pueblos was made by General Mariano Martinez, governor, in 1844, and the population was given at 14,700. The totals after each town are all in round numbers, showing them to be estimates, and some Spanish towns are also included.

In 1846 the population of the pueblos was given at 11,380. This included the 19 pueblos of New Mexico and the 7 Moqui pueblos of Arizona, in all 26 pueblos.

In 1847 the population of the pueblos of New Mexico above 5 years of age was given under a census ordered by the legislature of New Mexico at 6,524. Why the children under 5 years of age were omitted is not noted.

In 1850 the pueblos were not separately enumerated in the United States census.

In 1863 the population of the 19 pueblos of New Mexico was given at 5,866.

In 1864 a census by John Ward, special agent, gave the population at 7,066.

In 1865 the population of the 19 pueblos of New Mexico was given at 7,010 by J. K. Graves, United States special Indian agent.

August 20, 1869, J. M. Gallegos, superintendent of Indian affairs for New Mexico, gave the population of the 19 pueblos at 7,000.

In 1870–1871 Arny's report gave the pueblo population at 7,310.

In 1880 the population of the 19 pueblos was given at 9,500 by Benjamin M. Thomas, United States Indian agent.

In 1880, in the Tenth Census, the civilized Indians of New Mexico were given at 9,772; pueblos, estimated, 8,000.

In 1887 the Indian Office report gave 8,337.

In 1889 the Indian Office report gave 8,254.

In 1890 the Eleventh Census gave the population at 8,287.

During the 45 years the Pueblos have been citizens of the United States they have gained in population, as is shown by every accurate census.

The Spaniards, when possible, in New Mexico, changed the names of the Indian towns; always so, when making missions at or near them. Richard H. Kern, of the United States topographical survey, gives the following names used by Coronado for Indian towns with the modern or present names (see Schoolcraft, volume IV, page 39):

Cibola, old Zuñi; Tusayan, Moquis (pueblos); Acuco, Acoma; Tigonex, Isleta or some pueblo in its vicinity; Tutahaco, the position can be identified but not the places; Quirix, San Felipe and adjoining pueblos; Cicuye, Pecos or Santa Fe; Hemez, Jemez; Aquascalientes, perhaps near the town of the same name; Yuque-Yunque, possibly Abiquiu; Braba, Taos; Chia, Silla or Zia.

The Spaniards tried to write the Indian names as they were pronounced by the Indians, as may be seen by reference to the narratives of the chroniclers who accompanied the several expeditions.

Attempts to identify the many Indian towns noted by the early Spaniards would now be useless in the face of the great number of ruins found.

The map of the pueblos and grants in New Mexico, given elsewhere, shows their locations and counties.

The following table of pueblo land grants gives the pueblos of New Mexico occupied by Pueblo Indians, with name of agency, tribe, area, and law establishing the reservation. Except the first column, the table is taken from the Report of the Commissioner of Indian Affairs for 1890, page 440. The first column is added to show the mission names.

PUEBLO LAND GRANTS.

RESERVATIONS. Mission names.	Indian Office.		Agency.	Tribe.	Acres.	Square miles.	Law establishing reservation.
Total					906,845	1,417	
San Diego de Jemez		Jemez			17,510		
San Estevan de Acoma		Acoma			95,792		
San Juan de Cabalenos		San Juan			17,545		
San Lorenzo de Picuries		Picuris			17,461		
San Felipe		San Felipe			34,767		
N. S. de los Angeles de Pecos		Pecos			18,763		
San Buena Ventura de Cochita		Cochiti			24,256		
Santo Domingo		San Domingo			74,743		
San Geronimo de Taos		Taos			17,361		
Santa Clara	Pueblo	Santa Clara	Pueblo	Pueblo	17,369	1,081	Confirmed by United States patents in 1864, under old Spanish grants; acts of Congress approved December 22, 1858, volume XI, page 374, and June 21, 1860, volume XII, page 71. (See General Land Office report for 1876, page 242, and for 1880, page 658.)
San Diego de Tesuque		Tesuque			17,471		
San Ildefonso		San Ildefonso			17,293		
N. S. de Guadalupe de Pojoaque		Pojoaque			13,520		
N. S. de la Assunscion de Zia		Zia			17,515		
N. S. de los Dolores de Sandia		Sandia			24,187		
San Augustin del Isleta		Isleta			110,080		
San Francisco de Nambe		Nambe			13,586		
San Josef de la Laguna		Laguna			125,225		
Santa Aua		Santa Ana			17,361		
N. S. de Guadalupe de Zuñi	Zuñi		Pueblo	Pueblo	215,040	336	Executive orders, March 16, 1877, May 1, 1883, and March 3, 1885. (Area of original Spanish grant, 17,581.25 acres.)

LANGUAGES OF THE PUEBLOS, 1890.

The same division of languages exists now among the Pueblos of New Mexico as existed when Coronado first saw them in 1540. There are 4 or 5 distinct languages.

The Queres group (Keresan stock) are the Pueblos of Santa Ana, San Felipe, Cochiti, San Domingo, Acoma, Zia, and Laguna.

The Tequas group (Tewan or Tanoan stock) are the Pueblos of San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque, and Tesuque.

The Piros group (also of Tewan or Tanoan stock) are the Pueblos of Taos, Picuris, Sandia, and Isleta.

The Jemez is used by the Pueblos of Jemez, who are of Tewan or Tanoan stock.

The Zuñi is used by the Pueblos of Zuñi, who are of Zuñian stock.

The Pueblos of New Mexico are probably all of Shoshonean stock. Time and isolation have caused the varieties of languages.

CENSUSES OF THE PUEBLOS, JUNE 30, 1864, TO JUNE 1, 1890.

The most complete and exhaustive census of the Pueblos of New Mexico taken prior to 1870 was by John Ward, United States Indian agent, 27 years ago. It gave no data as to crops. Some data from this census are given. The total population of the 19 pueblos of New Mexico in 1864 was 7,066; in 1890, 8,287, a gain of 1,221 in 26 years, and this in the face of several epidemics of smallpox and diphtheria.

In the year ended June 1, 1890, there were 719 deaths; all but 8 of these were from smallpox and diphtheria, and all but 86 were of children 5 years of age and less.

VITAL AND SOCIAL STATISTICS, 1890.

The population and certain social statistics for 1890 are given in full for each pueblo in the table compiled from the general schedules. Certain crop and vital statistics were obtained from the agent's books at the Pueblo agency and confirmed in part by special inspection. The census of John Ward is given in a column for comparison.

POPULATION AND SOCIAL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO, 1864 AND 1890.

PUEBLOS.	POPULATION.								OCCUPATIONS.				
	1864. (John Ward.)	1890.											
		Total.	By sex.		By age periods.			Over 70 years. (a)	Farmers.	Herders.	Stock raisers.	Day laborers.	All others. (e)
			Male.	Female.	Under 6.	Over 5 and to 18, inclusive.	Over 18.						
Total	7,066	8,287	4,448	3,839	1,060	2,690	4,537	132	1,516	133	157	527	43
Acoma	491	566	289	277	75	288	203	7	15	27	118	60	.....
Cochiti	229	268	139	129	44	80	144	2	41	.....	.....	45	.....
Isleta	786	1,059	600	459	138	273	648	b29	32	2	1	13	12
Jemez	346	428	258	170	73	140	215	c2	60	.....	2	.....	4
Laguna	988	1,143	575	568	130	435	578	6	220	8	17	144	.....
Nambe	94	79	41	38	9	25	45	.....	24	.....	.....	.....	2
Picuris	122	108	62	46	24	23	61	7	.....	.....	.....	.....	.....
Pojoaque	29	20	9	11	4	3	13	.....	5	.....	.....	.....	.....
Sandia	197	140	77	63	12	48	80	4	.....	.....	.....	3	.....
San Domingo	604	671	382	289	70	205	396	11	117	.....	.....	124	1
San Felipe	427	554	313	241	47	168	339	14	209	.....	.....	1	.....
San Ildefonso	161	148	79	69	17	43	88	.....	26	.....	.....	9	.....
San Juan	385	406	226	180	60	96	250	8	99	.....	.....	50	.....
Santa Ana	298	253	153	100	8	75	170	4	117	.....	.....	.....	.....
Santa Clara	144	225	110	115	38	146	41	d2	45	.....	.....	.....	8
Taos	361	401	213	188	52	114	235	11	114	4	.....	33	.....
Tesuque	101	91	45	46	11	25	55	2	27	.....	.....	.....	2
Zia	103	106	57	49	23	30	53	3	23	1	.....	.....	2
Zuñi	1,200	1,621	820	801	225	473	923	20	342	91	19	45	12

PUEBLOS.	Heads of family.	House owners.	LANGUAGE. (a)								
			English.			Spanish.			Indian.		
			Speak.	Read.	Write.	Speak.	Read.	Write.	Speak.	Read.	Write.
Total	1,746	1,618	368	357	352	1,715	28	21	4,871	65	48
Acoma	82	64	44	44	44	.....	.....	.....	524	2	.....
Cochiti	51	51	7	.....	.....	.....	.....	.....	253	9	.....
Isleta	268	144	55	54	54	32	10	10	742	12	12
Jemez	88	90	5	5	5	.....	.....	.....	368	1	1
Laguna	183	186	167	167	167	.....	.....	.....	907	.....	.....
Nambe	23	23	5	5	5	50	.....	.....	.....	.....	.....
Picuris	30	30	.....	.....	.....	74	.....	.....	.....	.....	.....
Pojoaque	6	6	2	2	2	12	.....	.....	.....	.....	.....
Sandia	36	39	.....	.....	.....	114	.....	.....	17	.....	.....
San Domingo	116	116	.....	.....	.....	.....	.....	.....	.....	.....	.....
San Felipe	125	136	.....	.....	.....	447	.....	.....	90	.....	.....
San Ildefonso	27	24	9	9	7	82	5	3	.....	.....	.....
San Juan	99	99	.....	.....	.....	22	1	1	299	33	35
Santa Ana	50	49	1	.....	.....	218	.....	.....	33	.....	.....
Santa Clara	48	48	17	16	14	143	6	2	.....	.....	.....
Taos	96	96	5	5	5	387	1	1	.....	.....	.....
Tesuque	24	27	1	1	.....	61	4	3	.....	.....	.....
Zia	21	20	3	2	2	73	1	1	18	.....	.....
Zuñi	373	370	47	47	47	.....	.....	.....	1,620	8	.....

a Many refused to answer.
b One man 110 years old and his wife 93.
c One man 103 years old.
d One man 100 years old and his wife 90.
e Includes 2 traders—1 at Jemez, 1 at Zuñi; 1 medicine man at Zuñi; 7 teachers—3 at Isleta, 1 at Jemez 1 at Santa Clara. 2 at Zuñi; 3 clerks—1 at Jemez, 2 at Zuñi; 5 cooks at Zuñi; 1 blacksmith at Zia; 11 pottery makers—2 at Nambe, 7 at Santa Clara, 2 at Tesuque; 1 carpenter at Isleta. 1 governor at San Domingo; 1 officer at Zuñi; 2 telegraph operators at Isleta; 2 priests—1 at Isleta, 1 at Jemez; 3 storekeepers, 1 author, and 1 tailor at Isleta; 1 candy maker at Zia.

The professions or callings are shown by the schedules. One thousand five hundred and sixteen called themselves farmers, 133 herders, 157 stock raisers, 527 day laborers, 2 traders, 1 medicine man, 7 teachers, 3 clerks, 5 cooks, 1 blacksmith, 11 pottery makers (but most of the women are pottery makers in the pueblos where pottery is made), 1 carpenter, 1 governor, 1 officer. 2 telegraph operators, 2 priests, 3 storekeepers, 1 author, 1 tailor, and 1 candy maker. The number of Indian apprentices learning trades during the year is given at 250. Three hundred and sixty-eight answered that they spoke English, 357 read English, 352 wrote English; 1,715 answered that they spoke Spanish, 28 read Spanish, and 21 wrote Spanish; 4,871 answered that they spoke Indian only, 65 read Indian, and 48 wrote Indian.

It is probable that of the 8,287 Pueblos 6,084 (deducting the children below 1 year of age and those who speak English and Spanish. 2,203) speak Indian exclusively.

SCHOOL STATISTICS OF THE 19 PUEBLOS OF NEW MEXICO, 1890.

PUEBLOS.	Total population, 1890.	Children, age 5 to 18, inclusive.	PUPILS ENROLLED IN THE SCHOOLS. (a) In day schools. Roman Catholic school.	Presbyterian school.	Government school.	In boarding schools. Albuquerque government school.	Albuquerque Presbyterian school.	Bernalillo school.	St. Catherine's school, Santa Fe.	Ramona school, Santa Fe.	Carlisle.	Total pupils.
Total	8,287	2,690	269	169	30	154	53	53	50	4	131	913
Isleta	1,659	273	49	47		47	3	32	22		1	201
Zuñi	1,621	475		12								12
San Juan	406	96	42						6			48
Laguna	1,143	415	29	53	30	40	48				107	b307
Picuris	108	23								2		2
Santa Clara	225	146				6	1	1	1			9
San Ildefonso	148	43							4			4
Taos	401	114	37			2			4		1	44
Acoma	566	288	45			10					13	68
Pojoaque	20	8				4					1	5
Tesuque	91	25							4			4
Cochiti	268	80				20		5	5		5	35
Nambe	79	25					1	4	1	2		8
Jemez	428	140	30	57		4			3		1	95
Zia	106	30										
San Felipe	554	168				4					2	6
Santa Ana	253	75				11						11
San Domingo	671	205	37									37
Sandia	140	48				6		11				17

a Report Commissioner of Indian Affairs, 1890, page 260.
b Probably the day schools have some pupils under 6 years and the boarding schools some over 16 years of age.

The school age for Indian children under the rule of the Indian Office is for day schools 6 to 18 years and boarding schools 6 to 16 years. The enumeration above is of children from 5 to 18 years of age, inclusive, and the number is 2,690.

Of the Pueblo children, 913 are attending the schools provided principally by the United States and aided by missions or churches. The United States has school room for 1,332 Pueblo pupils in the vicinity of the pueblos.

The following table is from the Report of the Commissioner of Indian Affairs, 1890 (pages 328, 329):

STATISTICS OF SCHOOLS IN NEW MEXICO, SUPPORTED IN WHOLE OR IN PART BY THE GOVERNMENT, AT WHICH WERE PUEBLO CHILDREN, FOR THE YEAR ENDED JUNE 30, 1890.

SCHOOLS.	How supported.	CAPACITY. Boarding.	Day.	EMPLOYÉS. Sex. Male.	Female.	Race. Indian.	White.	Enrollment.	AVERAGE ATTENDANCE. Boarding.	Day.	Months in session.	Cost to government.	Cost per capita per month to government.	Cost to other parties.	Cost per capita per month to other parties.	Acres cultivated by schools.
Albuquerque boarding	Under contract	75		4	7		11	72	57		10	$6,811.23	$9.96	(a)		
Bernalillo boarding	do	100			8		8	75	72		10	7,500.00	8.68	(a)		
St. Catherine's boarding, Santa Fe.	do	125		9			9	81	51		10	6,737.92	11.01	$700.00	$1.14	12
University of New Mexico, Santa Fe.	do	50		1	3		4	28	18		10	2,360.72	10.93	2,427.34	11.24	4
Acoma day	do		50		1		1	35		24	6	300.00	2.08	275.00	1.91	
Isleta day, No. 1	do		40		1		1	42		26	9	490.00	2.09	110.00	0.47	
Isleta day, No. 2	do		60		2		2	43		15	9	231.40	1.71			
Jemez day, No. 1	do		50		1		1	30		14	4	150.00	2.68	250.00	4.46	
Jemez day, No. 2	do		50	1	1		2	33		14	6	219.26	2.61	600.74	7.15	
Laguna day	By government		30		1		1	29		18	6	400.00	3.70			
Pajuate day	Under contract		50		1		1	42		33	10	580.00	1.76	100.00	0.30	
San Domingo day	do		40	1			1	40		21	10	371.00	1.77	229.00	1.09	
San Juan day	do		50	1			1	40		30	10	675.00	2.25	(a)		
Seama day	do		60		1		1	58		19	7	95.26	0.72	279.74	2.10	
Taos day	do		50		1		1	37		28	10	600.00	2.86	50.00	0.23	
Zuñi day	do		75		2		2	54		8	9	119.34	1.66	989.66	13.62	

a Not given.

Of the total cost to the United States for the education of the 913 Pueblo school children, including the 131 at Carlisle, $18,750 was approximately the sum paid for the service to missionary societies and churches.

COMPARISON OF CERTAIN STATISTICS OF WARD'S CENSUS OF 1864 WITH THE ELEVENTH CENSUS, 1890, OF THE 19 PUEBLOS.

STOCK.	Ward, 1864. Number.	1890	
		Number.	Value.
Total			$103,690
Horses (burros)	1,489	3,000	60,000
Mules	64	800	7,500
Cattle	1,926	2,200	15,400
Swine	843	350	700
Sheep		20,000	20,000
Domestic fowls		900	90

The agricultural products for 1890 were reported by Indians as follows:

PRODUCTS.	1890	
	Number.	Value.
Bushels of wheat	9,000	$4,500
Bushels of corn	20,000	7,000
Bushels of turnips	600	900
Bushels of onions	600	1,200
Bushels of beans	300	600
Bushels of other vegetables	200	200
Number of melons	15,000	750
Number of pumpkins	10,000	500
Tons of hay cut	20	200

The value thus reported aggregates $15,850. Agency records show additional vegetables and an aggregate value of $25,000.

Number of houses in the 19 pueblos	2,955
House owners	1,618
Number of families	1,746
Wear citizens' dress wholly	1,300
Wear citizens' dress in part	a1,000
Children of school age, from 5 to 18 years, inclusive	2,690
Children under 1 year of age	120
Pueblo Indian children at school during 1890	913
Births during the year	a656
Deaths	a719
The deaf	36
The deaf and dumb	12
The blind	49
Idiots and insane	4
Persons over 70 years of age	132

THE PUEBLO CENSUS OF 1890.

The Pueblo Indian of New Mexico lives in terror of the tax collector and hopes much from Washington. The illusion of a United States Indian agent at Santa Fe keeps the hope of this material aid from the treasury alive in his breast. He has received from the United States in money and supplies and indirectly over $500,000 since 1849.

a Report Commissioner of Indian Affairs, 1890, pages 456, 457.

The census of 1890 was taken by regular enumerators under the direction of the supervisor of census for New Mexico.(*a*) The Pueblos coupled the enumerators and the special agents with tax collectors or the propagators of a new creed. They are afraid of both. Naturally suspicious, they are doubly so when a government official comes in sight. The special agents and others were obliged to estimate in some cases.

The Pueblos are not poor; they are well housed, have good clothes, and plenty to eat.

The United States Indian agent for the Pueblos at Santa Fe is the person to whom they look for protection and scarcely a day passes but he is appealed to by the Pueblos to protect them from their fellow citizens. His duties are principally those of a law officer for these people.

The Pueblos, besides being farmers, herders, and pottery men, work on railroads as contractors and section men, and hire out to farmers as day laborers; a few are mechanics, and the receipts from this kind of work are quite large.

At each of the pueblos are traders' stores, usually kept by white men; but at Isleta there are 3 Indian storekeepers, at whose stores all kinds of supplies can be bought. At a few of the pueblos pottery is sold to an advantage, and is a source of considerable income.

The water about the pueblos commands immense areas of adjacent grazing land, which is owned and utilized by the Indians. The grape crop is considerable at 4 of the pueblos, and good and wholesome wine is made. An estimate has been made of a total of 1,100 barrels of wine per year. Isleta is the chief wine producing pueblo.

White interlopers and trespassers are numerous on the pueblo grants and are estimated at 500 in number.

The poverty of one or two of the pueblos is quite apparent, the pueblo of Pojoaque being an illustration. This people have sold their granted lands, until at present they have but 25 acres. The pueblo contains a total population of 20. They have 8 cows, 12 burros, 2 wagons, 7 pigs, 1 set of harness, 1 ox cart, 1 small wagon, and 4 plows. The 25 acres, supplemented by their work for outside parties, sustains the entire 20 people.

The land grants of the Pueblos confirmed by act of Congress in 1858 and patent in 1863, except as to 3, are very valuable, being originally about 950,000 acres, and, exclusive of the towns, would bring as a whole more than $3,000,000, which is quite a property for 8,287 people. By a practical system of irrigation and the saving of the water now wasted on arable lands the amount could be increased from 13,000 acres now irrigated or cultivated to 30,000 acres.

SUGGESTIONS.

The condition of the Pueblo Indians of New Mexico in 1890 warrants the following suggestions for their advancement.

Let the laws of the United States and the territory of New Mexico be immediately extended over the Pueblo Indians, and let crime with them be punished as it is with other citizens. Such extension will not require an act of Congress, as the Pueblos are already citizens, having been made so by the eighth and ninth articles of the treaty of Guadalupe Hidalgo of February 2, 1848, with the republic of Mexico. The Pueblos were counted as civilized and citizen Indians in the census of 1880 and as a part of the population of New Mexico.

Let the quasi or nominal control of the United States cease at once and the agency at Santa Fe be abolished.

Let the United States courts alone hear all suits in anywise affecting the lands of the Indians and enforce penalties for trespass on the Pueblos. Legislation found necessary, to be by Congress.

Let the district attorney of the United States observe the condition of the Pueblos from time to time and report to the Secretary of the Interior and see that the United States and territorial authorities do their duty toward the Pueblos as toward other citizens.

Let there be no interference with the community system of government by the Pueblos and the holding of land; but let acts committed in violation of the law of the land, even if ordered by community authority, be punished.

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a The Superintendent of Census having his attention called to the reduced number of persons in the pueblo of San Domingo, New Mexico, he wrote for an explanation to the supervisor of New Mexico, who answered as follows:

SANTA FE, NEW MEXICO, September 1, 1890.

"DEAR SIR:

"Upon comparing the census returns of the pueblo of Santo Domingo with the returns of the last census, I found that the Indians had decreased about 50 per cent, and not believing that to be correct, I went there personally and took with me F. F. Pino, one of the clerks of this office, and sent for the enumerator Mr. Amado C. de Baca, who also was there on time. I went straight to the governor's place and had him to call all the Indians he could to meet us there. We had a great many Indians present, and I explained to them the object of the meeting, and after that I made the clerk read a list of the Indians enumerated before, and I asked the governor to consult with his most reliable men and tell all of those that were not on the list; and he did so, and we found that only 79 persons had been left out, and that it was not the fault of the enumerator as I had at first thought. The enumerator had gone to their homes, and they being absent their neighbors would give no information whatever. Then I asked them how was it that they were fewer than when the last census was taken, and they answered that 2 years ago they lost over 250 people from the diphtheria, and also the year before they had lost quite a number of their people. I believe from personal observation that the census returns from that pueblo are correct.

"Respectfully yours,

"PEDRO SANCHEZ,
"*Supervisor of Census for New Mexico.*

"To the SUPERINTENDENT OF CENSUS".

Let the Pueblos worship as they please. Schools should be located among them under the territorial school law. The United States government should not dictate in this matter. Let the district attorney for the United States for New Mexico have an additional allowance of money for a time for his attention to these people.

Let the Pueblo Indian know that he can protect his property, by force as well as by law, and his thieving fellow citizens will not trouble him after this is found out.

CONDITION OF 16 NEW MEXICO INDIAN PUEBLOS, 1890.

BY HENRY R. POORE, SPECIAL AGENT.

The accompanying report covers 15 pueblos of New Mexico, visited in July, August, and September, 1890, namely, Taos, San Juan, Santa Clara, Nambe, San Ildefonso, Pojoaque, Tesuque, San Domingo, Cochiti, Jemez, Zia, Sandia, Santa Ana, San Felipe, and Isleta, with a report on the pueblo of Picuris, by Mr. Frederick P. Müller, February 26, 1891.

A comparison of the population of the Pueblo villages of New Mexico, with the extent of their land tenure, leads naturally to the conclusion that they have an abundant opportunity for subsistence from the ground. With but two or three exceptions, grants of at least 25 square miles of territory to each pueblo as a community were confirmed by Congress in 1858. Maps of these grants are to be seen at the office of the surveyor general at Santa Fé and at the several pueblos, but the impression from the same statement differs as the point of view differs.

The surveyor general remarked, as he scanned the charts through which the Rio Grande was traced like a winding thread: "Certainly these Indians are well able to take care of themselves; in some cases a square mile to every family". At the pueblo, where, guarded with scrupulous care, these maps are produced, laden with the dust of disuse, they mean little or nothing to the holder, because in many cases the Indians are not able to apply the drawing on paper to the natural landscape, but also because, even with ability, they find the paper statement does not declare an available fact. A map of 25 square miles of land, through the center of which passes a stream of water, gives a misleading impression of available agricultural possession in New Mexico, because without irrigation land can not be made to produce, there being no rainfall of moment. In all the pueblos, therefore, the upper acequias, or irrigating ditches, lying parallel with the river and bringing water to land from it, mark the width of practical possession. This strip is found to be from a third of a mile to 2.5 miles wide, including the river. The length is always 5 miles. When more than 5 miles square is owned by a pueblo the extension is at right angles with and not along the water courses. The only exception to this is at San Felipe. A map of the pueblo possessions could be made by using the old charts and inscribing thereon 2 lines on either side of the river (in some instances a line on but one side would be sufficient) and applying to this strip a little green paint. With but 5 exceptions, Taos, Zia, Jemez, Tesuque, and Nambe, the pueblos of the north and south line lie upon the Rio Grande. Although in the canyon above Embodo the water during the rainy season flows between banks from 20 to 35 feet apart, with a depth of 4.5 feet, when leaving this funnel the stream broadens into shallow channels, embracing many islands, and generally covers a width of from three-quarters of a mile to 1.5 miles. Owing to the changes in its bed much rich land remains untouched, which, by the protection of dikes, might be saved.

In visiting the pueblos it was one of my chief duties to ascertain the amount of land going to waste in the river bed and the amount which might be rendered available either by raising the grade of the present acequias or by the construction of new ones from more distant sources. As it will be seen farther on that the average amount of land farmed by each Indian of the pueblos is about 4 or 4.5 acres, the question of the reclamation of land becomes for him most important.

The soil of the valleys of New Mexico is a reddish gray sandy loam, a mixture of sand and clay, extremely fertile, and though seldom enriched by anything save the sediment resulting from irrigation it preserves marvelous vitality. Worked with a little straw, it is easily converted into brick.

In compiling the report I have sought to verify all statements from various sources, and by conversation and correspondence I have had recourse to the thoughts of men and women in different ways interested in the truth concerning Indians, as traders, priests, military men, home missionaries, ethnologists, ranchmen, teachers, innkeepers, or farmers. Besides this, I have smoked it out with the governors and principals of each tribe. This report is therefore a consensus of many opinions.

From the most northern of the pueblos, Taos, south toward Santa Fe, the ancient center of civilization of the territory, the villages of the pueblo chain exhibit a marked deterioration.

A gradual deterioration in the general appointment of dwellings, in crops, in spirit and assertion of rights, in possessions, is also apparent from this southward toward Sante Fe. The most important and best sustained villages of the pueblos are Taos and San Juan, the most northern; Isleta and Sandia, the most southern; Laguna, Acoma, and Zuñi to the extreme west, while those of least importance are those lying contiguous to Santa Fe.

With this as a center, we may start with its single Indian dwelling as the only relic of the extensive pueblo, which, on the advent of Coronado, stood upon this site, and which is now occupied by a Mexican family. From the little town of Tesuque, a neighbor at 8 miles, we pass to Pojoaque, 2 leagues farther, to find a mere shell, its heart

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PACK TRAIN LEAVING PUEBLO OF TAOS, NEW MEXICO

eaten out by encroaching Mexican and French settlers. Pecos to the east is extinct; San Ildefonso by sales and thefts of lands maintains a precarious existence.

Proximity to centers of white settlement has invariably resulted in the overrunning and cramping of the land tenure of the Indian. The location of the pueblos has in most cases been selected with great judgment by the Indians, and as every foot of land in the territory available for agriculture has long since been taken, all immigration hangs upon the borders of these pueblo reservations. On several occasions I was assured in conversation with the chiefs that no land in their pueblo had been sold, but without exception, on my tour of inspection, which was generally taken with the governor of the pueblo and a few of his men, after our conference, I was able to pick out the houses of Mexican squatters who were either owners or lessees and whose presence among them was variously explained, and in the face of many appeals to the Indian agent or others having a show of authority in government. There is not a single pueblo in the claim from Taos to Isleta that has preserved its grant as confirmed by the Congress of 1858 and with patent signed by the hand of Abraham Lincoln in 1863.

TAOS.

Taos, the most northern of the New Mexican pueblos, lies between the Rio Lucero and Rio Taos. Both streams furnish never failing supplies of water. As a consequence, the crops raised by the Indians are remarkably fine. Corn and wheat are produced in about equal quantities. Fruit and vegetables are rarely seen. The farms range in extent from 9 to 13 acres, though some members of the community having large families manage as many as 35 acres, and others variously 30, 24, 18, 16, 10, 8, 6, and 3. These farms yield, when well managed, 30 bushels to the acre. At the Ranchos de Taos, a Mexican village 8 miles distant, a large mill affords ready sale for all they can produce. Many Indians are able to store and hold their grain until prices have advanced, sometimes to 85 cents per bushel. This is the most independent of the Pueblo tribes both in material condition and in its attitude toward strangers. It would be difficult to find in the west, where farming is dependent upon irrigation, a more desirable tract of land than that owned by these Indians. The water, carried in subwaterways, or acequias, commands a large portion of the reservation. Cottonwood trees line the main water courses and larger streams of artificial construction. The fields behind the town toward the mountain are divided by scrub willow, wild plum, and blackberry bushes, and seldom contain more than 3 or 4 acres. One member of the pueblo often owns several plots of ground. If he finds that he can care for more land, he makes application to the authorities of the commune for another section either adjoining or in a different part of the tract. After holding these portions for a period long enough to have him regarded as the owner, he is privileged to sell or rent to a fellow townsman, or to have a part of all his land worked on shares. On the southern border, touched by the Mexican town of Fernandez de Taos, I found several towns worked in this way by Mexicans. Their owners loaf or hunt. After the revolution of 1847, when money was necessary in the pueblo, one-eighth of their land, a strip on the southern border, was sold. This, however, was included in the grant confirmed in 1858, though never properly claimed by the pueblo. On the north three-eighths of the grant covers mountain land. It is supposed that this has deposits of mineral, but the Indian keeps jealous guard upon it and challenges every intruder. He makes no attempt at developing this himself, for since the days when under Spanish rule he mined as a slave the Indian has never shown the slightest inclination to penetrate more than the depth of a plowshare below the surface.

Taos, like several other pueblos, has purchased land outside of its grant. At present a litigation in which the pueblo is the defendant, suit being brought by 6 Mexican settlers, is in progress. A bloodless war over irrigating ditches, which were destroyed, provoked the suit. This is the only community in the range possessed of confidence and pluck enough to take the aggressive for maintaining its rights. All other cases that have come under my notice have proved the Indian to be a prodigy of long suffering patience. A ramble through the groves and fields of this pueblo discloses many little structures, houses of a single room, the summer abode of families engaged in tilling the soil. After harvest these families return to the pueblo. A portion only of the inhabitants leave the town in summer, those owning land near at hand remaining. If, as at Laguna, these summer houses could be made places of permanent abode, the health of the community would be greatly improved. As it is, an epidemic, fastening itself upon the community, finds fertile soil in the crowded tenements. The best thing that could happen to Taos would be the destruction of its 2 great piles of buildings 5 and 7 stories in height, and the building of separate houses, as at Isleta, of but 1 story. The day before I reached Taos 7 children died of diphtheria. Smallpox was also raging. A glance was sufficient to discover the cause. Urine is allowed to stand in large ollas for 3 days. The air is breathed as it rises by the inmates of the upper stories of the buildings. The town of Taos was formerly encompassed by a wall, the remains of which are still seen skirting an irregular space of less than a dozen acres. Within this, and on either side of the stream which intersects it, 2 piles of buildings have been reared, besides other smaller lodges which lie about these centers. The schoolhouse, under the management of a Catholic Indian mission, is a comfortable adobe structure. It is the only building in the village having square and painted window and door jams. It has a seating capacity for 40, though the average attendance has been but 28 for the past year. There were originally no doors or means of ingress on the ground floor of the 2 great structures, but instead

entrance was had through trapdoors in the roof reached by ladders from without, which in time of danger might be pulled up and so allow no opportunity to the invader. In front of both pyramidal structures stands a row of huge bake ovens, conical in shape, each provided with a large door and hole for draft, which are seldom used save by the dogs, which find them snug kennels at night. After a fire has been made and allowed to burn for some time, the oven is cleared, heat sufficient remaining for a number of bakings. I give a close description of an Indian dwelling, as, with the exception of the height to which the structures rise at Taos, one is typical of all others throughout the pueblos. Mounting one of the many ladders, we gain the first platform. The door confronting us is about two-thirds the height of a man. The room probably measures 15 by 20 feet, with a height of 7.5 feet. In one corner is the open fireplace, about which lie pots, large and small, used in cooking, also a pile of piñon branches and mesquite roots for fuel, and a large olla with open mouth, serving as a depository for ashes. Along one side is the bed, with its cushions of skins and blankets, under which are concealed the few valuables of the occupant. From the rafter hangs the cradle, a stout wicker basket, furnished with soft skins, and near it are strung festoons of many colored ears of corn, red peppers, jerked meat, bear grass, and feathers. The floor is of hard cement, sometimes blackened and polished by application of beef blood, and the walls at their junction meet in a curve. At the height of 2 feet is a broad band of yellow ocher encircling the room; from this to the top the walls are either whitened with washes of ground gypsum or allowed to remain the original color of the clay. The ponderous cottonwood timbers overlying the walls are barked and left clean, and suffered to protrude several feet, more or less, on the outside. A multiplicity of ladders of all sizes, charred and cracked pots capping the chimneys, a bake oven large enough for a night's lodging, trapdoors, poles of odd and unnecessary lengths, which serve as occasion requires for jerking meat and drying clothes, are what confront one on each exit from the dim interiors into the intense sunlight. Mounting higher, the walls are found to be more delicate and the ceilings lower, the highest story of the north pueblo barely accommodating a person in a sitting posture. Here and there on a balcony by itself may be seen a large wooden cage, which indicates ownership in an eagle, though usually the bird, with wings clipped, is espied enjoying his probatory freedom on a clothespole or on the lofty summit of a tree in the sacred grove, which extends along the stream for 2 miles behind the town, a sort of park for the villagers, and back of all, though near enough for the eastern sun to cast therefrom long shadows over the pueblo, rise the magnificent summits of the Taos mountains, attaining a height of more than 14,000 feet. Linguistically, Taos belongs to the Tigua (Tequas) group, of Tewan or Tanoan stock. The Taosans braid 2 side locks of hair with fur or worsted, parting it back and front in the center of the head. Like their northern neighbors, the Utes and Apaches, they dress largely in skins, though calico serves them for working garments. In respect to communal organization and religious ceremonials, they conform to other pueblos, and their Indian language is identical with that of Isleta, the pueblo farthest to the south. This pueblo has a range of almost 500 acres of fine pasture land inclosed by a wire fence. Here all the flocks and herds of the community graze, horses, cattle, and goats. All save the horses are driven back to the pueblo and corralled at night. Taos has a grant of 17,361 acres. One-half is inaccessible and about one-third of the remainder is unavailable either for grazing or agriculture.

SAN JUAN.

San Juan lies upon the sand dunes, 20 feet above the left bank of the Rio Grande. From this slight elevation the fields stretching to the north, west, and south show by their different colors that a variety of crops is produced. Compared to Taos, the character of San Juan is more that of a great garden. Crossing the broad acequia, one leaves the arid sands to enter rank verdure. Trim fences of cedar limbs driven into the ground in close line or dry brush fastened upon posts with thongs of leather inclose little holdings of half an acre or more, growing cabbages, melons, beans, squashes, oats, peppers, and corn. Dense and diminutive orchards of apple and plum trees alternate with these garden plots. Branches overhang and trail upon the hard clay floors beneath. Children play here, and old people on couches enjoy the coolness of the shade. The acequia close at hand spreads its waters by a labyrinth of subchannels and lesser courses through the verdure, losing itself among tall grasses and reappearing to inclose in its sinuous lines hillocks of pease and beans. Little houses of adobe or of wicker, often adorned by a booth of boughs on top, where the family partakes of its meals, surprise one at almost every exit from the dense shrubbery.

At San Juan, out of a population of 406, there are 80 Indians owning land. While some are found to have 20 and 25 acres others have none, but make their living by working for neighbors. The official schedule for this pueblo states that 342 acres are under cultivation. This is too low a calculation by at least 300 acres. The enumerators' blanks call for entries of farms of more than 3 acres only. Very many farms contain less than this. The nominal régime of a commune has not produced equality of condition; rich and poor live at San Juan. This disparity has resulted in the willingness of the slothful to sell their allotments and the readiness of the industrious to buy.

They have no flocks of sheep and but a few goats and cattle. Their meat is purchased or received in lieu of work on cattle ranches, and eaten by the well to do on an average of once a month. As vegetarians, however, they maintain a vigorous degree of health. The land lying above the large acequias, especially south of the town,

TAOS PUEBLO.

FEAST OF SAN GERONIMO, HELD AT TAOS PUEBLO, NEW MEXICO, SEPTEMBER 30, 1889.

is level and well adapted for farms. Almost 1,000 acres could be saved by ditch construction at a higher level. The government could not undertake a better work for the Indians than to aid in this scheme. The necessary expense of surveys, overseeing, and material might be met by a tax on the products of the land reclaimed, the first payments being made by a loan from the government.

The land here yields 15 bushels of wheat and 20 bushels of corn to the acre. The method of thrashing wheat is the ancient one of treading by animals, either horses or goats. An inclosure is formed by long poles driven into the ground. Connecting these are ropes of rawhide, which support blankets, giving the slight framework an appearance of strength. A band of horses or a flock of goats tramping all day will thrash 20 or 25 bushels. The grain of each farm is thrashed separately, animals sufficient being had by uniting the resources of a number. There are 6 thrashing floors at San Juan. At the thrashing season a man and wife may be seen entering the store of a trader, she carrying in her dress and he in a blanket the little results of half a day's thrashing, sifting, and cleansing. Taking a box holding 10 pounds they scrupulously fill it time and again, turning the contents into the trader's bin. The equivalent is at once taken in trade at the counter, where husband and wife discuss calico patterns or the purchase of a new hoe.

The town is built of adobe houses 1 and 2 stories high. The plaza is long and irregular, the streets running at right angles and parallel to it. Fewer ladders are seen than at Taos, entrance being had on the ground floor.

A large Catholic church stands beyond the western end of the plaza, and in front of it has recently been placed a gilded statue of the Virgin, heroic size. This is erected upon a pedestal and inclosed by an iron railing, a gift to the pueblo by the residing priest. Twenty yards from this, and in the plaza, a neat chapel of stone has recently been built at a cost of $10,000, also a gift of the priest, who is a Frenchman, one of the 9 now among the pueblos recently installed in the places of Mexican padres.

The school, under the management of a Mexican, numbers 35 to 40. The school is Catholic. One of the most potent influences for education in the pueblo is the counsel and example of a resident for 22 years, trading in the community. He has a flower, fruit, and vegetable garden of 2.5 acres, kept by an experienced German, whose experiments and results are at once a surprise and an incentive to the Indians. He has been called upon for many years for advice in matters of personal grievance and neighboring encroachment. Although frequent opportunities were offered for acquiring land in the pueblo, he owns only what his house stands upon.

San Juan holds 17,545 acres, little of which, outside of the bottom lands of the river, is available for pasture. But few flocks and herds, therefore, are maintained. Every man in the pueblo owns at least one horse and one burro, and some have several of each kind. Small reserves are left among the bottom lands for grazing purposes.

SANTA CLARA.

Santa Clara is poor. The valley which widens toward San Juan closes again on its approach to Santa Clara. The pueblo occupies a site on the right bank of the river at its junction with the canyon. The stream running from this is apt to dry up before the end of the summer. A system of acequias has been constructed here, and corn was planted this year. But little water was flowing during my visit in the middle of August, and most of the acequias were dry and dusty. The corn was not mature. A reservoir in the canyon would relieve much anxiety and prevent frequent loss of crops to the Indians. From the northern boundary of the grant toward the town (the town invariably occupies the center of pueblo grants) little or no farming is done, the mesa here running close to the river. Below the village on the right bank lies most of the tilled land. Three hundred and fifty acres are here devoted to corn, wheat, alfalfa, and a variety of vegetables. There are but few orchards. The largest plot owned by one man is 30 acres. From this the holdings decrease in size to 3 and 2 acres. There are 22 horses, 4 oxen, and 30 burros in the pueblo. Some who have horses have no harness and no money to purchase. The agency granted 2 plows for the village, which are used by lot. The only revenue outside of their farms comes from work on the railroad, where they receive from 50 to 75 cents per day and board. The women manufacture fine pottery, and some families are quite constantly employed by orders for the eastern market. On the left bank of the river their land, 3 miles long by 1 mile wide, is at present in litigation. There are 2 cases now pending in the courts against the pueblo. The inhabitants of the town are divided by party controversies. This has involved them in intricate troubles over their land. Indians of one faction have come into the courts of Santa Fe and sworn that they did not own or care for certain portions of land. The pueblo has a grievance against 8 Mexicans and 1 American who have fenced in portions of their second grant in the canyon several miles from the village, and have seized the water supplies. A title to the grant dated 1763 from the Spanish authorities has been placed in evidence. This case has now hung for 9 years in the courts. As possession for 10 years is the best title to be had in the territory, immediate action is necessary.

In the pueblito, or little village of the canyon, live 5 families. Their houses are constructed of cedar posts and mud, and are small. They farm small patches here and there, in all about 40 acres. The water supply is limited.

Santa Clara has a grant of 17,369 acres.

SAN ILDEFONSO.

Santa Clara's neighbor on the south is San Ildefonso. The village lies on the opposite side of the river, 5 miles below, and at the intersection of Pojoaque river, which meets the Rio Grande at right angles from the east. The dwellings are built upon a large, well kept plaza of rectangular shape, and the only plaza in the pueblos having shade trees. From this center the buildings are found variously placed. Close to it on the acequia are several Mexican houses and in the fields at a distance several others. Inquiries developed the fact that years ago these families were allowed to enter the pueblo. and land was sold to them. By degrees they have enlarged their boundaries. No land, however, has been sold them for a number of years. All acts of violence are tried by the justice of the peace, the Mexican alcalde court.

The available land for cultivation remaining to this pueblo is a strip on the east bank, and between one third and one sixth of a mile wide. The largest plot, 7 acres, under cultivation is owned by a widow, growing corn and wheat and a few fruit trees, the only fruit trees in the village. This land is tilled for her by the community, and her gratuities in return have won for her the name of the "Mother of the Pueblo". The size of other farms is from 2 to 3 acres. This pueblo had originally 17,293 acres. The contracted range of the bottom lands to which water is accessible would not measure a section and a half, or 960 acres. Above the line of irrigating ditches the land is useless even for pasture. The high mesas closing upon the river a mile south of the town leave no land below this point for cultivation.

POJOAQUE.

The grant to this pueblo originally contained 13,520 acres. Owing to shrinkage in population the inhabitants have parted with most of their land. At present they have but 25 acres.

The pueblo, situated a mile east of the junction of the Pojoaque and Tesuque rivers, contains 20 persons. They have been in litigation for 4 years with two Mexicans who have settled on the river a mile below the village, This land was not farmed by the Pueblos. The Mexicans therefore appropriated it. The governor says he has wasted much time at court during harvest season over this case. He has attended sessions for 4 years. The sum total of property in Pojoaque is 8 cows, 12 burros, 2 wagons, 7 pigs, 1 set of harness, 1 ox cart, 1 small wagon and 4 plows.

TESUQUE.

One approaches Tesuque, situated on the left bank of the river of that name, over a road winding through small orchards fenced by an abatis of cedar boughs driven into the ground, while apple and peach trees tangle their branches overhead. Small patches of wheat and corn lie on either side of the road. The village is built about a quadrangle 240 feet long by 150 feet broad. The houses are mostly of 2 stories. The Catholic church is small and in a neglected condition. Methods of farming are crude. Both wooden and steel plows are used. Corn is planted too closely, seldom in rows. The result is fair. There is more uniformity in the size of the farms than at any other pueblo. The greatest amount of land owned by one person is 18 acres, the lowest 6 acres, an average of 9.3 acres. Orchards of an acre contain about 20 trees, yielding liberally. The fruit, however, is small and of little flavor. That found in the pueblos farther south is invariably fine. From 14 acres the owner has realized $110; from 10 acres, $65. Out of a population of 91, 25 maintain farms, cultivating 230 acres. Pottery is an industry in this village. Proximity to Santa Fe supplies their kilns with orders. The products are usually fanciful and not characteristic of the Indian design. They still grind corn by stone rubbing. Four bins, each supplied with a stone fitted into it like a washboard, are found in many houses. The grain thrown first into the bin having the stone of roughest surface is there broken by bearing down upon it with a stone similar in shape to a "twist" loaf of bread, using the motion of washing clothes. In the next bin, over a smoother surface of stone, the grain is ground a degree finer. After passing over 4 stones of graded surface the product is ready for sifting. Passable flour and corn meal are thus produced. Much of the raw material is exchanged for necessaries at Santa Fe. The rooms of the houses, usually of small size, contain an occasional chair or table. A painted door is observed here and there. The walls are decorated with broad bands of yellow ocher or red clay to a height of 3 feet and above this to the rafters are whitened with gypsum. Occasionally the wash has been applied to the exteriors of the houses. Large porticoes, or atria, the pillars decorated by flat wooden capitals engraved in shallow design, are found upon the ground floor or second story. Glass is used in most of the windows, unfortunately preventing ventilation. The men wear overalls and vests, but hats never.

Tesuque has a grant of 17,471 acres.

NAMBE.

Nambe is found by following the bed of the Pojoaque river for three miles after leaving the government road. Its difficulty of access causes it to be rarely visited. The hills surrounding it to the north and east are fast crumbling by disintegration, showing some of the best sculptured forms of geological structure to be seen among the pueblos. The town is situated at the intersection of a small stream with the Pojoaque river, affording an unfailing supply of water and abundant crops. The population numbers 79, with farms covering about 300 acres.

TESUQUE PUEB LO (INDIAN VILLAGE) NEAR SANTA FE, NEW MEXICO.

GOVERNOR'S RESIDENCE IN PUEBLO OF TESUQUE.

There are 20 landholders, the largest having 40 and the smallest 6 acres. The average size of farms is 15 acres, larger than in most of the pueblos. Save a few beans and vegetables, their crops are entirely of wheat and corn. Alfalfa, harvested 3 times a year, is grown by all those owning stock. The wealthiest Indian in the pueblo has realized $360 from his 40 acres, and few Indians in this section do better than this. This man has assistance on his farm, and, selecting him as an extreme example of Indian industry, I state his crop for the present year as follows: wheat, 38 bushels; corn, 160 bushels: alfalfa, 30 tons. He owns 2 horses, 2 burros, and 20 cows, which bore 8 calves last year. From this herd he was able to sell 6,000 gallons of milk and make 200 pounds of cheese.

Nambe has no orchards. One Indian has made a beginning and shows a young grove of apple and plum trees not yet in bearing. The original grant to this pueblo contained 13,586 acres. Some of the land has been rented to Mexicans, several of whom live at the pueblo, 1 being married to an Indian woman. A member of the tribe marrying at San Juan sold out to Mexicans. The Indians own a few goats, but no sheep. They seldom eat meat, having to buy it, or receiving it occasionally in payment for labor. The pastnre here is very scant, and the Indians complain that what they have is overrun by the stock of their neighbors, and no attention is paid to their remonstrances. Marauding herds of cattle and sheep approach close to the village and often overrun the crops. For the past 3 years these depredations have increased, and the owners have no redress. In my opinion, before these grievances kindle into acts of violence, their agent should get an appropriation sufficient for rediscovering the corner mounds of their survey, and have painted and erected at these points signs bearing a warning in Spanish to the effect that all stray stock found ranging within the bounds of the pueblo would be driven to the pound and released only on payment of a fine by the owners, and that all encroachments for purposes of agriculture would meet with prompt prosecution in the courts. After the posting of this manifesto there should be an energetic exercise of authority for its enforcement. The town has been built about the sides of a rectangular plaza, in the center of which stand 3 houses, which, like many of the structures, are falling into decay. The interiors of the dwellings are uniformly neat and often decorated with pictures. A rude image of Christ, of old design, with a calico gee string of modern pattern thrown around it, indicates the modesty of the proprietor. White sheets and pillowcases are occasionally seen. The church is large, and, together with other evidences, proves that at one period Nambe had many times the present population, but the pulpit is tottering and ready to fall, and the walls need repair. The priest visits the town every 3 or 4 months.

Nambe contains much of archæological interest. Pottery of ancient make and design, some of which is glazed, is to be found here, and stone relics are occasionally discovered.

Nambe has a grant of 13,586 acres.

COCHITI.

Cochiti has an extremely favorable site. It faces the river at a height of 25 feet and is surrounded on 3 sides by tillable plains. The buildings in the town, 50 in number, are generally separated, not more than 3 dwellings being contiguous. The larger portion are of 1 story. Eight Mexican families dwell here and fraternize with the Indians. As long ago as 1820 the Mexicans acquired land here. They are regarded as under the jurisdiction of the pueblo, and perform communal work upon irrigating ditches and roads by command of the governor of the tribe. This community has made several removes since the beginning of the seventeenth century. The town was abandoned in 1681 on the approach of Don de Otermin with a small force, the tribe returning to the mesa of Portero Viejo, there constructing a new pueblo. Don Diego de Vargas 13 years after took this new pueblo by surprise and compelled the Cochitinos to resettle on their old site. In June of 1696, after participating in the uprising of the Jemez, Tehaas, Taos, and other tribes, they fled to the highest mountains; but through negotiations with the Spaniards, they again occupied the town of Rio Grande. Here they remained under the surveillance of Spanish and Mexican regiments until 1846, and here they continue to the present time.

The arroyo De la Peralta joins the river just above the town, its breadth giving evidence of large volumes of water during the spring freshets. It can not be counted upon for irrigation. Cochiti has no orchards, and no trees are to be seen here save the cottonwoods and willows on the sandy island of the river. South of the town the island is clear, and affords fine pasture, which is held in common for all animals. Upon this island small patches of 1.5 to 2 acres are planted in corn. Adobe houses of a single room are found where land is farmed at a distance from the pueblo. A number of incidents were cited by the governor showing the various ways in which these houses had been gotten by Mexican neighbors. The houses of the town are better built and more healthful than in many pueblos. Paneled doors, window sashes, and glass are generally used. Open antechambers for sleeping are noted. This is the most northern pueblo in which are to be seen inclosures, or yards, in front of houses. These are called corrals, and are used as such for horses in waiting for one or two hours. The fences are formed of cedar trunks driven in the earth at close intervals and bound together with telegraph wire, thongs of leather, and horsehair. The plaza is unusually large and the streets wide. The Catholic church is in good repair, the Mexican contingent taking a greater interest than the Indians in its ceremonials. The grant of Cochiti is 24,256 acres.

JEMEZ.

The village of Jemez is situated at the mouth of one of the most romantic canyons of New Mexico. Just above the northern boundary of the pueblo grant the walls of the mesa on either side rise suddenly to a height of 1,900 feet. The remains of the ancient pueblo of Jemez are still seen 13 miles above, and upon the mesas between that and Jemez appear the ruins of more recent pueblos, built by insurrectionary communities. Approaching from the terminus of the valley, which penetrates the mountains for many miles, we cross the Viaceta creek, dry in summer, and 2.5 miles below this line the pueblo, inclosed on the northwest by numerous little orchards of apple, plum, and apricot trees, emerges from beneath this deep tangle of green. On entering from this direction, the Presbyterian mission schoolhouse, corral, and dwelling, built of adobe, are passed, and shortly after a line of cedar corrals extending entirely along the east and south sides of the town. At the extreme end of these is a Catholic church, and near it a 2-story frame building of the Catholic mission, its schoolroom below and dwelling apartments above. The plaza of Jemez is irregular and unusually narrow. The houses, built closely about this, are mostly of 2 stories. On either side, north and south, are 2 other streets, upon which the houses have been less closely placed. There are 85 houses in the town, and surrounding it on both sides of the river are many little summer lodges. Southeast of the town are 9 thrashing floors, where, for almost 2 months, since the 9th of July, the slow processes of thrashing grain by horses, and winnowing it by means of wooden shovels and the aid of the never failing southern breeze, have been in progress. About 1,400 acres are farmed, mostly on the west side of the river. The marks of an ancient irrigating ditch are seen on the east side, and an old Indian, who recently died, declared that it was used when he was a child. The Viaceta creek was then a small stream. By the increased size of its bed the acequia which crossed it, bearing water from the canyon at a higher level, was endangered and frequently broken. The ditch, and the land below which it commanded, were therefore abandoned. The Jemez Indians have a wide reputation for industry. With the exception of about 70 acres in scattered plots, all land to be reached by water is cultivated. There are 15 heads of families who own none and obtain subsistence by working on shares for their neighbors. The fields between river and town are surrounded by high mud walls. A door, with padlock and key, protects little plots of vegetables, fruit, and grapes. Of wine 40 barrels are made per year. Their dried peaches are excellent and command higher prices at Santa Fe than eastern fruit. This year Jemez will have 10,000 bushels of wheat and nearly as much corn. They are just beginning to fertilize their fields. An immense bank of manure, 9 feet deep and covering an acre, has been discovered, the site of former corrals. This the storekeeper has prevailed upon some of them to use. The same supplies are to be had at all pueblos, but little appreciation of the effects of fertilization is apparent. Their plowing 10 years ago was done by wooden plows and oxen. Since that time they have broken many horses to harness and are discarding oxen. According to some authorities they own 3,000 head of horses, according to others only 750. These are kept on an immense range of unconfined pasture land 50 miles long by 12 wide, claimed jointly by Zia, Santa Ana, and Jemez. It is impossible to get at the correct number of either horses or cattle. The Indians do not know how many they own. The possession of horses is doubtful wealth, the Navajos having broken the market. The Indians are as willing to take a journey on foot as on horseback, and are able to cover as much ground by one means as the other. The above mentioned grant was given under Spanish authority for pasture purposes, that government reserving the right of pasture for cavalry in the valley of Spirito Santo. Lately valuable mineral deposits have been discovered upon the grant, especially on the Rio Perco and near Salisaro. A 15-foot vein of lignite coal, also copper, gold, and silver, have been discovered by prospectors. The Indians threaten all comers to this valley who carry picks and shovels, though they show no inclination to mine themselves. A confirmation by government of the original grant for the purposes just mentioned (pasture), and its opening for mining would be advisable. Complaints are made that immense flocks of sheep range on the land. Stock from the adjoining Mexican village of San Ysidro frequently invades their corn and grain fields. The agency supplied them with wire for fencing, which was used for protection on this side. The fence has been broken, and there is much irritation in consequence. Some years ago the Mexicans obtained a foothold on the pueblo territory, and formed a settlement of 6 houses. Negotiations were entered into whereby exchange was made for an equivalent portion of land on the southern side of the grant. The Mexicans still held on to their houses and certain portions of land about them. A writ of ejectment was served, but the Indians seemed timid about using the land until their agent had the vacated houses destroyed. In 1830 the pueblo of the Pecos, linguistically allied to Jemez, abandoned its land and joined this community. A Presbyterian school was started 10 years ago and secured a large attendance from the pueblo. The Catholic mission 3 years ago established a school at Jemez, which also receives aid from the government. The result of having 2 schools in the community is that the children rotate between both, and regularity of attendance at either is broken.

The grant of Jemez contains 17,510 acres, 3,500 of which can be made available for agriculture.

ZIA.

Approached from any direction the little town of Zia stands forth boldly against the sky, a low line of gray and white buildings capping the stony promontory, which rises abruptly from the river to the height of 250 feet, and finds its connection with the mesa beyond in a narrow ridge to the north. The church of the Jesuits, occupying the highest site, is not large, but built for a much larger population than is to be found here. Evidences of shrinkage

are everywhere apparent in the ruined foundations of houses long since deserted, as well as in the dilapidation of vacant tenements. From the church to the plaza at the other end of the town, a distance of 200 yards, stand the houses that now remain. Little regularity in construction is observable, save that the buildings have been placed in parallel lines and face the 4 cardinal points. They are constructed of cobblestones and volcanic scoria, great care being observed in the selection of stones of one size. These are joined in rows of adobe mud. Occasionally the surface is plastered and the whole whitened. To the west of the town is a series of stone corrals. Every Saturday night the stock is driven into these and the herders are changed. Up the rocky sides come lines of horses, burros, mules, and cattle in headlong precipitation, hurrying to escape long whips carried by the herders and by the awaiting members of the community. Zia owns 300 horses, 40 mules, 100 burros, and 650 cows and oxen. The herders appear in the village with the necks of their horses garlanded with wood rats and other game which arrows and clubs have secured. Sunday, therefore, is a day of feasting. Toward the town from the west the river winds slowly through its wide bed for 3 miles. Above this its course lies northward. On the north and south are vast tracts of sandy and unproductive territory, and to the east following the river, thence until it joins the Rio Grande, the soil produces nothing. There are 26 spademen in this community, and they cultivate, in isolated patches, less than 100 acres of wheat and corn. The farming is performed in a shiftless and half hearted manner. Neighboring Indians call them lazy, and this bad opinion of them was manifested by their Santa Ana brethren 2 years ago. When sending to them for aid in time of starvation, offering ready money obtained by selling their trinkets, the Santa Ana Indians refused them supplies, saying it was time they perished from the earth. Their neighbors at Jemez were more considerate. In 1876, out of good fellowship, they aided them for 3 days with a force of over 100 men in the construction of an acequia. This was allowed to fall into decay, and is now overgrown. They complain that much of their property was damaged by marauding bands of cattle, especially from Santa Ana. On application to the agent a paper of warning was given them, but as no one could read its contents it became a matter of derision, and the authority it was said to contain was held in abeyance for proof. The women are able to supplement by their skill in the art of pottery the modicum of support provided by their husbands. The kilns of this village have a just reputation for the shape of their models and for refinement of decoration. The olla is first sun baked, the painting is then applied, and the whole fired. Powdered gypsum is used for a white ground. Colored powder, obtained from red sandstone and trachyte, is mixed with water and applied by short stub brushes of grass. The sharpness of the edge and cleanness of the line thus effected is surprising when compared with the clumsiness of the implements. The design upon pottery is never a matter of fancy, but has significance, historic or mythological. The shapes frequently assume the form of animals and birds. The art is practiced entirely by the women, who show considerable steadiness of hand in applying their colors without the aid of a maul-stick.

Besides their scanty crop of wheat and corn, red peppers are grown. These do well in this soil and are produced in most of the pueblos. The chili verde is used as food. Only 2 small orchards are maintained in Zia, most of the inhabitants preferring to live upon their rocky site to descending and maintaining a home upon the plain.

Zia has a grant of 17,515 acres.

SANTA ANA.

One leaves Zia to follow the Jemez river directly east toward the Sandia range of mountains. The soil from this point rapidly becomes sandy and untillable, and at Santa Ana, 9 miles below, it is entirely unproductive. The inhabitants of this town have long since abandoned it as a place of summer abode, and use it only for autumn and winter residence. The town is built upon 2 streets running parallel with the river, and on its bank a single cottonwood tree is the only one seen in a range of many miles. Half a mile back of the town, to the north, the mesa rises to a height of 1,200 feet. On the top of this the cattle find scant pasture. They roam without herders, returning by a trail down its precipitous side every 2 days for water. They remain in the river for several hours, and then return to other dry table lands. To the south, beyond the river, as far as the eye can reach, lie undulating plains of wind-swept sands, dotted by stunted cedars growing at intervals, and often forming the nucleus of new mounds during wind storms. This tract is given over to coyotes and rattlesnakes. The trail through it to Bernalillo is almost obliterated by the shifting of the surface. While the tribe is farming its ranches on the Rio Grande below, 1 man, together with a messenger, is deputed by the governor to guard the pueblo. They occupy their time in making thread and moccasins. The thread from cow tendon is made by splitting the tendon carefully with the thumb nail and rolling it in a little spittle on the knee. The town is built on 2 streets running parallel with the river. On the outskirts are numerous cedar corrals, and near these a guest house, the most comfortable lodge in the village. Here strangers are entertained and, on the occasion of private feasts or dances, imprisoned. The church is a sizable structure with some pretense to architecture, and the bell on it bears the date of 1710. The dwellings are well built, generally of 2 stories, but at this time are deserted. The 2 I entered had fireplaces running the width of the house and having a draught from two chimneys. A complete removal is made in March. Furniture, cooking utensils, mural ornaments, as well as the eagles, dogs, and live stock necessary to farming, are taken to summer quarters 8 miles below. The cats alone remain, prowling like gaunt specters over the roofs and through the deserted streets.

At the ranches of Santa Ana are 2 small villages half a mile apart. Each is surrounded by orchards of peach, apple, and plum trees and small vineyards. The corn crop is one of the finest to be seen on the Rio Grande. It is grown in several sections, located apart, the boundaries of individual owners being indicated along one side. My guide pointed out his own portion, 80 feet in width by 400 yards long; others have sown more. About 750 acres have been cultivated. More land than is necessary is used for pasture. This is irrigated. The river divides above Santa Ana and meagerly occupies the 2 broad bottoms. By a boom construction in the river one bed could be made to accommodate all of its water, allowing the land lying in and contiguous to the other to be reclaimed. The grant of the ranches touches the town of Bernalillo on the south. Nine years ago the first Mexican house was built upon this land; there are now 11, inclosing 85 acres. The Indians are well supplied with stock, most of which is herded on the large grant, used also by Zia and Jemez. They count about 600 horses and 2,000 cattle, besides 30 yoke of work oxen and 150 burros. On the way from this pueblo to the river I passed 8 wagons, drawn by 4 and 6 oxen, carrying half a ton of grain each. Most of the crop is stored and ground by hand during the winter.

Santa Ana has a grant of 17,361 acres.

SAN DOMINGO.

This pueblo touches Cochiti on the north and San Felipe on the south, where its line runs at an angle of 50 degrees with the river and invades the square northern corners of the latter. Its population of nearly 1,000 is industrious and utilizes all available land. Hundreds of acres, however, are wasted in the river bed, as they are unwilling to risk crops upon it. An island overgrown by cottonwood trees serves no other purpose than that of a great park for the pueblo. Including this and the river bed, which varies from 1.5 to 1 mile wide, there are about 10 sections within the reach of water. I calculated that less than one-fifth of this is under cultivation. At the village notable changes have been wrought since my visit to it 10 years ago. The church, which then stood some distance from the river, has since dropped into it, showing the rapidity with which the water invades the clay banks. Many houses have disappeared, their owners removing to higher levels at the other end of the village. On the left bank of the river, surrounding the pueblo, are numerous little orchards, lately planted, but already bearing plums, peaches, apples, and apricots, a sale for which is found at the railroad station of Wallace, 3 miles below. Small plots only of fruit, vegetables, and corn are found on this side of the river. Opposite the town are the great fields of grain, with divisions marking ownership hardly perceptible. The grain is cut in common, a force of 6 or 8 working together. There seems to be no other reason for this custom than love of company. The plowing exhibits the same thing. Often as many as 10 yoke of oxen, awkwardly coupled by the horns, are seen following the footsteps of a child, which insures a straight line across the fields, and the boisterous hilarity which follows the slow company and sends back its bedlam of voices from the bottom lands is significant of the delights of all yeomen.

This tribe has made 3 moves. During the Spanish occupation of the territory it was situated at Galisteo and was then a band of marauders. The Spanish troops demolished its pueblo and subjugated the inhabitants. Their village was located within 3 miles of the present town of Wallace, and after a short residence at this site it was abandoned for the greater advantages found on the Rio Grande. There are evidences that all the pueblos, from San Juan to Sandia, came from higher sites, and often from distant mountain locations, sometimes by 2 or more stages, toward the river.

The village of San Domingo has now no regular plaza. There was once a plaza west of the church, whose site was some time ago claimed by the river. The streets, 4 at right angles and 1 parallel with the river, are very broad. The houses are of 1 and 2 stories, and show less care than any other dwellings in the pueblo range. The air is usually foul, and the personal habits of the inmates make occupancy by a stranger well nigh impossible. The windows, formerly fitted with 3 slats as a barricade to thieves, have recently been filled out with gypsum or glass, lessening ventilation. The grant has but 5.5 miles lying upon the river. Pasture is found east of the pueblo, where large herds range. The people own about 1,200 horses, 1,200 cattle, besides burros and work oxen; also a few goats, but no sheep. These are herded in common, both private and pueblo brands being used. When a destitute member of the community wants a horse or an ox to aid in his labor, he applies to the governor of the pueblo and is supplied. No sales are made without the consent of the governor and of the man's family. The objection on the part of a child, if it persists, is sufficient to prevent a sale. The Atchison, Topeka and Santa Fe Railroad Company offered $500 for the land occupied by their tracks, which were to pass through the pueblo, but the amount was refused, it being feared that the signatures necessary would be appended to the deed of their whole territory.

The grant of San Domingo contains 74,743 acres, extending from the river equally east and west.

PUEBLO OF ISLETA.

PUEBLO OF SAN FELIPE.

SAN FELIPE.

At my first visit to San Felipe I was denied entrance to the pueblo, owing to a secret dance which was in progress. The next day, coming on invitation, I found the council of principals already assembled and anxious to make amends for the inhospitable treatment of the day before. We discussed 2 large tracts of land, each available for cultivation, one needing an extension of the acequia and the other a boom in the river. Upon leaving the line of San Domingo, along which every foot was cultivated, one enters a tract of the same sort of land, 2,500 acres, covered with sagebrush, where a large band of San Domingo horses ranged. The land cultivated by the San Felipeans lies on the left bank above and on both sides below the town. A mile south of this the river divides, leaving an island of the richest loam 1.5 miles long and a third of a mile wide.

The grant of San Felipe extends for 9 miles on the west and 8 on the east along the river. An irrigating ditch lines the east side for about 7 miles, passing the little Mexican village of Corero, whose inhabitants use the water. This settlement has been here for a long time. I was unable to find whether it had been found before the confirmation of their grant in 1858. In proportion to the population (554), San Felipe has more land available for agriculture than any other pueblo. It has, therefore, become wasteful of its privileges. The town, of recent construction, is laid out with the precision of a military camp, surrounding a plaza 250 by 175 feet. The houses facing this have been whitened for the first story, the second, when there is one, being left in its original color. The effect is striking. At the corners of the plaza are openings wide enough for a horse to pass through, and on the north and south sides are gates for wagons. To the south stands the church, a large building of greater architectural pretensions than any other among the pueblos. Many images are found in their houses, pertaining both to their own and the Catholic religion. Opposite the center of the north side is the great circular estufa, and on the center of the east side a lesser estufa. Between this and the river, which flows about 100 yards from the plaza, runs a line of cedar corrals, and directly opposite these, on the west side, another series parallel with the line of houses. Outside the fort-like inclosure a few houses have been reared without regard to regularity. All the land of the town is drained toward the plaza, and the result during the rainy season is a rectangular pond to be circumvented or forded by the inhabitants. Two hundred feet of pipe would drain this into the river. The whole town is shadowed on the west by a high volcanic mesa, which rises abruptly to a height of 650 feet. On the top of this, half a mile above, are the ruins of the old pueblo from which the inhabitants moved. Pasture for burros and cattle is found on the mesa, but the 400 horses range on the bottom lands. But few orchards, very small, are found at this pueblo, all lying directly opposite the town on the east bank of the river. A bridge was built a few years ago, but it is now partially destroyed. San Felipe raises only cereals. I was not able to go over the whole tract and estimate the crops. The land lying idle and easily utilized is about 3,000 acres. San Felipe has food and to spare. The land grant of the pueblo is 34,767 acres.

SANDIA.

Like San Felipe, this community holds more land than it can improve. The large Mexican town of Bernalillo presses upon the north side of its tract of 24,187 acres. In 1824 the Indians of the pueblo gave the land on which the town stands, but no patent of this transaction is in existence. Sales are consummated in the town and await confirmation. Passing 1,200 acres of open land, here and there developing weak traces of alkali, left as a pasture open to the use of the town, cultivation begins half a mile from the pueblo. The acequia, at a high level, is supplied from a source 2 miles above. Bernalillo lies just south of the line of the ranches of Santa Ana. The water flows for 6 miles before it is utilized, most of the farming being done south of the pueblo. I found the governor alone setting a worthy example to his people, working in the mud to his knees at the point where the Rio Grande forms a junction with his ditch. The office of governor, he informed me, after he had gained solid ground and had reduced the weight of his legs by kicking off the chunks of clay, was an honorary one, yet so exacting in its demands as to compel a neglect of one's own interest by any who accept the preferment. The pueblo is prettily situated on a gentle rise from the bottom lands of the river. Most of the course of the acequia is sheltered by large cottonwood trees. Grape culture becomes here an industry, though corn and wheat are the staple crops. The land upon the left side of the river only is cultivated. The sand hills rise abruptly from the right bank. On this side, some distance below where the land assumes a lower level, a few Mexicans have established themselves, and cultivate small plots of vegetables. The efforts to raise water to the height necessary to command this land were so commendable that the Indians approved its occupancy by them. A boom was made upon a small arm of the river, which forced the water upon an undershot wheel fitted with buckets. Water was raised and started in the acequia at a height of 10 feet.

Between the junction and the pueblo several large tracts of island land, now covered by groves of cottonwood and willows, could be made available for tillage. The level of these islands is 6 feet above the water, and no evidence of inundation is observable. There are 700 acres in the upper island and as much below, but less wooded.

ISLETA. (a)

On arriving in Isleta one immediately marks numerous points of difference between this community and the more northern pueblos in matters of dress, building, and customs. The town is composed entirely of 1 story dwellings, for the most part detached, though not isolated from neighboring habitations. These are always commodious and built frequently after the Spanish custom, about a court, or plaza. Tables are generally found within, though not always dined upon, and chairs of American manufacture are usually to be had to offer a stranger; but the ease of a roll of blankets on the floor is not forgotten by the Indian. Couches on the hard cement have not been superseded by beds, though some have introduced this comfort into their dwellings. Trousers and overalls are common, but the white zouave breeches, with the red trimmed leather leggings, are still more generally worn. The leggings are not tied by garters, as in all other pueblos, but fastened by silver buttons, buttons being used wherever available upon their costume. This is a hat wearing community. Broad brimmed, light felt hats have taken the place of the red handkerchief tied in a band about the head. The hair is cropped at the junction of the neck with the shoulders, and its frequent cutting has been productive of most luxuriant shocks. It is often parted on the side. The women, however, still cling to their picturesque costume; sensible in all respects save the binding of the legs below the knee with heavy bandages of doeskin, intended as a protection against snake bites. The superstitious regard of these Indians for snakes, inasmuch as they hold a prominent place in religious rites, protects them and renders them abundant among the villages. A snake on being found in the pueblo is merely disabled, and is then carried off upon sticks and laid outside of man's immediate range.

On the north of the plaza, 100 by 130 yards in extent, is the Catholic church, a commodious and well kept structure, and to the right of it the padre's garden and house and the Catholic school. At the southeast corner of

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a Of the pueblo of Isleta, Mr. Charles F. Lummis, in "A Tramp Across the Continent", 1892, pages 140-153, writes:

"There was little dream in me, as we rambled through the strange little city of adobe and interviewed its swarthy people, that this was some time to be my home; that the quiet, kindly, dark faces were to shine with neighborliness, and to look sad when the tiny blood vessel in my brain had broken anew and left me speechless and helpless for months, or when I fell bored with buckshot by the midnight assassin, nor of all the other strange happenings a few years were to bring. But though there was no seeing ahead to that which would have given a deeper interest, the historic old town, which was the asylum of the surviving Spaniards in that bloody summer of 1680, had already a strong attraction for me. There were more fine looking Indians and more spacious and admirable houses than I had yet seen; and, indeed, Isleta, which is the next largest of the 19 pueblos, numbering over 1,100 people, has the largest and best rooms, the largest and best farms, and most extensive orchards and herds, and other wealth, though it is one of the least picturesque, since its buildings are nearly all of but 1 story, while in some pueblos the houses are 6 stories high.

"The pueblo of Isleta is one of the strange little city republics of that strange Indian race which had achieved this quaint civilization of their own before Columbus was born. Its people own over 115,000 acres of land under United States patent, and their little kingdom along the Rio Grande is one of the prettiest places in New Mexico. They have well tended farms, orchards, and vineyards, herds of cattle, sheep, and horses, and are indeed very different in every way from the average eastern conception of an Indian. It is a perennial wonder to me that American travelers care so little to see the wonders of their own land. They find abroad nothing more picturesque, nothing more marvelous, in scenery or in man, than they could easier see within the wonderland of the southwest, with its strange landscapes, its noble ruins of a prehistoric past, and the astounding customs of its present aborigines. A pueblo ceremonial dance is one of the most remarkable sights to be witnessed anywhere, and there are many other customs no less worth seeing.

"I have lived now in Isleta for 4 years, with its Indians for my only neighbors, and better neighbors I never had and never want. They are unmeddlesome but kindly, thoughtful, and loyal, and wonderfully interesting. Their endless and beautiful folklore, their quaint and often astonishing customs, and their startling ceremonials have made a fascinating study. To relate even the small part of these things which I have learned would take volumes; but one of the first and least secret customs I witnessed may be described here. The Chinese feed their dead, beginning with a grand banquet, which precedes the hearse, and is spread upon the newly covered grave. The Pueblos do not thus. The funeral is decked forth with no baked meats, and the banquet for all the dead together is given once a year in a ceremonial by itself. The burials take place from their Christian church, and the only remarkable ceremonies are those performed in the room where the soul left its clay tenement. All that is a secret ceremony, however, and may be seen by no stranger, but all are free to witness the strange rites of the Day of the Dead

Mr. Lummis then, in the same work, writes of the Fiesta de los Muertos as follows.

"To-day the aborigines who sleep 9 feet deep in the bosom of the bare gravel graveyard in front of the quaint church of the pueblo of Isleta have the first square meal they have enjoyed in a twelve month, for to-day the Day of the Dead is celebrated with considerable pomp and ceremony. It is to be hoped that death somewhat dulls the edge of an Indian's naturally robust appetite, else so protracted a fast would surely cause him inconvenience; but the rations are generous when they do come.

"The bustle of preparation for the Fiesta de los Muertos has been upon the pueblo for several days, in a sort of domestic crescendo. While the men have been, as usual in the fall, looking rather devotedly upon the new wine when it is a sallow red, and loading themselves by day to go off in vocal pyrotechnics at night, when they meander arm in arm about the village singing an aboriginal 'won't go home until morning', the women have been industriously employed at home. They never seem to yearn for the flowing bowl, and keep steadfastly sober throughout the temptations of wine making, always ready to go out and collar a too obstreperous spouse and persuade him home. It is well for the family purse that this is so. We have a governor this year who is muy bravo, and woe to the convivialist who lifts his ululation where Don Vicente can hear him, or who starts in to smash things where the old man's eagle eye will light upon him. In a brief space of time two stalwart alguazils will loom up on the scene, armed with a peculiar adjustable wooden yoke, a mammoth handcuff in design, which is fitted around the culprit's neck, and off he is dragged by the handles to the little adobe jail, there to repent of his folly until he has added a dollar or two to Don Vicente's treasury.

"For the last 3 days the dark little store of the trader has been besieged by a crowd of women, bearing fat brown babes in the shawls upon their backs and upon their erect heads sacks of corn or wheat, or under their arms the commonest fractional currency of the pueblo, the sheepskin, worth 10 or 15 cents, according to weight. Some bring coin of the realm, for this is one of the wealthiest pueblos as well as the largest. Their purchases were sugar, flour, lard candles, calicoes, and occasionally chocolate, all with festal intent.

"For 3 days, too, the queer mud beehives of ovens outside the houses have been 'running to the fullest capacity' all over town. Betimes in the morning the prudent housewife would be seen instigating a generous and persistent fire in her horno. Then, when the thick adobe walls were hot enough, she would rake out the coals and ashes and swab the interior with a wet rag tied to a pole. Next, a brief disappearance into the house, and a prompt emergence with a broad, clean board, covered with the most astounding freaks of ingenuity in dough. In most things the pueblo appears unimaginative enough, though this is a deceptive appearance, but when it comes to sculpturing feast day bread and cakes the inventive talent displayed outdoes the wildest delirium of a French pastry cook. Those culinary monstrosities could be safely worshiped without infringing the Decalogue, for they 'are like unto nothing that is in the earth, nor in the heavens above the earth, nor in the waters under the earth'. Their shapes always remind me of ex-Treasurer Spinner's signature, and they are quite as unapproachable. Having been placed in the oven, the door of which was then closed with a big, flat stone and sealed with mud, the baking remained there its allotted time, and then, crisp and delicious (for there are few better bread makers than these Pueblos), it was stowed away in the inner room to await its ceremonial use.

"Yesterday began more personal preparations for the important event. Go into whatever dooryard you would you found anywhere from one to half a dozen dusky but comely matrons and maids bending over brightly painted tinajas, and giving careful ablution to their soft, black hair.

"Inside the house, mayhap gay red calicoes were being deftly stitched into simple garments, and soft, white buckskins were being cut into long strips to be wound into the characteristic female 'boot.' The men were doing little, save to lend their moral support. But late last night little bands of them wandered jovially

the plaza is the Presbyterian mission school. Along the center of the east side is the trader's store, opposite which are dwellings. All buildings in Isleta are of adobe. Occasionally houses have small front yard attachments reaching into the streets. The thoroughfares are crooked and wind their way without system through the town. A second store, kept by an enterprising Indian, does a good business. The town lies upon the right bank of the Rio Grande. North of it the river clings to the left side of the valley, leaving the entire space west of it open to cultivation through the whole breadth of the valley, 1.5 miles. This, for 2.5 miles toward the town, is solidly cultivated, bearing a luxuriant crop of wheat and corn. As the valley approaches the town a slight rise in its level renders further irrigation below its site impossible with the exception of a narrow strip on the right bank. Below the town, on the left side, other tracts are cultivated, although, owing to high floods 4 years ago, much of this has been abandoned. With proper engineering ability 500 acres could be saved here. The Mexicans have a scant footing on the southeast line. Isleta has about 60 acres of fruit trees, bearing peaches, plums, and apricots of a high order. Its vineyards are well kept and highly productive, though not extensive. The inhabitants consume nearly all the wine made, and it lasts rarely more than 4 months. The women send fruit to Albuquerque and along the line of the railroad. The men make long journeys with burro trains and wagons, carrying peaches and grapes as far as Gallup and to intermediate points. This pueblo had a mill 20 years ago, at which most of its grain was ground. Afterward a larger one was built, but both have been abandoned, and their flour and meal are now either ground at Los Lunas from their grain or obtained in trade for raw material at Albuquerque. Their practice of medicine is still crude, Indian remedies, some of which indeed are potent, being used. A bottle of wizard oil was brought from Albuquerque 10 years ago, and having worked wonders in a few cases it is now regarded as a cure-all. The Isleta Indian seldom works for Mexicans, though some seek employment on the railroad in winter.

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over the pueblo, pausing at the door of every house wherein they found a light and singing a pious appeal to all the saints to protect the inmates, who were expected to reward this intercession by gifts of bread, meat, coffee, tobacco, or something else, to the prayerful serenaders.

"Thus anticipated, the Day of the Dead dawned clear and warm. As the sun crawled above the ragged crest of the Sandias the gray old sacristan, in shirt and calzoncillos of spotless white, climbed the crazy staircase to the roof of the church and assaulted the bell, which has had comparatively few breathing spells the rest of the day. The ringing of the church bell of Isleta is an experience that is worth a long journey to enjoy. The bells hang in two incongruous wooden towers, perched upon the front corners of the huge adobe church. There are no ropes, and tongues would be a work of supererogation. The ringer, stepping into the belfry through a broken blind, grasps a hammer in his hand and hits the bell a tentative rap, as if to see whether it is going to strike back. Encouraged by finding that it does not, he gives it another thump after a couple of seconds, then another, then, growing interested, he whales it 3 times in half as many seconds, then, after a wee pause, he yields to his enthusiasm, rushes upon the bell, drubs it in a wild tattoo, curries it down from crown to rim with a multiplicative scrub, and thenceforth devotes himself to making the greatest possible number of sound waves to the second. As a bell persecutor he has no superior.

"All this feverish eloquence of the bell had no visible effect for awhile. The people evidently knew its excitable temperament, and were in no hurry to answer its clatter. But by 9 o'clock there was a general awakening. Along the aimless street across the big, flat plaza, long lines of women began to come churchward in single file. Each bore upon her head a big, flaring basket, the rush chiquihuite of home make or the elegantly woven Apache jicara, heaped high with enough toothsome viands to make the soundest sleeper in the campo santo forget his fear of fasting. Each woman was dressed in her best. Her moccasins and queer aldermanic 'boots' shone bright and spotless; her dark skirt of heavy home-woven stuff was new, and showed at its ending by the knee a taint suggestion of snowy white; her costliest corals and turquoise and silver beads hung from her neck; the tapalo, which covered all her head except the face, was of the gayest pattern. One young girl had a turkey red table cloth for a head shawl, and another an American piano cover of crimson, with old gold embroidery.

"Marching through the opening in the high adobe wall which surrounds the graveyard, each woman went to the spot whose gravel covered beloved bones, set her basket down there, planted a lot of candles around it, lighted them, and remained kneeling patiently behind her offering. It was a quaint and impressive sight there under the bright New Mexico sun, the great square, shut in by the low adobe houses (for Isleta has none of the terraced houses of the more remote pueblos), the huge adobe church filling the space on the north, with its inadequate steeples, its 2 dark arches, and its long dwindle into the quarters of the priest; the indiscriminate graveyard, whose flat slope showed only the 3 latest of its innumbered hundreds of graves; the hundred kneeling women weeping quietly under their shawls and tending the candles around their offerings while the dead ate to their heart's content, according to the belief of these simple folk.

"The big clumsy doors of the church were open, and presently some of the newcomers entered with their basket offerings, crossing themselves at the door, and disposed their baskets, their candles, and their knees at certain points along the rude floor of loose boards laid flat on smooth adobe. It was not at random that they took these scattered positions. These were they whose relatives had enjoyed the felicity of being buried under the church floor; and each knelt over the indistinguishable resting place of her loved and lost. The impressive mass was prefaced by a short, business-like talk from the new priest. It had always been the custom for the women to wail loudly and incessantly over the graves all through mass; but the new padre intended to inaugurate a reform right here. He had told them the Sunday before that there must be no 'keening' during divine service, and now he gave them another word of warning on the same subject. If they did not maintain proper quiet during the mass he would not bless the graves.

"The warning was effective, and the mass went on amid respectful silence. A group of Mexican women kneeling near the altar rail sang timidly in pursuit of the little organ, with which they never quite caught up. The altar flared with innumerable candles, which twinkled on ancient saints and modern chromos, on mirrors and tinsel and paper flowers. Through the 3 square, high, dirty windows in the 5-foot adobe wall the sunlight strained, lighting up vaguely the smooth round vigas and strange brackets overhead; the kneeling figures, the heaped up baskets, and the flickering candles on the floor below. Near the door, under the low gallery, stood a respectful knot of men, Indians and Mexicans. The gray-headed sacristan and his assistant shuffled hither and thither, with eager eyes, watching the candles of the women lest they burn too low and kindle the floor, and now and then stopping to snuff out some threatening wick with their bare fingers and an air of satisfaction. Sometimes they were a little too zealous, and put out candles which might safely have burned 3 or 4 minutes longer. But no sooner were their backs turned than the watchful proprietress of that candle would reach over and relight it. There should be no tallow wasted.

"At last the mass was over and the padre went into the retiring room to change his vestments, the women and baskets retaining their positions. Directly he reappeared, and the sacristan tottered beside him with a silver bowl of holy water. Stopping in front of the woman and basket nearest the altar, the priest read a long prayer for the repose of the soul over whose long deserted tenement she knelt, and then sprinkled holy water thitherward, at once moving on to the next.

"The woman thus satisfied rose, put the basket on her head, and disappeared in the long side passage leading to the priest's quarters, while the ayudante thumbed out her candles and tossed them into a wooden soap box which he carried. So went the slow round throughout the church and then through the 100 patient, kneeling waiters on the gravel of the campo santo outside. As soon as a grave was blessed, the woman, the candles, and the basket of goodies vanished elsewhere, and the padre's storeroom began to swell with fatness. The baskets were as notable for neat arrangement as for lavish heaping. A row of ears of corn standing upright within the rim of the basket formed a sort of palisade, which doubled its capacity. Within this cereal stockade were artistically deployed those indescribable contortions in bread and cake, funny little 'turnovers' with a filling of stewed dried peaches, half-dried bunches of grapes whose little withered sacks of condensed sunlight and sweetness were like raisins, and still displaying the knots of grass by which they had dangled from the rafters; watermelons, whole or sliced; apples, quinces, and peaches, onions, and occasionally candy and chocolate. The beauty of it all was that after the dear departed had gorged their fill there was just as much left for the padre, whose perquisite the remainder invariably is. He treated me to a peep into his storeroom in the evening, and it was a remarkable sight. Fully 2 tons of these edible offerings assorted as to their kinds filled the floor with enormous heaps, and outside in the long portal was enough blue and red, and white corn to fill an army of horses. Bread led the list and as the liberal proportion of lard in this bread keeps it good for months, the padre's housekeepers will not need to bake for a long time to come.

"With the blessings of the last grave the services of the Fiesta de los Muertos were over, and the population settled down to the enjoyment of a rare repose, for they are a very industrious people and always busy, save on holidays, with their farms, their orchards, their houses, and other matters."

They frequently work for each other. Whole families have continued for many years in the bondage of debt as serfs to proprietors. The cacique has the power of nominating the governor and council in all pueblos, and although the community has the right to set this aside it is rarely done.

Isleta farms perhaps 2,600 acres, and uses all the available land. The farms absorb their attention; herding interests are secondary. On the west of this lies the Rio Puerco, unavailable for irrigation. The remainder of the grant. 107,480 acres. offers meager pasture. The grant, extending on either side of the river, is estimated at 110,080 acres.

OBSERVATIONS ON THE CENSUS OF THE PUEBLO INDIANS: 1890.

For various reasons statistics compiled from schedules of enumerators as applied to the area under cultivation would be misleading. Upon the ordinary blanks used for agricultural statistics the instructions were that no entry was to be made of farms under 3 acres. Very many farms among these villages do not contain that amount, and were therefore not included. Again, in a number of cases enumerators were not faithful either in inquiries or entries. On the schedules of Jemez, Cochiti, and San Domingo the number of farms and not their area was given. The enumerators of San Felipe, Sandia, Santa Ana, and Zia put down 5,000 acres as the amount cultivated by each. Even as the amount available for cultivation this estimate is highly exaggerated. In the foregoing comments on these pueblos I have noted the area actually cultivated and that available for cultivation. At Zia, for instance, less than 100 acres are tilled, and more than 900 could be irrigated and utilized. At San Juan most of the holdings were placed at 5 acres, giving the impression that great equality existed. In fact, it is a community of rich and poor, and there is a great disparity in actual possession. The schedules from Nambe, Pojoaque, Tesuque, San Ildefonso, and Santa Clara I believe to be as correct as faithful endeavor and long experience in dealing with Indians could make them.

For Taos and Picuris, owing to a lack of blanks, the farms and their products belonging to several owners were entered as one item. A failure to differentiate the schedules of Taos and Picuris renders it impossible to get from them the number of acres cultivated by each pueblo. The schedules of Isleta were late, and did not come under my observation.

In compliance with instructions to special agents, bidding them to obtain assistance from any and every reliable source, I went to the Indian agency with the schedule marked "General schedule for the entry of totals in the various departments" of which the agent is overseer. I learned there was no record of the amount of land cultivated in the pueblos. Having completed a tour through 15 of the 19 pueblos I am able to compare facts with approximations from the agency. I find 8,750 acres under cultivation by three-fourths of the whole number of villages. The average worth of a cultivated acre is between $7 and $8 to an Indian. From their land, therefore, the proceeds of these Indians of the 15 pueblos is about $70,000. Their population is 5,250: an average, therefore, of $13.50 to the individual per year.

The question of taxation for the Pueblo Indian, though legitimately resting upon his right of citizenship, is naturally influenced by a knowledge of the opportunities which his environments present for obtaining from taxable property the means of subsistence. Out of nearly 1,000,000 acres owned by the Pueblos of the 19 villages, including Zuñi, Acoma, and Laguna, less than 13,000 are tilled. By proper engineering much land could be saved in river bottoms and much reclaimed at higher levels; but in a number of pueblos land easily commanded by water is lying idle. A speedy, direct, and just method of rectifying this disparity between privilege and practice, ownership and occupation of territory, would be by taxation, based on all cultivatable tenure.

Their present need is legal protection. Before the law they are citizens, and they are supposed to avail themselves of the courts, hiring their own counsel. The office of agent is merely advisory, in which no real power exists, but to which, even in its insufficiency, the Indian clings, knowing no other source of help. So many of the encroachments upon the Indian domain on the part of land thieves are at first only experimental that prompt measures and energizing advice from an agent upon the ground would suffice to protect them and dishearten interlopers. The people having attained a degree of knowledge available for subsistence from the soil, are content to consider themselves, by comparison with their migratory neighbors, incapable of further advances; they are sedentary in habits and fixed in an intricate system of religions and civil laws. Open to educational influence only up to a given point, the barriers behind which the deep rooted religious superstitions hide and entrench themselves can only be broken by the pressure of varied forces working simultaneously and in harmony. Faithful teachers have found that children of brightest promise, whom their parents have allowed to adopt the dress and ideas of our own, are suddenly recalled by a power from within. The child, happy for a number of years in civilized clothes and with fair knowledge of English, is suddenly seen to come out in full Indian outfit, and through lack of association rapidly forget the language acquired after many months of patient labor. Young fellows returning from the schools at Carlisle, Sante Fe, and Albuquerque for a time maintain themselves against heavy odds in their higher grade of civilization, but in 9 cases out of 10 relapse sooner or later; and frequently, like the soul out of which the unclean spirit was cast, having acquired added capacity by education, not only inviting back the old but also finding room for new and more dangerous occupants.

FEMALE DANCER.

Tablita (Tablet) or Corn Dance. Pueblo of San Domingo, New Mexico. August, 1890.

A graduate of Carlisle in a council of elders declared with eloquence and force that his influence should be against any change and so-called advance. He had tried both civilizations and knew that what the Indian had maintained and preferred for centuries was still best suited to him. Fortunately, to the encouragement of philanthropic endeavor, it may be said that this opinion is not openly shared by all among the Pueblos.

FOOD OF THE PUEBLOS.

Cows are seldom milked, and are made available only for meat and hides.

The diet of these Indians is largely vegetable, fresh meat being regarded as a great luxury, and eaten perhaps on an average of once in 3 weeks. Strips of dried flesh appear more frequently in stews of beans and red peppers. Goat flesh, beef, and mutton are easily cured, and after slight drying in the sun may be kept for an indefinite period. Peaches and apples are dried and stored for winter use. Muskmelons are peeled, cleaned, and hung upon the branches of young cottonwood trees which the owners of all melon patches cut in groves to surround their summer lodges. All branches unable to support the weight of a melon are removed, and on the dry racks thus formed the surplus of this much prized fruit is preserved. Corn is converted into meal or roasted green and eaten as a vegetable. Tortillas are made of flour partially leavened with sour dough, a heavy flapjack cooked upon copper plates. Beans and stews are eaten with scoops; scoop and frijoles disappear together. The scoop is an article called guayave, made of thin corn meal, cooked upon hot rocks, resembling brown paper, and plastic enough to be rolled up and used as a scoop: an advance upon fingers, but a degree below pewter. Coffee is universally used and seldom without sugar. Wine is made at Jemez, Santa Ana, Sandia, and Isleta. No statistics of quantity could be obtained. With fruit in its season, the above is the bill of fare to be found in the pueblos. Stoves are used in Sandia, Isleta, Laguna, and Acoma, but are rarities in all other pueblos.

THE TABLITA OR CORN DANCE.

The question of physical condition is one less dependent upon diet than the mode of life which renders general development a result. No better test of a high grade of physique could be found than the prolonged and fatiguing dances, lasting for the greater part of a day, indulged in at all of the pueblos. I have witnessed three of these great dances and several minor ones. At San Domingo, August 12, 1890, 200 dancers, male and female, participated, led by 2 choruses, each of 40 male voices. This display being regarded the finest to be seen among pueblos, with the exception of that at Zuñi, I confine my description to the dance as I saw it there, with occasional allusions to those of Santa Clara and Laguna.

The tablita or corn dance has for its purpose supplication for rain. Most of the choruses chanted by the attendant musicians are invocations to the clouds. The tablet worn by the women upon their heads is figured with the scalloped lines of cumulus clouds, and on either side and between them a bolt of lightning. In common with many of the old Indian rites among the Pueblos, this also has been utilized by the Catholic church and made to serve for the support of a church ritual. Early in the day mass is said in the church and a sermon preached. The body of the congregation at these services is usually composed of visiting Mexicans, the Indians maintaining an indifferent and fluctuating attendance. Throughout the village meanwhile active preparations are in progress for the dance. Feasting and bartering are at their height. Every door is open and food spread, and a welcome ready for any comer. The religious services being ended, unrestrained freedom is proclaimed by the irregular discharge of a dozen muzzle-loading army rifles, and immediately after the statue of the patron saint, a relic of early Spanish art, is hurried at quickstep, to the notes of a violin, from the temporary booth, which in San Domingo, serves in place of the church, to a shrine formed of green boughs and lined with blankets set up in a plaza. Here it is deposited amid another volley from the muzzle loaders, and the assembly disperses.

In the 2 great estufas of the village most active preparations have been in progress. A descent into one of these greenrooms was permitted me at Santa Clara. Ascending a ladder to the flat roof of the estufa, we approached the open skylight in the center, whence issued from below a chorus of voices accompanied by a drum. With uncovered head I followered my guide down the almost perpendicular rungs of a huge ladder, and stood upon the hard, clay floor of the Indian council chamber. The apartment is 40 feet square, unfurnished save by the adobe fireplace placed beneath the skylight and a few poles suspended from the rafters, upon which hang the garments of the dancers. In the cool tenement, dimly lighted, the athletes move to and fro, perfecting their ensemble with grave deliberation. Neither haste nor confusion is noted; conversation is indulged in sparingly and in low tones. Young lads are given assistance now and then, though this is never asked.

The naked body is first covered with a thin glaze of clay mud, rubbed smoothly over the body many times more than is necessary to effect an evenly laid ground. This massage lubrication being indulged to the full sensuous delight of the subject he finally stands forth red, yellow, or blue. These under colors are important as designating the line which one is to occupy in the dance; the superdecoration is largely a matter of fancy. From the knee to the instep may be repainted another color, but the body and arms are never touched save by bands of ocher, which are here admissible. The face from the outer corner of the eyes and over the cheek bones is dashed with vermilion.

Upon the body thus decorated the details of the scanty costume are applied. Small bunches of red, blue, and yellow feathers are tied to the forelock and fall like a bang over the eyes. The hair, glossy from its recent washing with soapweed, is freed from its queue bindings and falls at full length. Around each biceps is bound a bracelet of woven green worsted, 3 inches wide. The waist is covered with a light, white cloth, often a flour sack, the brand rendered available as decoration. Over this, falling from the hips, hangs a narrow woven poncho supporting long strings, each ending in a small ball and reaching to the ankle. From the buttock to the ground trails the skin and tail of a silver gray fox. Below the knee a band of goathide is tied with goat and pig hoofs or tiny sleigh bells attached. The feet are moccasined, the heels fringed with wide tufts of deerhide. Necklaces of coral, turquoise, mother-of-pearl, and silver beads, and sprigs of cedar introduced in the belt and armlets complete the costume.

While the principal actors are thus being made up, the leader of the chorus, squatted upon the ground and surrounded by his 40 singers, is leading a final rehearsal. Again and again is the intonation criticised and the gestures practiced. The magic influence of deep-toned harmony makes rapid impress upon susceptible natures. In rapt gaze the coal black eyes flash with lustrous fire, nostrils dilate, the gleam of handsome rows of teeth breaks out now and then with an expression of ecstasy which captures the entire figure, heads are swaying from side to side, and lips drool in the happy frenzy which has overtaken the group. But the master, like the typical leader of music the world round, is unmoved, displeased, despotic. To the singers, led by the rapid and changeless bass drum beat, the chants they are practicing seem to possess almost electrifying power.

Now come rain! Now come rain!
Fall upon the mountain; sink into the ground.
By and by the springs are made
Deep beneath the hills.
There they hide and thence they come,
Out into the light; down into the stream.

The arms are extended above the head, the fingers are given a fluttering motion, and the hands slowly lowered. This is frequently repeated. A violent storm and slanting rain, the rush of a tornado and lightning flashes are occasionally indicated, but the gentle rain with its sweeping motion seems to be the favorite.

Another chorus is thus translated:

Look to the hills! Look to the hills!
The clouds are hanging there,
They will not come away;
But look, look again. In time they will come to us
And spread over all the pueblo.

Another chorus, which is the main one during the entire day, is as follows:

Look at us! Look at us!
Notice our endurance!
Watch our steps and time and grace,
Look at us! Look at us!

The women, who have been arraying themselves at their own homes, are now descending the broad ladder in groups of 2 and 3. The tablita, or headdress, worn by them is put on in the estufa. It is a light board, 9 by 14 inches, set upright and cut at the bottom to fit the head. It is painted malachite green, and notched on either side like stairs toward an apex at the top. Little posts tufted with feathers are left on either side of the acute angle thus made. The center of the tablet is cut out in the shape of a short mallet and its surface decorated with figures of clouds on either side, lightning between these, and below the serpent, which is an object of worship throughout the pueblos. The young men assist in tying on these unwieldy appendages, for which much care is necessary to render it possible for them to be carried in an upright position. They are similar to Moqui or Zuñi manufacture. They then select for them sprigs of pine and cedar stems, a bunch for each hand. These attentions of husbands to wives and of the young lover to the idol of his affections form one of the most charming pictures to be seen among the Pueblos. This is the day for marriages, which are performed early in the morning at the church. These Indians always receive the rite of baptism, marriage, and burial from the Catholic church. At San Domingo 10 happy brides and grooms, all under 20 years, took part in the dance. The women mature early, are uniformly pretty, and are blessed with remarkable chest and waist development. Fatigue under physical effort is unknown to them.

I selected for my point of observation a broad, second story platform.

From the end of the main street the rapid approach of 6 figures, fantastically decked, is the announcement that the sights of the day have begun. These figures are buffoons, or, as the translation of the Indian word signifies, grandfathers, having all the punitive privileges of the patriarchial head of a family. Free lances they are, piercing with the broad point of their practical jokes any victim from the ranks of the spectators. Even the governor is not exempt. Their mirth, however, is harmless, seldom pressed further than the incarceration of some hapless innocent, led off amidst loud fulminations against his reputation, or the unbending of some absorbed onlooker whose superdignity renders him a target.

CLOWN DANCER.

Tablita (Tablet) or Corn Dance. Pueblo of San Domingo, New Mexico. August, 1890.

MALE DANCER.

Tablita (Tablet) or Corn Dance. Pueblo of San Domingo, New Mexico. August, 1890.

The disguise of these clowns renders them unrecognizable. Mouths are expanded by broad lines of paint, imparting a grinning expression. Their eyes flash flames of vermilion. Straws and corn husks are crammed promiscuously through their hair, which, being arranged a la pompadour, forms a heavy mass on the head. This, together with the whole body, is "grayed" as a sign of age by a wash of ground gypsum. Over the arms and legs bands of light purple clay, followed by the horizontal lines of the body decoration, give a zebra appearance, which adds to the grotesqueness of the figure.

A large bustle of cloths is bestuck with turkey buzzard feathers and upheld by a girdle about the waist. A tortoise shell, with a string of pig toes hanging either from the belt or about the leg, provides the wearer with an accompaniment to his never ceasing activities. The tour by these 6 clowns, singing as they move in close line through the center of each street in the village, is watched with great interest by the spectators, who walk in crowds by their side or arrange themselves thickly along the housetops, and so keep them in view until they disband. This disbanding is done like a flash, the 6 scattering in as many directions, disappearing through doors, up ladders, down skylights, to reappear behind fleeing women and screaming infants. But in contrast with such reckless confusion is the measured advance of 2 solid lines of figures slowly pouring out of the crater of the estufa like an army of ants aroused from their citadel. No shout welcomes their oncoming, though the bearer of the lofty pole, crowned with sacred eagle plumes and hung with flying regalia, lowers it now and again to the awaiting crowds. Awe and reverence are expressed in the contemplation of the scene. Crowded about their leader the chorus attends the head of the column, and when the end of the long line has cleared the estufa the drummer, covering with his eye the completed display, commences with a sudden staccato rap from his single stick a quickstep beat, which does not cease for the rest of the day. At this signal every left foot in the procession is instantly raised and every right arm extended, to fall again as instantly. The feet are planted squarely on the ground, heel and toe striking together, and, tufted as they are with a broad fringe of deerskin, the action calls to mind the stamping of a heavy horse with shaggy fetlocks. Dry gourds, containing parched corn, are carried by the men in the right hand, so that every extended motion with that arm is accompanied by a rattle. The women follow implicitly the lead of the men, and besides this, their only occupation is to beat time in swaying motion from side to side with the sprigs of piñon. While the men elevate their feet from 6 to 8 inches, the women barely raise theirs from the ground, but proceed with a shuffling movement. This rapid treadmill exercise has continued for 5 minutes, and hardly as many feet of ground have been covered from the spot where the dance commenced. The impression of what at first was fascinating by its great precision is getting monotonous, when suddenly the drumhead is struck close to the edge, a slightly higher tone is produced, and the dancers dwell for an instant on one foot and then proceed. The relief to both spectator and participant thus introduced is of wonderful effect. It is, in fact, the salvation of the dance. The chorus is meanwhile led by a high falsetto voice in a monotone of weird incantations. Each member crowds toward the center, stamping hard as he does so, and giving tongue with all the fervor of a pack of hounds in sight of the quarry. The neck veins have become whipcords, eyes are strained and protruding, and above heads stretch hands and arms tossed in loose and sweeping gestures.

At the end of 40 minutes the front of the second column of 96 dancers, led by a chorus of 40 voices, makes its slow approach from the other estufa. As the standard bearers meet the staves are lowered, and when the 2 columns are parallel the drum of the second gives the signal for its singers and dancers to commence. The first chorus thereupon stops, its columns of dancers retiring slowly to the music of the second. It returns to the shelter of its own estufa, to reappear from a side alley near the dancing ground after an interval of 40 minutes. Upon each return new figures are introduced in the dance, some very intricate and decorative, calling to mind parts of the Virginia reel and the lancers.

As the day wears on the throngs of spectators in the plaza are thinned by attractions outside the village. A favorite gambling game is played with stones representing horses of a corral with as many gates as players, into which the horses are taken according to the throw made with sticks serving for dice. The great event of the day, and second in importance to the dance itself, is the chicken race. A cock is buried in the sand, with his head and neck protruding. At this the horsemen ride at full gallop from a distance of 75 yards, striving to lay hold of the agile prize as they pass. When the cock is unearthed, the whole cavalcade starts in pursuit of the hero and his screeching victim, who when caught must pass the prize to the one outriding him. Thus the race continues until miles of country have been covered, usually in a circuit and in sight of the spectators, and until nothing remains of the dismembered fowl.

It is now late in the afternoon. The sun has burned its slow course almost to the dim, blue limit of the distant hills. The dance has continued since 10:30, but the last hour was entered upon with greater courage and gusto than the first. Countless lines of perspiration, marking their way from shoulder to ankle, have effaced most of the decorations of the body. The dust arising from the trampled arena has sifted into every crevice of the adornments of the morning, but though the splendor of the ritual has departed, none of its exacting requirements are neglected. The dancers are still oblivious of all surroundings. Backs are rigid, gestures are calm, eyes abased, and the heavy hair of men and women, blown by the ever freshening currents from the south, rises and falls to the movement of their bodies in instant time with the resolute tones of the chorus.

PICURIS.

The following report was furnished by Mr. Frederick P. Müller, of Taos, New Mexico, February 26, 1891:

I have just returned from the pueblo of Picuris. On the journey I and my horse came near freezing. The snow on the mountains and on the trail is 4.5 feet deep. No human being has passed through there this winter. The Indian land under cultivation at Picuris amounts to 555 acres. Out of this every family owns an average of about 15 acres. The sanitary condition can not be called good, as the statistics of the pueblo show that they are every year decreasing. They have never had any school at the pueblo, nor do they send their children to school unless they are compelled to do so by the government. The main occupations of these Indians are farming in the summer and deer hunting in the winter. The pueblo is situated at the foot of the Picuris mountain, about a mile west of the little town of Penasso, whence they get all their groceries and provisions from the sale of their grain.

The amount of land that could be cultivated by the Indians is 2,055 acres. They can also get a sufficient supply of water to irrigate all this land, but, not being at all industrious, they are satisfied with cultivating only the acreage necessary to produce grain or crops to sustain them; besides, they have not the tools or machinery necessary for cultivating more. The average of grain raised is about 30 bushels to the acre.

The Picuris people are about the same in all respects as those of Taos, only they are poorer in worldly goods. They greatly resemble the Taosans in form, features, habits, and customs. Deaths much exceed the births. The pueblo is small and poorly built of adobe, and not at all clean. While good and patient, these people have but little thrift.

The Picuris land grant was 17,461 acres.

PUEBLOS OF LAGUNA, ACOMA, AND ZUÑI.

BY JULIAN SCOTT, SPECIAL AGENT.

The following report was prepared during September and October, 1890, and August and September, 1891:

LAGUNA.

The night of October 17, 1890, found me a lodger in the railroad station at Laguna.

The day after my arrival I went to the pueblo, which is but a few minutes' walk west of the station, and was introduced to the principal men of Laguna, who, learning the nature of my visit, received me with every expression of respect. The town is built upon a sandstone ledge, the southern base of which is washed by the San Jose. The streets are narrow and winding, and in some places very steep, requiring stone steps. The houses are constructed of stone and adobe, the walls projecting above their flat roofs from 12 to 15 inches. They are kept neat inside and out, and there is a general air of cleanliness throughout the pueblo, no doubt greatly owing to the natural drainage of the sloping sides of its rock foundation. Except the large court where the dances are held, but few of the buildings are more than 1 story high; about the court they are 2, and sometimes 3. The town, conforming to the irregular surface on which it is built, presents a pleasing picture from nearly every point of view outside its walls. The Catholic mission, erected in the earlier days of the Spanish rule, occupies the apex, commanding views of a large part of the town far up and down the valley and far to the south beyond the sand hills, where are the mesas She-nat-sa and Tim-me yah. Near the mission, in front and a little below, is the schoolhouse, the walls of which resemble the battlements of a mediæval castle. This old pueblo furnishes the quaintest and drollest of street scenes. There were children in scanty clothing playing with good natured, gaunt looking mongrel dogs and riding young burros, regardless of the dirt and fleas with which their canine companions were covered, and heedless of the uncertain hind legs the otherwise patient and stupid asses possessed; the women glide (almost flit) about attending to their various duties, some bringing ollas of water poised upon their heads from the spring a mile away, and others occupied at the dome shaped ovens, from which they draw forth large, rich looking loaves of bread; groups of old gossips, men and women, whose usefulness was limited to the caring for their very young grandchildren, who contentedly rested upon the backs of their gray haired elders, securely held there in the folds of variously colored blankets; men going to the fields and coming in with loads of bright corn and dark melons, carried in brightly painted modern wagons drawn by scrubby horses, and in primitive carts pulled along behind sleepy oxen with yokes attached to their horns. Hens and chickens were scratching everywhere for stray kernels of corn, sometimes stealing upon the tempting piles of ears, husked and unhusked, that lay about the yards and housetops, only to be driven off by the watchful maidens engaged in husking and storing away. The people of Laguna, as to customs, habits, dances, and ceremonies, are similar to the other New Mexico Pueblos. (*a*)

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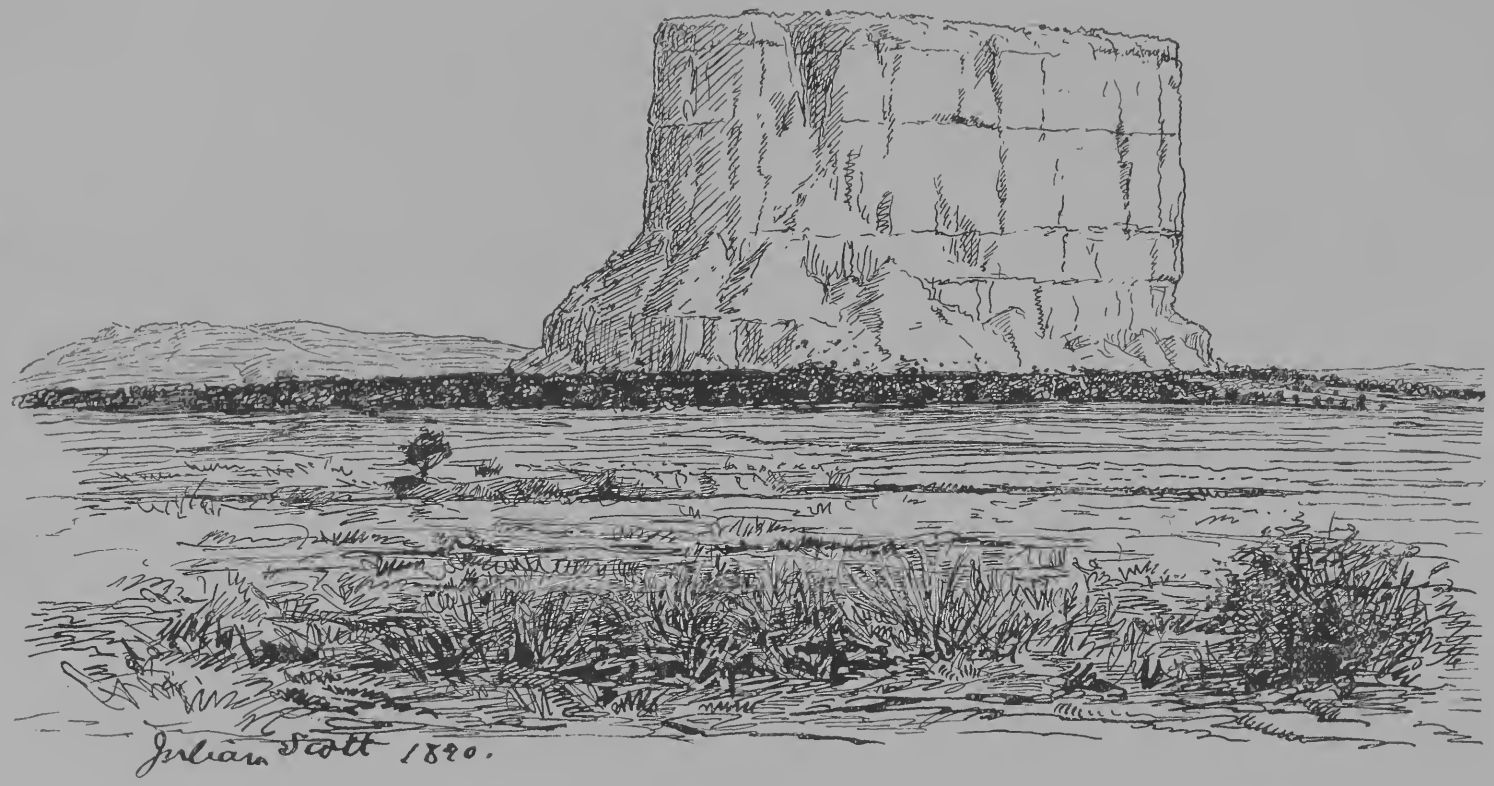
a Of the dance at the pueblo of Laguna in 1884, Mr. Lummis, in "A Tramp Across the Continent", 1892, pages 161–165, writes:

"Laguna is the most picturesque of the pueblos that are easily accessible, and, as the railroad runs at the very base of the great dome of rock upon which the quaint terraced houses are huddled, there is no difficulty in reaching it. On the summit of the rock is the plaza, or large public square, surrounded on all sides by the tall housewalls and entered only by 3 narrow alleys. We hastened up the sloping hill by one of the strange footpaths which the patient feet of 2 centuries

A WOMAN AND CHILD, Pueblo of Laguna, New Mexico.



MESA ENCANTADO NEW MEXICO, 1890.

THE PUEBLO OF LAGUNA, NEW MEXICO, FROM THE BANKS OF THE SAN JOSE, 1890.

From the town we walked to the spring, a little more than a mile away. Following the path along and around the foot of a high hill of lava and volcanic rock, beneath which crops out a sandstone ledge, we came to the fountain, which I was told had never failed in its supply during the most severe droughts, and it had always been the favorite trysting place of the young. The pretty group we found there did not regard our presence as intrusive in the least. Down the smooth sides of the sand rock are deep grooves worn by the children, who use it on pleasant days for the innocent pastime of sliding. We climbed up over this spot to the lava and volcanic rock and to the top of the hill. From the summit I was shown the ancient shores and now fertile bed of the lake that was once there, and from which the pueblo takes its name, Laguna. One morning I rode to the mesa She-nat-sa. It is nearly 3 miles south, between a billowy sea of sand hills and the mesa Tim-me-yah. It was accessible only on the east side. Leaving our horses, we walked up the rather narrow and difficult path, and spent a great part of the forenoon examining and poking about in its ancient ruins. They cover an area of about 10 acres, the entire surface of the mesa. My companion found a copper bracelet, which he gave me, and I was further fortunate in finding a stone ax of considerable size and weight and many pretty pieces of broken pottery. The place was undoubtedly selected as an abode on account of its position and natural defensive strength. This country for many miles about can be seen from any part of the silent mesa. In the days when it was peopled, and the lookout sat in the old watchtower, the marauding Indians of the plains could not approach without being discovered in time to signal the herders to come in with their flocks and the husbandmen to leave the fields. That part of the plain north to the San Jose river was used in those early days for agricultural purposes; the canals and ditches, dug and graded for irrigation, are mostly buried under the sand hills. The sand hills are literally moving from the southwest to the northeast, the changes being noticeable after the high winds that prevail at different times of the year. Remains of the old canals and ditches are constantly coming to light, which must have been buried during centuries. To the south and west the plain gradually rises up to the Tineh and Coyote mesas; on the south, looking far over Laguna, are the beautiful peaks of the San Mateo mountains, which rise over 11,000 feet above the sea, and away to the northeast down the San Jose valley stand the glistening walls of the mesas of the Canyon Cajoe, all affording pleasing views. We descended to our horses, mounted, and reached home just in time to escape a severe sand storm, which began about noon and continued for 2 days.

Several small villages belonging to the Laguna government are: Mesita Negra, about 5 miles east; Paguate, 10 miles north; Encinal, 9 miles northwest; Paraje, 6 miles a little north of west; Santa Ana, 4 miles west; Casa Blanco, 6 miles west, and Seama, 8 miles west. The people of these smaller towns, aside from the corn they cultivate, raise abundance of fruit, such as grapes, peaches, plums, and melons. I was told that a great deal of bad feeling existed between Laguna and Acoma on account of a storage reservoir which they had built together for mutual benefit.

Acoma is but 16 miles from Laguna, and the road by way of Casa Blanco is very good, from which point it leads up a gentle ascent to the upper valley or plain. Reaching the top the first object of interest that attracts the eye is the mesa Encantado, standing in the middle of the plain, its perpendicular walls of red sandstone rising 1,000 feet. Our way lay to the right of this enchanted table rock and through a considerable growth of stunted timber, pine and cedar, beyond which, to the right and left, the mountains rise to great heights and take every form imaginable; gothic spires, towers, domes, and eastern mosques are distributed, one after another, in grand

have worn 8 inches deep in the solid rock, and entered the plaza. It was a remarkable sight. The housetops were brilliant with a gorgeously appareled throng of Indian spectators, watching with breathless interest the strange scene at their feet. Up and down the plaza's smooth floor of solid rock the 30 dancers were leaping, marching, wheeling in perfect rhythm to the wild chant of the chorus and to the pom, pom of a huge drum. Their faces were weirdly besmeared with vermilion, and upon their heads were war bonnets of eagle feathers. Some carried bows and arrows, some elaborate tomahawks (though that was never a characteristic weapon of the Pueblo Indians), some lances and shields, and a few revolvers and Winchesters. They were stripped to the waist and wore curious skirts of buckskin reaching to the knee, ponderous silver belts, of which some dancers had 2 or 3 apiece, and endless profusion of silver bracelets and rings, silver, turquoise, and coral necklaces and earrings, and sometimes beautifully beaded buckskin leggings. The captain or leader had a massive necklace of the terrible claws of the grizzly bear. He was a superb Apollo in bronze, fully 6 feet 3 inches tall, and straight as an arrow. His long, raven hair was done up in a curious wad on the top of his head and stuck full of eagle feathers. His leggings were the most elaborate I ever saw, one solid mass behind of elegant beadwork. He carried in his hand a long, steel pointed lance, decorated with many gay colored ribbons, and he used this much after the fashion of a drum major.

"When we first arrived upon the scene, and for half an hour thereafter, the dancers were formed in a rectangle, standing 5 abreast and 6 deep, jumping up and down in a sort of rudimentary clogstep, keeping faultless time and ceaselessly chanting to the 'music' of 2 small bass drums. The words were not particularly thrilling, consisting chiefly, it seemed to my untutored ear, of 'Ho! o-o-o-h' Ho! Ho! Ah! Ho'! but the chant was a genuine melody, though different in all ways from any tune you will hear elsewhere. Then the leader gave a yelp like a dog and started off over the smooth rock floor the whole chorus following in single file, leaping high into the air and coming down first on one foot and then on the other, one knee stiff and the other bent, and still singing at the top of their lungs. No matter how high they jumped, they all came down in unison with each other and with the tap of the rude drums. No clog dancer could keep more perfect time to music than do these queer leapers. The evolutions of their 'grand march' are too intricate for description, and would completely bewilder a fashionable leader of the german. They wound around in snake-like figurers, now and then falling into strange but regular groups, never getting confused, never missing a step of their laborious leaping. And such endurance of lung and muscle! They keep up their jumping and shouting all day and all night. During the whole of this serpentine dance the drums and the chorus kept up their clamor, while the leader punctuated the chant by a series of wild whoops at regular intervals. All the time, too, while their legs were busy, their arms were not less so. They kept brandishing aloft their various weapons in a significant style, that 'would make a man hunt tall grass if he saw them out on the plains,' as Phillips declared. And as for attentive audiences, no American star ever had such a one as that which watched the Christmas dance at Laguna. Those 800 men, women, and children all stood looking on in decorous silence, never moving a muscle nor uttering a sound. Only once did they relax their gravity, and that was at our coming.

"My nondescript appearance, as I climbed up a house and sat down on the roof, was too much for them, as well it might be. The sombrero, with its snakeskin band; the knife and 2 six-shooters in my belt; the bulging duck coat; long fringed, snowy leggings; the skunk skin dangling from my blanket roll, and last, but not least, the stuffed coyote over my shoulders, looking natural as life, made up a picture I feel sure they never saw before, and probably never will see again. They must have thought me Pa-puk-ke-wis, the wild man of the plains. A lot of the children crowded around me, and when I caught the coyote by the neck and shook it, at the same time growling at them savagely, they jumped away, and the whole assembly was convulsed with laughter. For hours we watched the strange, wild spectacle, until the sinking sun warned us to be moving, and we reluctantly turned our faces westward."

array. Among the most curious to me were Roca Ventana and Olla (pronounced Ole-ya). All have Spanish names, which the natives use in designating them.

ACOMA.

Reaching the open plain, we came within view of the rock of Acoma, and were in a little while watering our horses at the reservoir over which the 2 pueblos are quarreling. The water was very low and there were evidences of recent neglect. The rock of Acoma bears the pueblo of that name. It seems unreasonable that such a site should have been selected by its founders for a habitation except for protection against the more warlike tribes that infested the great plains, roaming at will, preying upon their fields, and later their herds. The distance to wood and water, the enormous daily labor required to provide for the necessaries of life, could not have been endured through all the centuries the Indians have lived there but for the absolute security the natural fortress gave them. Its walls of sandstone rise 200 feet out of the plain and are studded with deep recesses and grottoes that look more and more gloomy and forbidding as they are approached. Arriving at the southwest side of the rock, we left our team in the shadow of one of the towering monoliths that have been separated by erosion from the parent mesa and took a short cut along the ridge of an immense sand hill, the upper end of which banks against the rock about halfway up. Originally there was but one path that led to the top, the larger one of two now used; the other has been made practicable by the sand drift which has formed in recent years. The climb from where the sand stops is steep and difficult, and in some places steps have been cut out of the solid rock. (*a*)

The pueblo of Acoma consists of several long rows of 3-storied buildings, all facing the south, built of flat stone and rubble. The upper stories are used for dwellings, the lower for storage. From the sides they present the appearance of 3 giant steps, the lowest reached by a forest of ladders. There are narrow partition stone stairs that lead to the upper stories. These landings are the private front yards and balconies. In one of the upper dwellings we got dinner. We sat on the floor. The first course was watermelon, then came a kind of mutton stew, with vegetables, mostly chili, and piping hot, served in large bowls, and a kind of hard graham bread, served in one of the curious Apache willow baskets. The coffee, made of parched pease, over which boiling water was poured and allowed to stand for a time, was very pleasant. North of the town is a great natural reservoir, where the people obtain the water ordinarily used. That part of the mesa is slightly lower than the town and receives the rainfall of a considerable area, through which source and melting snow the reservoir is supplied. Their drinking

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a Mr. C. F. Lummis, in "Some Strange Corners of Our Country", 1892, page 263, thus writes of the pueblo of Acoma:

"Of all the 19 pueblos of New Mexico, Acoma is by far the most wonderful. Indeed, it is probably the most remarkable city in the world. Perched upon the level summit of a great 'box' of rock, whose perpendicular sides are nearly 400 feet high, and reached by some of the dizziest paths ever trodden by human feet, the prehistoric town looks far across the wilderness. Its quaint terraced houses of gray adobe, its huge church (hardly less wonderful than the pyramids of Egypt as a monument of patient toil), its great reservoir in the solid rock, its superb scenery, its romantic history, and the strange customs of its 600 people, all are rife with interest to the few Americans who visit the isolated city. Neither history nor tradition tells us when Acoma was founded. The pueblo was once situated on top of the mesa Encantata (enchanted table-land), which rises 700 feet in air near the mesa now occupied. Four hundred years ago or so, a frightful storm swept away the enormous leaning rock which served as a ladder, and the patient people, who were away at the time, had to build a new city. The present Acoma was an old town when the first European, Coronado, the famous Spanish explorer, saw it in 1540. With that its authentic history begins, a strange, weird history, in scattered fragments, for which we must delve among the curious 'memorials' of the Spanish conquerors and the scant records of the heroic priests. Cubero is the nearest station to the most wonderful aboriginal city on earth, cliff built, cloud swept, matchless Acoma. Thirteen miles south, up a valley of growing beauty, we came to the home of these strange sky dwellers, a butte of rock nearly 400 feet tall and 70 acres in area."

In "A Tramp Across the Continent", 1892, pages 165–169, Mr. Lummis says:

"We were handsomely entertained in the comfortable and roomy house of Martin Valle, the 7-times governor of the pueblo, a fine faced, kindly, still active man of 90, who rides his plunging bronco to-day as firmly as the best of them, and who in the years since our first meeting has become a valued friend. With him that day was his herculean war captain, Faustino. I doubt if there was ever carved a manlier frame than Faustino's, and certain it is that there never was a face nearer the ideal Mars. A grand, massive head, outlined in strength rather than delicacy; great, rugged features, yet superbly molded withal; an eye like a lion's, nose and forehead full of character, and a jaw which was massive but not brutal, calm but inexorable as fate. I have never seen a finer face—for a man whose trade is war, that is. Of course, it would hardly fit a professor's shoulders. But it will always stand out in my memory, with but 2 or 3 others, the most remarkable types I have ever encountered. One of the council accompanied us, too, a kindly, intelligent old man named José Miguel Chino, since gone to sleep in the indeterminate jumble of the gray graveyard.

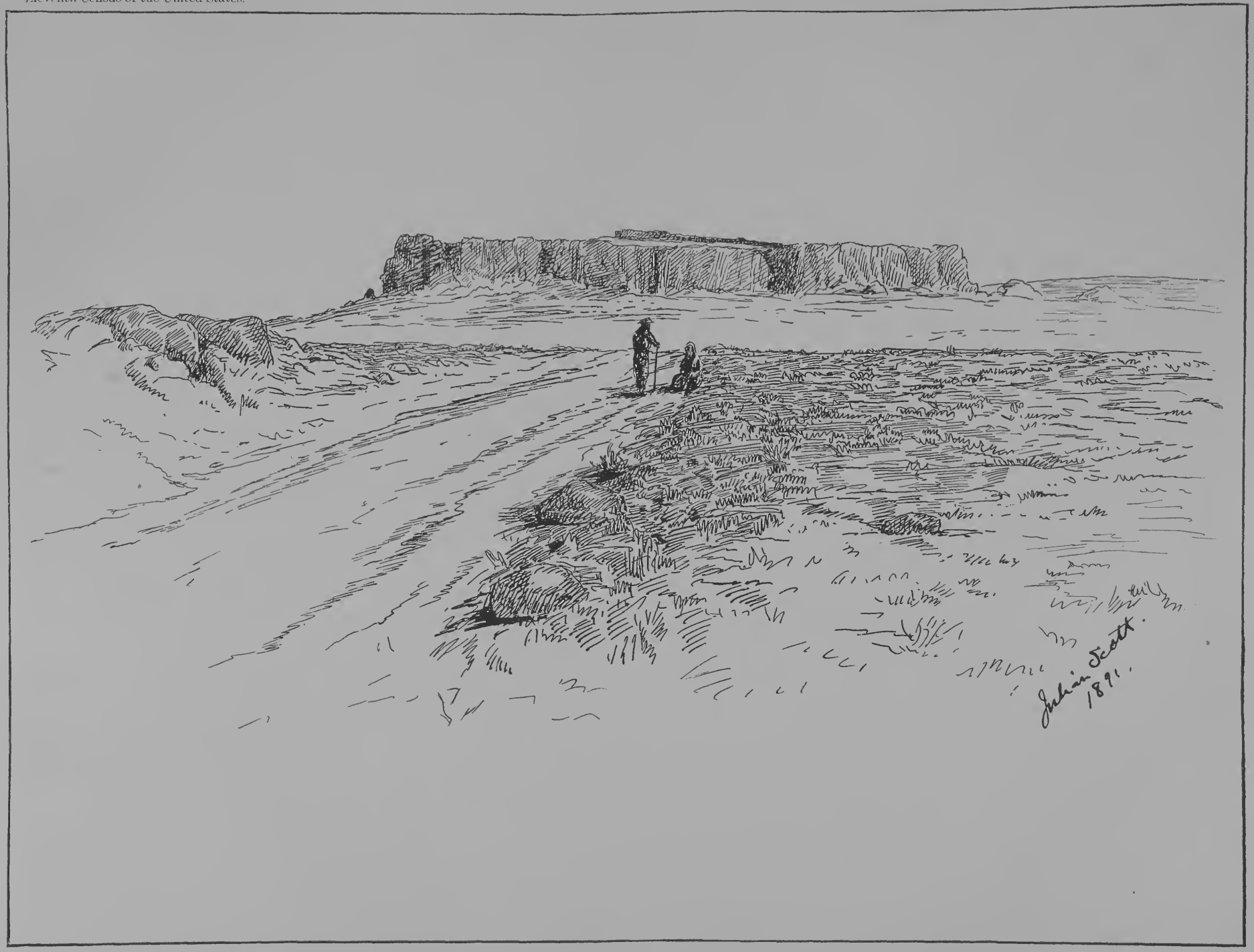
"In a 'street' paved with the eternal rock of the mesa were a hundred children playing jubilantly. It was a pleasant sight, and they were pleasant children. I have never seen any of them fighting, and they are as bright, clean faced, sharp eyed, and active as you find in an American schoolyard at recess. The boys were playing some sort of Acoma tag, and the girls mostly looked on. I don't know that they had the scruples of the sex about boisterous play. But nearly every one of them carried a fat baby brother or sister on her back in the bight of her shawl. These uncomplaining little nurses were from 12 years old down to 5. Truly, the Acoma maiden begins to be a useful member of the household at an early age!

"Coming back from an exploration of the great church, with its historic paintings and the dizzy 'stone ladder' where the patient moccasins of untold generations have worn their imprint 6 inches deep in the rock, I found the old governor sitting at his door, indulging in the characteristic 'shave' of his people. He was impassively pecking away at his bronze cheeks and thinking about some matter of state. The aborigine does not put a razor to his face, but goes to the root of the matter, plucking out each hirsute newcomer bodily by pinch of finger nails, or with knife blade against his thumb, or with tweezers. The governor's 'razor' was a unique and ingenious affair. He had taken the brass shell of a 45–60 rifle cartridge, split it nearly to the base, flattened the 2 sides, filed their edges true, and given them a slight spread at the fork. Thus he got a pair of tweezers better adapted to his work than the American style. With this he was coolly assaulting his kindly old face mechanically and methodically, never wincing at the operation.

"As we talked in disjointed Spanish, I saw a very wonderful thing, such a thing as is probably not to be seen again in a lifetime. An old crone came in carrying a 6-months' babe. She was 100 years old, toothless (for a wonder, for Acoma teeth are long lived), snow haired, and bony, but not bent. She and the infant were the extremes of 6 generations, for it was her great-great-great-great grandchild that dangled in her shawl. I saw the grandmother, great-grandmother, and great-great-grandmother of the child afterward, the mother being absent at Acomita. Poor old woman! Think of her having cared for 5 generations of measles, croup, colic, and cholera infantum!

"There was a wonderful foot race that day, too, between half a dozen young men of Acoma and an equal number from Laguna. There were several hundred dollars' worth of ponies and blankets upon the race, and much loud talking accompanied the preliminaries. Then the runners and the judges went down to the plain, while every one else gathered on the edge of the cliff. At the signal the 12 lithe, clean faced athletes started off like deer. Their running costume consisted of the dark blue patarabo, or breechclout, and their sinewy trunks and limbs were bare. Each side had a stick about the size of a lead pencil, and as they ran they had to kick this along in front of them, never touching it with the fingers. The course was around a wide circuit, which included the mesa of Acoma and several other big hills. I was told afterward that the distance was a good 25 miles. The Acoma boys, who won the race, did it in 2 hours and 31 minutes, which would be good running, even without the stick kicking arrangement

PUEBLO OF ACOMA, SHOWING RESERVOIR.



THE ROCK AND PUEBLO OF ACOMA, NEW MEXICO.

The elevation on the top of the rock is the pueblo.

PUEBLO OF ZUNI, 1890.

water is obtained from springs far away from the rock, though I was told many of the families used that of the reservoir, which must be very unhealthy. On the southern side of the pueblo, commanding an extended view of the country below and beyond, stands the old Spanish mission, facing the east. It is built of adobe and is wasting away.

The walled yard in front of the church has been the burial place since the edifice was raised, and many thousand bodies are said to be interred there. The natives in earlier times invariably buried pottery, ornaments of silver and beads of shell and turquoise, and other kinds with their dead. The church was locked, but we found a door within an annexed building, which admitted us to the gallery. The hour was getting late, and the diminishing light would not permit of our seeing distinctly the altar and decorations at the other end of the long auditorium. We met a young, intelligent looking Indian as we left the churchyard, who, speaking in good English, asked to talk with us. He said he was educated at Carlisle and had returned to Acoma, his former home, to live, but had taken up a temporary abode at the small station 14 miles north on the railroad, called McCarty. He desired to live and dress as white people did. He had long been convinced that education was the only salvation of his people, and sadly regretted that a large majority were opposing the efforts to enlighten them. He said that his brother and he owned a herd of sheep and goats; that his brother believed in the new road, but would remain at home and look after their joint interests while he went out into the world to further improve himself; that it was his intention to take his young wife to Albuquerque and put her in the government school there; that he would find work at his trade, slating, and devote his leisure time to mathematics. He hoped his people would open their eyes to the new condition and throw off their old ways. At this moment a pretty little Indian woman rode up astride a burro with gay trappings. He told us she was his wife, which she understood, and gave in acknowledgment a graceful nod of the head and one of the sweetest of smiles.

Continuing, he said, "If you can say a good word for us do so, please; we ask no other assistance, for we both are young and can look after ourselves". Shaking hands, he jumped on the burro behind his wife, and they soon disappeared down the trail. We descended by the old trail and met numerous herds of horses, burros, sheep, and goats coming up, followed by their attendants, who made the rock walls ring with occasional song and merry laughter.

Mr. Robert Marmon, who enumerated the Zuñis for the Eleventh Census, gave me a paper containing some complaints and requests which the Zuñis desired he should make known to the proper authorities in Washington, which I afterward gave to the Commissioner of Indian Affairs while journeying from Fort Wingate to Keams Canyon.

ZUÑI.

Zuñi lies in a great plain, or valley, through which the Zuñi river flows.

On account of the severe storm that had prevailed for a number of days the streets of the town were in a horrible condition, and looked as if they were never cleaned. They are now higher than the ground floors of the houses, though they were evidently once on the same level. Some of the terraced buildings are 5 stories high, reached by clumsy ladders and narrow partition steps of adobe or stone. All those visited were very clean inside, but as a general rule cheerless and sadly lacking in comforts. In a corner is always to be found a large and prettily decorated olla, filled with water, and a gourd by its side for a dipper. The people use bowls of their own make about the size of a washbowl to mix their bread in. Only the inside of these bowls is decorated. Among other bits of their pottery the canteen, or small water jug, is very pretty, and they bestow great pains on its ornamentation. To its ears they tie gaudy looking sashes of different colors and design, made broad so as to enable them to more easily carry the burden of precious water when on a long journey. Almost every family possesses willow baskets, some of which come from the Moqui country, some from the far Cojonino, and others from the Apaches. These baskets are made in the fashion of a shallow bowl, or more like a saucer, except those from the second Moqui mesa, which are the large oval, and almost flat. The Cojonino basket is so perfectly braided that it will hold water, but is seldom used for any other purpose than holding meal, corn, or bread. I saw great quantities of dried peaches wherever I went. When stewed they are quite delicious.

The Zuñi people pay little attention to the great fertile valley or plain in which they live. It could all be put under cultivation and exceed in products a hundredfold more than their requirements, but they pass out of the plain and plant their fields in the little side valley, where they have even set out their peach orchards. I asked the reason for this, and learned it was a "policy" adopted by their wise men; that the plain in greater part was once under cultivation, but when the white men began to come they made a change. The plain was naturally very rich and productive wherever irrigated, but to keep the white man off they took possession of the little valleys and watering places on its border, by doing which their great valley and home are the better protected, and the change only requires a little extra labor.

The old Catholic church is in a dangerous condition; its walls are giving way, and it is no longer used for religious services. The buildings of the Presbyterian mission are very good, except the roofs.

The people engage in eagle farming. It is in this way that they obtain so many eagle feathers for their own use and trade among other tribes.

The principal complaints they make are against the Navajos, who steal their cattle, sheep, goats, asses, and horses. The people of this pueblo, in common with the people of Acoma and Laguna, want an agent to live near them.

The pueblo embraces in its government 3 other towns, Nutrias, Pescado, and Caliente. They are all within the Indian reservation, and distant from Zuñi proper from 8 to 15 miles.

The civil government consists of a governor, who is appointed by the caciques, or heads of the different orders, or gentes. This governor holds office from 1 to 3 years, at the option or pleasure of the caciques.

The governor appoints an assistant, or lieutenant governor, but the person selected to fill the position is suggested by the caciques. The lieutenant governor acts in the absence of the governor. The governor, too, appoints 6 deputies, whose duties are to see that all the governor's orders are obeyed. This constitutes the machinery of their so-called civil government. Back of this power there is a greater one, the council of the caciques, headed by the chief of the bow, who hold secret meetings and settle all questions within their body that pertain to the management of public affairs. In all there are some 8 caciques, 1 or 2 of whom are reported to be women.

There are 17 orders, or gentes, in this pueblo, according to the Indian trader.

There are about 263 houses in the pueblo, including those which have recently been built on the outskirts of the old town. There are a few small courts, or squares, through the town, where dances are held at the call of the caciques, and where children, dogs, and burros gather to play and rest on the shady sides during the daytime. The rows of houses connected as they are, encircling the courts and spanning the covered ways that lead from street to street or court to court, might properly be called one vast communal dwelling or beehive. They are built in terraces from 2 to 5 stories high, their walls being of stone, rubble, clay, and adobe bricks. The lower and upper stories are principally, though not wholly, used for living apartments. The aged and very old are relegated to the ground floors. The dwellings, as a rule, inside and out, are very tidy; the walls are whitewashed with a preparation of their own invention, consisting of burnt gypsum, ground to powder, making plaster of paris, and mixed with water and a little flour. The mixture is put on with the aid of strings of wool, not twisted, but matted together like a mop. The women do this work and are the housebuilders.

The appointments of a Zuñi dwelling are simple. There is in the corner of the main room a fireplace, where the cooking is done. The adobe or stone bench built along the side of the room is covered with a sheepskin or blanket, laid to make the seats more comfortable.

The beds consist of sheepskin and blankets, generally of Navajo make, which are rolled up during the day and spread out at night, and more than one family will occupy a room at a time.

Ollas, or water jars, constitute the larger vessels they use, while earthen trays, bowls, and dippers are employed for mixing dough, and dishes peculiar to them. They generally eat out of a large bowl of clay in common; whether it be a stew or boiled meat it makes no difference. Some of the families use all the modern household appliances.

Few of them possess chairs or tables; boxes, however, which they get from traders, supply the places of these articles; but as a rule they sit on their heels or on an old blanket folded into a wad or on the conventional bench of stone covered with clay and gypsum whitewash. The rooms are all lighted by small windows. Some buildings, the more modern, have the factory sash and 6 by 4 glass, but the old dwellings still have the quaint gypsum plates in every conceivable irregularity, which are placed so as to light the bins where they grind their corn upon inclined slabs of stone (metáte), using long and quite heavy pieces for the purpose. These bins about complete the list of household furniture, and they are the first of their necessities.

Bows and arrows are seen sometimes hanging on the walls, and very often a good repeating rifle. Occasionally the old mortar and tetherstone and the stone hammer and ax, also the stone dart and spearhead, can be found among the very old people; but these relics of the past are fast disappearing. Men belonging to the different orders carry little stone fetiches when hunting to bring good luck. These are now very scarce, and an Indian owning one will part with most anything else before letting it go.

The Indians cultivate the fields that border the great basin in which they live, also the side canyons and little valleys through which streams run and where irrigation is made easy. It is a very primitive agriculture. The whole of the valley could be made productive, but it mostly lies fallow by reason of the policy of the caciques to let it alone and duly keep under cultivation the fields where they are now located, and so keep off the white man. Their principal agricultural products are corn, wheat, oats, beans, chili, onions, pumpkins, and melons of all kinds. They also have numerous peach orchards, which are situated in the sand hills and along the little washes that skirt and come into the valley. On the east, south, and west sides of the pueblo are numerous walled gardens, as many as 200. Some of these gardens are in terraces rising up from the river bank toward the top of the mound on which the older part of the pueblo stands. The women plant and wholly care for these gardens.

The manner of life of these Indians can be taken as a type of the methods of the other 18 pueblos of New Mexico. During the dry season they patiently toil, keeping their fields well watered from the river, from which the women carry the water in ollas on their heads. The men weave blankets and sashes similar to those made by the Moquis, and they make a simple kind of willow basket, but not so fine as those of the Moquis, the

AN ACOMA (New Mexico) WOMAN with water jar. "Tinajas," 1890.
PATRICIO PINOR or PALOWABTE, ex-governor of pueblo of Zuni, 1890.

HOME OF "WE-WA" PUEBLO OF ZUNI, 1890

Apaches, or the Navajos. Most of the families possess one or more specimens of these finer baskets, which they have obtained in trade. The dress or toilet of the women is similar in all respects to that of the Moquis, except the cart wheel hairpuffs worn by the young women. Their places for holding religious ceremonies differ from those of the Moquis (in estufas). The places of worship, instead of being built underground or excavated out of the solid sandstone, are large rooms, established in such parts of the pueblos as will best conduce to secrecy. Some of their religious ceremonies evince the nature of phallic worship. They do not have the snake dance, which seems to be confined to the Moquis.

The Presbyterian school is doing well.

While the people in habits and customs are generally similar to the other Pueblos, they are very tenacious in holding to their ancient faith, and. while manifesting the same desire for educational aid and agricultural implements, they wish to hold to their old religion and desire to worship after the manner of their fathers, adopting only such parts of the white man's ways as will be of practical use to them. The Zuñis, in common with all other Indians, are very superstitious, and regard with great fear a supposed witch. It is the common belief that a person charged with witchcraft brought before the caciques for trial, if found guilty is promptly executed in an extremely cruel manner. It is also believed that a persistent thief is regarded as beset of the devil and his fate is much the same as that of the witch. Stories are told of the execution of an old woman in 1890 who was charged with bringing a plague of grasshoppers into the valley, and of the killing of her son. The place of execution is said to be a little, low adobe annex to the old Catholic church on its southwest corner. It would seem as if the government ought to investigate these reports.

Indians are living in neighboring pueblos in exile, according to common report, having been charged with witchcraft. There are certain white men who are reported to have seen executions such as indicated above. It is also a matter of report that these Indians pursued and shot down two Mexicans, well known for their sobriety and industry, on account of some possible connection with the stealing of horses supposed to have been stolen by Mexicans or white men.

The force and power of the United States should be made clear in a proper and dignified way. No one outside knows what they do within the pueblos of New Mexico in the matter of administering their laws, and it is important that the United States government should understand it.

My observation in the 3 pueblos of Laguna, Acoma, and Zuñi is, that the so-called control of these people by the United States government makes them expectant, and they hurry to Santa Fe to the United States Indian agent on small matters. Their civilization from an Anglo Saxon standpoint is nominal, still they are more provident than their New Mexican neighbors. These people should at once be dropped by the nation and required to assume the duties of citizenship, to which they are legally entitled.

The Indians of Laguna, Acoma, and Zuñi have many intensely interesting traditions. Their religious beliefs are founded upon a theology of their own, which while it is unlike the Christian in most respects it greatly resembles it on the moral side; their superstitions are endless.

The Indians of Acoma and Laguna speak the same language as those of the pueblos of Zia, San Domingo, Cochiti, Santa Ana, San Felipe, Taos, and Isleta, in New Mexico, and Tewa, on the first Moqui mesa, in Arizona. They live by agriculture and stock raising; besides, they manufacture a large amount of pottery, which they sell to tourists and in the large towns accessible to them and along the Atlantic and Pacific railroad.

Their stock consists of horses, cattle, burros, sheep, and goats. They raise corn in their fields. Wheat was once one of their chief products, but it is not now. It is not so reliable as corn, and they are able to purchase flour of the traders as cheap as they can produce it. Their garden stuffs are chili, onions, melons, pumpkins, beans, and fruit, such as apples, peaches, and grapes. Their meat supply is from sheep, goats, and cattle.

I found it very difficult to get at any figures respecting the number of acres these pueblos have under cultivation or the amount of corn or wheat they raise; neither could I find any way to ascertain the size of their herds, scattered as they were on the mesas and through the canyons for grazing. It is very difficult to get information from these Indians, and particularly so if they even suspect you of being a government agent.

I asked a Laguna man how many horses he had; he answered by holding up both of his hands, meaning 10; then, on inquiry of another what the number of his horses was, he gave me the same reply. I found out that the men were part owners in the same 10 horses. There were others in this partnership, all belonging to the same family.

The fields are scattered through the San Jose and Acoma valleys and along the little streams and washes in side canyons where water can be stored and irrigation is practicable. Where there is a spring. however small, there too is a garden, large or otherwise, according to the water supply.

The seasons for crops are very irregular; but the people try to raise as much corn over their annual consumption as possible, to guard against a future small crop or a famine; so in a good year they will have for storage and to barter double the amount they will consume, and perhaps more. From all I could learn after a good deal of "talk" and much smoking of cigarettes and old pipes and many inquiries I have made the estimate of the number of acres of corn they cultivate.

Acoma has a population of 566 souls. Allowing for consumption, waste, barter, and storage (surplus) 1 pound a day per capita, a total of 3,689 bushels a year, and 12 bushels per acre of yield on the average, 308 acres may be given as under cultivation at Acoma: consumption, including waste, etc, 1,475: stored for contingency, 1,475; for barter, about 739; making a total of 3,689 bushels.

Enough vegetables and melons are raised for both consumption and trade.

Laguna is situated 16 miles northeast of Acoma and is directly on the Atlantic and Pacific railroad. The people are similar in every essential to those of Acoma, and speak the same tongue. I was told by one of their old governors, Santa Ago, that Laguna was originally settled by a colony consisting of disaffected members of all the pueblos, whose languages they still speak.

The soil in the San Jose valley, in which Laguna stands, is similar to that of the valley of Acoma, and the advantages for irrigating, although much better, are not improved, owing to a lack of engineering skill. The average yield of corn and estimates of consumption are about the same as for Laguna.

Laguna has a population of 1,143. Consumption of corn, as noted per capita, for the year is within a fraction of 7,450 bushels, and allowing 12 bushels yield per acre, 621 acres may be given as under cultivation. They may produce more corn to the acre, but such cornfields as I saw were not promising.

Consumption, including waste, 2,980: storage for contingency, 2,980; for barter, about 1,490; making a total of 7,450 bushels.

Vegetables and melons are raised for consumption, trade, and storage.

The people of Laguna, Acoma, and Zuñi want the government to give them a police force sufficient to protect their interests against the bands of horse thieves and to keep in submission some of their own unruly ones.

So far as I was able to observe, the people of the 3 large pueblos, Laguna, Acoma, and Zuñi, resemble each other in all particulars. The people of Laguna are in some respects more advanced than the other Indians in the direction of household comforts, many of the families there having in use modern beds, chairs, and tables, but all of them, including the other Pueblos, have taken up with the modern tin coffeepot, teacups and saucers, plates, knives, forks, and spoons, and are adopting modern ways of cooking.

While nearly all the men have adopted in part the dress of the white race, principally the waistcoat, the women cling to the old blanket dress, clumsy, deerskin leggings and moccasins, and small tunics of some one color; a few wear calico waists. Except in the manner the young women have of putting up their hair, the costumes of both men and women are the same as described in my report on the Moquis.

That the Indians of the 3 pueblos are improving from year to year is certain, but the evolution from their former state to a higher condition is slow. They are jealous of their religious beliefs, and suspect that the interest taken in their welfare is only to force upon them the doctrines of a new faith.

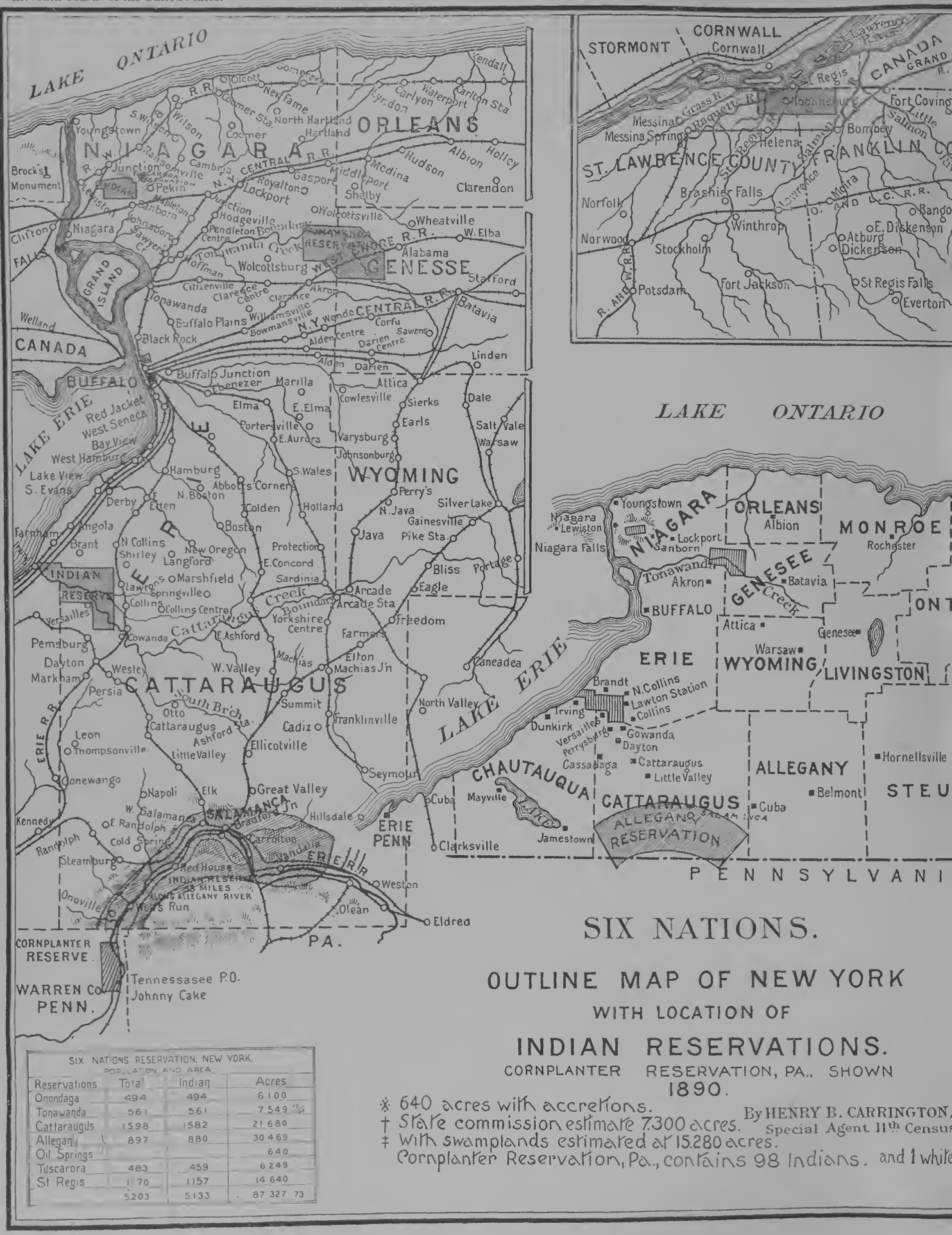
The testimony of whites and progressive Indians was that the death rate was decreasing.

The lands of these Indians are secured to them by United States patents of date 1863, or reserved, and they have an agent, who resides at Santa Fe. While nominally under control of the United States they are self-supporting in all these pueblos. The people manufacture pottery, blankets, jewelry, and clothing, in addition to engaging in general agriculture. I found that the census of Laguna, Acoma, and Zuñi had been most satisfactorily taken by the United States enumerators.

Colonel Walter G. Marmon, of Laguna, requested me to add to my report the following respecting Indian schools and issue of fruit trees for the Pueblo Indians:

Let there be a compulsory school law passed by Congress complete in itself, giving full power to collect from each tribe such children as are wanted for the schools; the government Indian boarding schools in the states and territories where the tribes are located to be primary and industrial schools, the term to be 5 years. At the end of the 5-year term let all pupils who have shown ability be sent to a higher grade of schools away from their people, such as Carlisle and Lawrence, or to colleges in the east until they graduate.

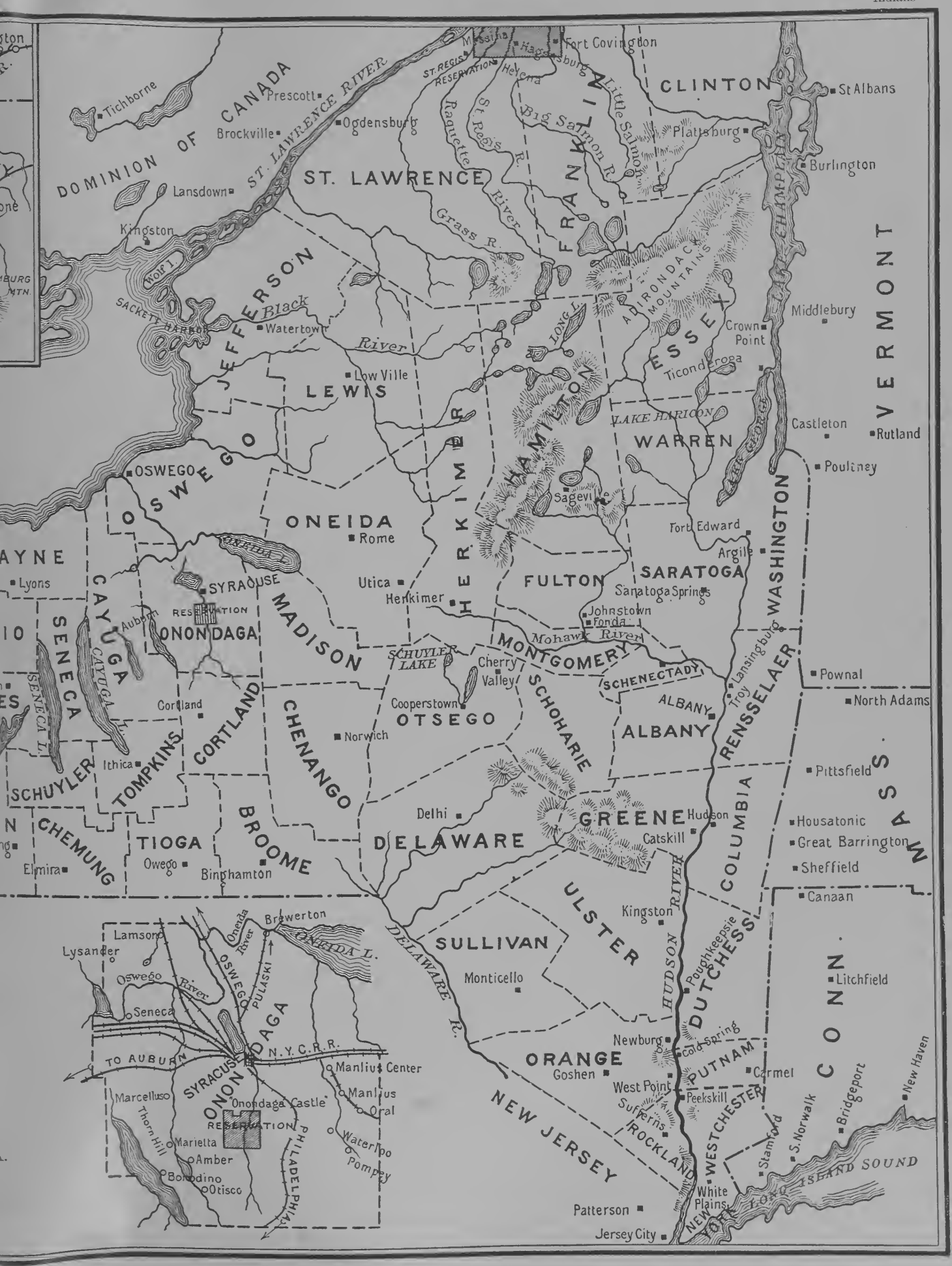
Issue of fruit trees should be made to Indians. Let it be a requirement before issue that the Indian shall fence in and properly prepare the plot of ground where he intends to plant his orchard. Let it be the duty of the agent who issues the trees to inspect each plot, and if properly prepared then make the issue. This to apply to the Navajos as well as the Pueblos.



SIX NATIONS RESERVATION, NEW YORK.
POPULATION AND AREA.

Reservations	Total	Indian	Acres
Onondaga	494	494	6 100
Tonawanda	561	561	7 549
Cattaraugus	1598	1582	21 680
Allegany	897	880	30 469
Oil Springs			640
Tuscarora	483	459	6 249
St Regis	1 70	1157	14 640
	5203	5.133	87 327 73

* 640 acres with accretions.
† State commission estimate 7.300 acres.
‡ With swamplands estimated at 15.280 acres.
Cornplanter Reservation, Pa., contains 98 Indians. and 1 white


DOMINION OF CANADA
ST. LAWRENCE RIVER
Tichborne
Prescott
Brockville
Ogdensburg
Lansdown
Kingston
Wolf I.
SACKETT HARBOR
ST. LAWRENCE
Messina
Hagansburg
Fort Covington
ST. REGIS RESERVATION
Helena
Raquette River
St. Regis R.
Big Salmon R.
Little Salmon
FRANKLIN
CLINTON
St Albans
Plattsburg
Burlington
LAKE CHAMPLAIN
VERMONT
Middlebury
Crown Point
Ticonderoga
ESSEX
ADIRONDACK MOUNTAINS
LONG L.
Grass R.
JEFFERSON
Black River
Watertown
LEWIS
Low Ville
HAMILTON
LAKE HARICON
WARREN
LAKE GEORGE
Castleton
Rutland
Poultney
OSWEGO
OSWEGO
ONEIDA
Rome
HERKIMER
Sagevile
Fort Edward
Argile
WASHINGTON
SARATOGA
Sanatoga Springs
FULTON
Johnstown
Fonda
Mohawk River
Utica
Henkimer
ONEIDA L.
SYRACUSE
RESERVATION
ONONDAGA
MADISON
CAYUGA
Auburn
SENECA
CAYUGA L.
SENECA L.
Lyons
SCHUYLER LAKE
Cherry Valley
MONTGOMERY
SCHENECTADY
Lansingburg
Troy
RENSSELAER
Pownal
North Adams
Cortland
CORTLAND
CHENANGO
Cooperstown
OTSEGO
SCHOHARIE
ALBANY
ALBANY
Norwich
Ithica
TOMPKINS
SCHUYLER
Pittsfield
MASS.
Delhi
GREENE
Hudson
Catskill
COLUMBIA
Housatonic
Great Barrington
Sheffield
CHEMUNG
TIOGA
BROOME
DELAWARE
Elmira
Owego
Binghamton
Canaan
ULSTER
Kingston
HUDSON RIVER
Poughkeepsie
DUTCHESS
SULLIVAN
Monticello
DELAWARE R.
Litchfield
CONN.
Newburg
Cold Spring
ORANGE
Goshen
PUTNAM
Carmel
West Point
Peekskill
Sufferns
ROCKLAND
WESTCHESTER
Stamford
S. Norwalk
Bridgeport
New Haven
NEW JERSEY
White Plains
NEW YORK
LONG ISLAND SOUND
Patterson
Jersey City
Brewerton
ONEIDA L.
Oneida River
Lamson
Lysander
Oswego River
OSWEGO
PULASKI
Seneca
ONONDAGA
N.Y.C.R.R.
TO AUBURN
SYRACUSE
Manlius Center
Manlius
Oral
Marcellus
Onondaga Castle
RESERVATION
Thorn Hill
Marietta
Amber
Bolodino
Otisco
PHILADELPHIA
Waterloo
Pompey

NEW YORK.

INDIAN POPULATION AS OF JUNE 1, 1890. (*a*.)

Total	6,044
Reservation Indians, not taxed (not counted in the general census)	5,309
Indians in prisons, not otherwise enumerated	9
Indians off reservations, self-supporting and taxed (counted in the general census)	726

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	5,321
Reservation Indians not taxed (includes 106 Oneidas off reservations)	5,309
Indians in prisons not otherwise enumerated	9
Other persons with Indians, not otherwise enumerated	3

The Indians of New York are those of the Six Nations, living upon reservations retained from the lands they originally occupied, and a few scattered Indians of various tribes.

The civilized (self-supporting) Indians of New York, counted in the general census, number 726 (383 males and 343 females), and are distributed as follows:

Chautauqua county, 24; Chemung county, 27; Essex county, 17; Jefferson county, 25; Kings county, 62; Lewis county, 33; Madison county, 84; Monroe county, 23; New York county, 52; Oneida county, 62; Onondaga county, 22; Queens county, 30; St. Lawrence county, 17; Saratoga county, 25; Suffolk county, 50; Warren county, 42; other counties (13 or less in each), 131.

This is aside from the 5,309 of the Six Nations who are discussed among Indians not taxed.

As in New England, there are state obligations still recognized toward these remnants of tribes.

THE SIX NATIONS OF NEW YORK.

BY THOMAS DONALDSON.

The uncertainty and doubt surrounding most North American Indian history are partially removed from the Six Nations. They, of all American Indians, have best preserved their traditions. Besides, their system was so complete, and their government so unique and so well fitted to the people, that from the earliest European arrival they have been constantly written about. Their small numbers, compared with the enormous country they occupied and the government they originated with their deeds of daring, will always excite surprise. Their league, tribal and individual characteristics and personal strength of will, together with their great courage and prowess, account for their success in war and the methods which brought comfort and peace.

They made war or peace with equal facility, holding with a death grasp to their old ideas and traditions, conquering and absorbing tribes, and getting the control and government of the country from the Carolinas on the south to the lakes on the north and the Mississippi on the west. The Mohawk war whoop was the terror of aboriginal life, and the signal fires of the Iroquois league, illuminating the hills and valleys of the Atlantic coast, meant danger to the outlying tribes. Their phenomenal fighting capacity, coupled with the rapidity of movement and power of concentration of their fighting men, gave the impression of a vast number of warriors. It can be stated with almost a certainty that the league of the Iroquois, since the advent of the European on the American continent and up to 1880, never exceeded 15,000 persons, and it never had an available fighting force of more than 2,500 men.

CONDITION OF THE SIX NATIONS IN 1890.

The special agent found no places on any of the reservations for the sale of intoxicating liquors. Such places are unlawful. Intoxicating liquors, however, are sold to the Indians by white men or women living off the reservations. Houses for immorality are foreign to the social life and surroundings of these people, and gambling among the Six Nations is in the line of single risks, as opportunity offers.

The struggle now within the Six Nations for control of their government lies between the pagan and christian elements, and, in addition, they have to war with the wiles of the white man. Official corruption has been noted in the past among those high in authority, but this is now being rapidly remedied. The Six Nations are in most danger from without. The pagans are those holding to the beliefs of their fathers and opposing the white man and his methods. The christian element means those who accept christianity as a doctrine. As far as personal morals and the daily life of most of these people are concerned, the difference is merely technical, the word of a pagan being considered as good as that of a christian, and, in the view that the state has nothing to do with one's profession of creed, among the Indians a self-reliant pagan is preferable to a dependent christian. In the league of the Iroquois the largest personal independence consistent with the safety of the league is permitted. The Six Nations of New York have generally asked the Great Father, the Congress, and the New York legislature to let them alone. They are self-sustaining and much farther advanced in civilization than any other reservation Indians in the United States, and as much as an average number of white people in many localities. They have borne the burdens of peace with equanimity and met the demands of the war for the Union with patriotism and vigor. Envious Caucasians, hungering for the Indians' landed possessions in New York, as elsewhere, have been active and earnest in efforts to absorb their substance. They have been kept from doing so thus far through the efforts of earnest and active fair minded people. The Six Nations have been charged with being pagans, heathens, and bad citizens generally, but investigation shows the latter charge to be false. In the matter of creed, among the Tuscaroras there is not a pagan family recognized as such; among the Tonawandas and Onondagas very nearly two-thirds belong to the pagan party, several of the most influential men having recently left the christian party for personal and political reasons.

Of the Cattaraugus and Allegany Senecas, a majority belong to the pagan party, but of the Cornplanter Senecas and the St. Regis Indians none are pagans.

In the battle for progress the christian party has taken the offensive or progressive side, and at an early day may gain control. The difference between the pagan and the christian is most marked in their material interests, the christian more readily grasping modern ideas and methods of life, with their educational incentives. As a rule the pagan falls behind in the use of farm machinery, in advanced crop culture, in the education of his children, and matters of essential public spirit.

On all the reservations crimes are few, stealing is rare, and quarreling resulting in personal assault, infrequent. Respecting the St. Regis Indians, the only suits of a criminal nature for a long time grew out of resistance to the game laws, which stopped their netting on their own waters. The total of local offenses during the year was 16 in an Indian population of 5,133 on reservations in New York.

Except in the matter of marriage and divorce, that is, with respect to the police laws, they are shown to be as law abiding as the same number of average white people, and no communities elsewhere, white or otherwise, are known where persons and property are more safe, or where male or female can walk unattended at night with greater security.

Diseases resulting from association with whites in early times are being gradually eliminated. This has reduced mortality and increased longevity. The growth of self-reliance is especially noticeable. This tends to greater diffusion of agricultural products, better homes, and clothing.

There is scarcely any poverty among the Six Nations, but 3 paupers being noted on the schedules. The percentage of deaths under one year of age is low. The percentage of advanced ages without chronic impairment of faculties is beyond that of any other like number of people in the United States. The family increase and surviving members of families, as at St. Regis, preclude the possibility of general immorality in their homes.

Portions of the Bible, and especially hymns, have been translated into the Iroquois dialect, and at St. Regis (Catholic) the Latin forms, psalter included, have been translated into Iroquois, the Mohawk dialect; but the books used in the schools, the Bible in many of the churches, and the international Sunday school lessons are in English. The adult Indians prefer to pray in their own language, their thoughts or desires flowing naturally without the mental abstraction necessary in finding the English word for their exact meaning.

STATISTICS OF THE ENGLISH LANGUAGE AMONG THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA IN 1890.

THE ENGLISH LANGUAGE.—The total Indian population of the Six Nations of New York on reservations is 5,133. Of these 2,844 can speak English and 1,985 can not. The Indian population of the Cornplanter reservation in Pennsylvania is 98, of whom 57 can speak English and 35 can not. Children not able to speak a language are not noted, and some absentees were omitted.

ITEMS.	RESERVATIONS.							
	New York.							Pennsylvania.
	Total.	Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	St. Regis.	Cornplanter.
Over 20 years of age who can read English	1,310	94	125	306	501	201	83	29
Under 20 who can read English	1,134	57	111	181	509	91	185	19
Under 20 who can write English	765	57	111	165	295	85	52	19
Persons who can speak English	2,844	186	365	502	983	343	465	57
Persons who can not speak English	1,985	291	180	275	505	99	635	35

The great number who can not speak or read the English language is a drawback to the advancement of the Six Nations. Officials are sometimes elected who can not read the laws of New York or of the United States, and almost a majority of this people are cut off from the information and advantages obtained through the reading of newspapers and general literature. The young, however, are usually brought up to read and speak the English language.

THE LEGAL STATUS OF THE SIX NATIONS OF NEW YORK.—The total acreage of the reservations of the Six Nations is 87,327.73, with an Indian and adopted population of 5,203, or 16.78 acres for each person. The value of the whole is estimated at $1,810,699.60.

The law and facts show that the reservations of the Six Nations of New York are each independent, and in some particulars as much sovereignties, by treaty and obligation, as are the several states of the United States. The St. Regis reservation, however, differs somewhat from the others. The lands within these reservations carry with them the conditions of the grant.

The incidents of the enumeration of the Seneca Nation showed a strong desire on the part of the advanced portion to break away from old time ideas and to keep abreast with their white neighbors. The reorganization of the Iroquois agricultural society was a step forward.

The members of the Six Nations of New York residing on reservation or living in tribal relations do not vote at county or state elections, nor do they pay taxes to the counties or the state. They are therefore Indians not taxed. They have a constitution, and the Senecas have a charter from New York. They are amenable to national and state courts or laws only in respect to crimes, except the St. Regis Indians. (*a*)

If the Iroquois, native or foreign born, want to become citizens of the United States they must renounce allegiance to their own people; but if those of the Six Nations of New York become such citizens they can not carry their real property interest with them so that it will be subject to levy and sale for debt on contracts. This, in fact, is at present a practical inhibition in their way to citizenship. The several reservations belong to them (St. Regis differs somewhat from the others), and neither the state of New York nor the United States can legally break them up without the Indians' consent.

The several tribes and bands of the Six Nations differ somewhat in respect to land holdings and titles on or within the several reservations. A lien or preference, in case of sale, called the "Ogden Land Company's rights", hangs over the Cattaraugus and Allegany Senecas, but the United States extinguished it as to the Tonawanda Senecas. The title to these reservations is in the nation, and the members are therefore at common law "tenants in common". Each owns his undivided share absolutely, independent of the United States or the state of New York. The individuals, however, only hold a fee equivalent to the ownership of the land they improve, with power to sell or devise among their own people, but not to strangers. It is a good title. The nation itself can not disturb it. Within the Six Nations each head of a family or a single adult has the right to enter upon unoccupied land, build upon it, and improve it, thereby acquiring a title, with authority to sell to another Indian or devise the same by will; but all these transactions must be between Indians.

The Cornplanters are Senecas of the Seneca Nation, voting with them for officers annually, and having a representative in the nation's council. Although in Warren county, Pennsylvania, they inherit a common interest in all the Seneca lands in New York, draw like annuities, but do not vote in New York except as Indians for their own officers, namely, officers of the Seneca Nation. They are also heirs in Pennsylvania of Cornplanter, the probate court of Warren county, Pennsylvania, having partitioned the inheritance of Cornplanter (a special gift

a There is no law for this, but by agreement and usage the St. Regis Indians can sue and be sued in the inferior courts of the State of New York, and judgment is always enforced. They have no courts among themselves.

of gratitude from Pennsylvania) among them, inalienable except among themselves. They have been admitted to the privileges of citizenship in that state.

The conclusion is irresistible that the Six Nations are nations by treaty and law, and have long since been recognized as such by the United States and the state of New York, and an enlightened public will surely hesitate before proceeding to divest these people of long established rights without their consent, rights recognized and confirmed in some cases by the immortal Washington and by more than a hundred years of precedents and legislation.

The Six Nations of New York Indian question can not be settled permanently without action on the Ogden company's claim by the Congress of the United States.

PEACEMAKER COURTS.—The peacemaker courts are peculiar to the Seneca Indians of New York. They exercise probate jurisdiction and jurisdiction over minor offenses. Appeal may be taken to the council of the Seneca Nation proper on the Allegany and Cattaraugus reservations and to the separate council of the Tonawanda Senecas. The term of office of a peacemaker is for three years, one being elected annually for each reservation, but those of the Tonawanda band, as with all its officers, have no official relation to the other bands of Senecas.

The president of the Seneca Nation sits as judge upon the impeachment of a peacemaker. Among the grounds of impeachment is taking a bribe, or, by relationship or otherwise, having interest in a case.

Petitions, summonses, answers, all pleadings, returns of process, and record follow the forms prescribed for state courts of like jurisdiction. A record of proceedings is duly kept.

During 1889 a contested election among the Tonawanda band was, upon application, decided by the state courts of New York, sitting at Batavia, Genesee county, in which county the Tonawanda reservation is in part situated.

UNITED STATES INDIAN AGENT.—The civic establishment of the United States Indian agency at Akron, New York, consists of an agent, whose salary is $1,000 per year; a messenger, at $400 per year; a physician, at $200 per year; and an interpreter, at $150 per year.

The agency contains 1 frame building, the property of the United States, of the value of $250. As the office of the agent is usually at his residence, change in the incumbent removes the office.

The United States Indian agent receives from the Commissioner of Indian Affairs annually and distributes, under bond, both cash annuities and goods, except for the St. Regis Indians, who receive neither from the United States, and over whom the agent has no immediate charge.

The Indian agent is the official to whom are referred by the Commissioner of Indian Affairs all complaints by Indians preferred against each other or against the white people, and upon his investigation and report the Commissioner initiates relief or other action. He is especially charged with the investigation of all cases of trespass upon their lands or other rights, as also illegal sales of intoxicating liquors to the Iroquois, and as their protector places in the hands of the United States district attorney the proper evidence upon which to prosecute suits at law against offenders. It is also his duty to investigate and report upon all crimes of which the state courts of New York have jurisdiction; also to interest himself in local troubles between the Indians themselves, and to report annually to the Commissioner of Indian Affairs all births and deaths, as the basis of the annual distribution of goods or money.

The New York state agent and attorney have no official connection with the United States Indian agent. The former acts for the Onondaga Indians, and pays the state annuities to the Six Nations, while the latter, under special law, acts for the St. Regis Indians. Each reservation has a state school commissioner.

THE LEAGUE OF THE IROQUOIS FROM 1660 TO 1890.

In 1890 the census of the United States and the official report of Canada not only show that the league of the Iroquois probably numbers more than it ever has hitherto since first met by Europeans but that it is steadily increasing.

League of the Iroquois in the United States, 1890	7,387
League of the Iroquois in Canada, 1890 *a*	8,483
Total	15,870

a The following statement has been furnished through the kindness of Mr. E. D. Cameron, superintendent of Indian affairs at Brantford, Canada:

LEAGUE OF THE IROQUOIS IN CANADA IN 1890.

Oneidas of the Thames	715	Iroquois of St. Regis *	1,190
Mohawks of Bay of Quinte	1,056	Iroquois of Gibson	137
Six Nations of Grand River, Brantford	3,288	Iroquois of the Lake of Two Mountains	375
Iroquois of Caughnawaga *	1,722	Total	8,483

* A few Algonquins, mixed.

The Iroquois of Grand river are in detail as follows: Mohawks, 1,344; Oneidas, 244; Senecas, 183; Cayugas, 865; Onondagas, 325; Tuscaroras, 327; total, 3,288.

LEAGUE OF THE IROQUOIS IN THE UNITED STATES IN 1890.

Six Nations of New York	5,239	
Senecas and Onondagas in Warren county, Pennsylvania	98	
Total in New York and Pennsylvania		5,337
Senecas and Cayugas at Quapaw agency, Indian territory		255
Members of the league enumerated, residing in Connecticut, Massachusetts, and New York		79
Oneidas in Wisconsin		1,716
Total in the United States		7,387

The following statement shows the total number of the league of the Iroquois, estimated and known, at the several periods named:

1660	11,000	1736	7,350
1665	11,750	1738	8,825
1677	10,750	1763	11,650
1681	10,000	1768	12,600
1682	13,000	1770	10,000
1685	10,250	1773	12,500
1687	10,000	1779	*a*8,000
1689	12,850	1791	7,430
1698	6,150		

a Not including emigrants, Mohawks, Onondagas, etc.

There is no record given of the number of the league between 1791 and 1877.

The emigration to Canada of a large portion of the league left a smaller portion in the United States after 1790.

In 1868 the Iroquois in Canada (all of the league) were given at 5,881; in 1874, 6,845; in 1875, 6,893; in 1876, 6,953; in 1890, 8,483.

In 1877 the total number of the league of the Iroquois in Canada and the United States was estimated to be 13,668, and in 1890 it was 15,870. The rate of increase in Canada and the United States is now about the same.

The Cherokees of Indian territory and the Eastern Cherokees, along with the Wyandottes (Wyandot, Wendot) of Quapaw agency, Indian territory, are of Iroquoian stock, but are not included in the membership of the league.

TOTAL POPULATION OF THE SIX NATIONS OF NEW YORK AT SEVERAL PERIODS FROM 1796 TO 1890, INCLUSIVE.

1796, Morse	3,748	1865, United States Indian Office	3,956
1818, Parrish	4,575	1870, United States census	4,962
1819, New York legislature	4,538	1870, United States Indian Office	4,804
1821, Morse	4,056	1875, New York state census	4,672
1825, United States Secretary of War	5,061	1875, United States Indian Office	4,955
1829, United States Secretary of War	5,100	1877, United States Indian Office	5,041
1845, United States Indian Office (*a*)	3,884	1880, United States Indian Office	5,139
1855, New York state census	3,774	1885, United States Indian Office	4,970
1855, United States Indian Office	4,149	1887, United States Indian Office	4,966
1860, United States Indian Office	3,945	1890, United States Indian Office	5,112
1865, New York state census	3,992	1890, United States census	*b*5,239

a Oneidas omitted (removed west).

b Not including the Cornplanter Senecas in Warren county, Pennsylvania, 98 in number, which would give a total of 5,337, nor 70 white and colored additions by marriage.

INDIAN AND ADOPTED POPULATION OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

TRIBES.	Aggregate.	NEW YORK.								PENNSYLVANIA.
		Total.	Reservations.						Oneidas off reservation.	Cornplanter reservation.
			Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	St. Regis.		
Total	5,407	5,309	494	561	897	1,598	483	1,170	106	98
Indians	5,337	5,239	494	561	880	1,582	459	1,157	106	98
Onondaga	481	470	341	4	67	17	41	.....	.....	11
Oneida	212	212	86	13	1	4	.....	2	106	.....
Mohawk	18	18	6	2	.....	1	2	7	.....	.....
Cayuga	183	183	5	20	5	153	.....	.....	.....	.....
Seneca	2,767	2,680	6	517	792	1,355	10	.....	.....	87
Tuscarora	408	408	.....	1	.....	7	400	.....	.....	.....
St. Regis	1,129	1,129	34	3	2	1	.....	1,089	.....	.....
Abenaka	10	10	.....	.....	10	.....	.....	.....	.....	.....
Muncie	16	16	.....	1	.....	15	.....	.....	.....	.....
Brothertown	1	1	.....	.....	.....	1	.....	.....	.....	.....
Delaware	3	3	.....	.....	.....	3	.....	.....	.....	.....
Stockbridge	7	7	.....	.....	.....	1	6	.....	.....	.....
Caughnawaga	15	15	15	.....	.....	.....	.....	.....	.....	.....
Half-blood	28	28	1	.....	3	24	.....	.....	.....	.....
Quarter-blood	42	42	.....	.....	.....	.....	.....	42	.....	.....
Eighth-blood	17	17	.....	.....	.....	.....	.....	17	.....	.....
Other races, additions by marriage	70	70	.....	.....	17	16	24	13	.....	.....
White	68	68	.....	.....	16	16	23	13	.....	.....
Negro	1	1	.....	.....	.....	.....	1	.....	.....	.....
Mulatto	1	1	.....	.....	1	.....	.....	.....	.....	.....

The total population of the Cornplanter reservation, Warren county, Pennsylvania, and adjoining the Allegany Seneca reservation, New York, is as follows: Onondagas, 11; Senecas, 87, and 1 white man; total, 99.

The total population of the Six Nations reservations in New York and 106 Oneidas off reservation is 5,309. This includes 70 white and colored persons.

The total Indian population of the Six Nations reservations in New York and 106 Oneidas off reservation is 5,239.

VITAL STATISTICS.

The total Indian population of the Six Nations reservations in New York is 5,133. The births during the year were 181; deaths 156; gain by births over deaths, 25. All reservations gained by births except Tuscarora, where the net loss by deaths was 6, and St. Regis, where births and deaths were equal. The deaths by consumption were 39, or 7.6 to the 1,000 of population. The births 35.3 to the 1,000, and the total deaths 30.4 to the 1,000.

The several causes of deaths are given in detail in the table on the following page. The deaths from June 30, 1889, to June 30, 1890, included 3 persons between the ages of 90 and 100, 4 persons between the ages of 80 and 90, 4 persons above 78 but less than 80, and 5 persons between the ages of 60 and 75, in a total Indian population of 5,133.

At the Cornplanter reservation, Warren county, Pennsylvania, with an Indian population of 98, the births were 4 and the deaths were 5. Of the latter, 3 were infants under 1 year of age and 2 were adults, 1 from pneumonia and 1 from consumption.

BIRTHS AND DEATHS AND CAUSES OF DEATHS AMONG THE INDIANS OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA IN 1890, AS FAR AS KNOWN.

RESERVATIONS.	Total Indian population.	Total births.	Total deaths.	Excess of deaths over births.	Excess of births over deaths.	CAUSES OF DEATHS. Consumption.	Fever.	Pneumonia.	Scrofula.	Old age.	La grippe.	Measles.	Other causes. (a)	Unknown.	Additional deaths under 1 year of age.
Grand total	5,231	185	161	.....	25	40	8	4	2	4	11	12	17	22	41
New York	5,133	181	156	.....	25	39	8	3	2	4	11	12	17	22	38
Onondaga	494	19	10	.....	9	2	2	1	.....	.....	.....	.....	1	3	1
Tonawanda	561	25	22	.....	3	7	4	.....	.....	1	1	.....	.....	6	3
Allegany	880	43	34	.....	9	7	2	1	.....	3	.....	.....	2	5	14
Cattaraugus	1,582	56	46	.....	10	8	.....	.....	.....	.....	6	12	6	6	8
Tuscarora	459	13	19	6	.....	8	.....	.....	1	.....	3	.....	2	2	3
St. Regis	1,157	25	25	.....	.....	7	.....	1	1	.....	1	.....	6	.....	9
Pennsylvania:															
Cornplanter	98	4	5	1	.....	1	.....	1	.....	.....	.....	.....	.....	.....	3

a Contains 1 paralysis, Onondaga; 1 lung fever, 1 accident, Allegany; 1 typhoid fever, 1 brain fever, 1 smallpox, 1 neuralgia, 1 spinal complaint, 1 kidney trouble, Cattaraugus; 1 suicide, 1 cholera morbus, Tuscarora; 1 heart disease, 1 blood poison, 1 childbirth, 1 croup, 1 rheumatism, 1 sudden death, St. Regis.

STATISTICS OF CRIPPLES AND ACUTE, CHRONIC, AND OTHER DISEASES AMONG THE INDIANS OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

RESERVATIONS.	Total Indian population.	Total.	Cripples.	Deformed from birth.	Deformed from rheumatism.	Crippled from accident.	Defective hearing.	Defective speech.	Deaf.	Deaf and dumb.	Defective sight.	Blind in one eye.	Blind.	Defective mind.	Acute rheumatism.
Grand total	5,231	275	9	5	2	13	16	2	5	.....	27	3	7	6	62
New York	5,133	272	9	5	2	13	16	2	5	9	26	3	7	5	61
Onondaga	494	41	.....	1	.....	1	4	.....	2	3	2	3	.....	.....	.....
Tonawanda	561	19	4	.....	.....	.....	2	.....	.....	.....	.....	.....	1	.....	.....
Allegany	880	20	1	1	.....	.....	3	.....	.....	1	2	.....	.....	1	2
Cattaraugus	1,582	128	.....	2	2	9	4	2	3	2	9	.....	4	1	44
Tuscarora	459	48	3	1	.....	3	3	.....	.....	1	10	.....	1	1	13
St. Regis	1,157	16	1	.....	.....	.....	.....	.....	.....	2	3	.....	1	2	2
Pennsylvania:															
Cornplanter	98	3	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1	1

RESERVATIONS.	Consumption.	Scrofula.	Chronic rheumatism.	Heart trouble.	Neuralgia.	Ague.	Liver complaint.	Kidney disease.	Erysipelas.	Asthma.	Paralysis.	Spinal trouble.	Hip disease.	Rupture.	Old age.
Grand total	39	22	11	4	3	2	4	1	4	1	7	3	1	2	3
New York	39	22	11	4	3	2	4	1	4	1	7	3	1	2	3
Onondaga	4	4	11	1	.....	1	2	1	1	.....	.....	.....	.....	.....	.....
Tonawanda	6	1	.....	1	.....	.....	1	.....	.....	1	.....	.....	.....	.....	.....
Allegany	5	2	.....	.....	.....	.....	.....	.....	1	.....	1	.....	.....	.....	.....
Cattaraugus	19	8	.....	2	3	1	1	.....	1	.....	5	2	.....	1	3
Tuscarora	3	4	.....	.....	.....	.....	.....	.....	1	.....	1	1	1	1	.....
St. Regis	2	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania:															
Cornplanter	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FAMILIES, POPULATION, AND PERSONS ABOVE 60 YEARS OF AGE AMONG THE INDIANS OF THE SIX NATIONS ON RESERVATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

RESERVATIONS.	Families	Indian population. (a)	PERSONS ABOVE 60 YEARS OF AGE.			
			Between 60 and 70 years.	Between 70 and 80 years.	Between 80 and 90 years.	Between 90 and 100 years.
Grand total	1,216	5,231	179	64	26	6
New York	1,192	5,133	173	64	26	6
Onondaga	115	494	16	10	10	1
Tonawanda	139	561	30	14	7	1
Allegany	239	880	32	5	1	1
Cattaraugus	378	1,582	50	16	5	2
Tuscarora	106	459	14	8	.....	.....
St. Regis	215	1 157	31	11	3	1
Pennsylvania:						
Cornplanter	24	98	6	.....	.....	.....

a Excluding 106 Oneidas, not on reservations, and 70 white and colored.

The age of 60 years, the ordinary limit of life assurance, is made the basis of comparison. By the American table of mortality adopted by the state of New York as the standard for valuation of policies, the "expectation" is at 10 years of age, 48.7 years, or the age of 58.7. More than 5.2 per cent of the living persons given above have passed the age of 60 years.

At the Cornplanter reservation, Pennsylvania, 6 persons were above the age of 60 and none above 70 years.

MARRIAGES AND DIVORCES AMONG THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA FOR 1890.

RESERVATIONS.	Married.	Nominally single.	Bigamists.	With two wives.	Separated.	Divorced.	Having two living wives.
New York:							
Onondaga	190	278	2	4	20	.....	.....
Tonawanda	208	353	.....	.....	6	1	4
Allegany	360	416	.....	.....	42	.....	2
Cattaraugus	552	956	.....	.....	9	4	1
Tuscarora	152	305	.....	.....	.....	1	.....
St. Regis	443	726	.....	.....	.....	.....	2
Pennsylvania:							
Cornplanter	61	37	.....	.....	.....	.....	.....

Many of the marriages are without any form of legal union or separation, but an almost universal conviction is gaining ground that marriage must be held binding, whatever its form, unless a divorce be secured upon separation. The table headings given above are transcripts of the returns made by the enumerator. The several tribes have various ideas of the meaning of the word bigamy, which accounts for the apparent inconsistency in the headings.

Felonies committed by members of the Six Nations are cognizable under the laws of New York or the United States. No felonies were reported during the census year and but few trivial offenses, except intoxication. The number of Indians in jail or prison for offenses against person or property during the year in an Indian population of 5,133 was as follows: Onondaga, 1; Cattaraugus, 9; Tuscarora, 3; St. Regis, 3; total, 16. These offenses were tried by Indian courts on the reservations, except at St. Regis.

RELIGIOUS AND CHURCH STATISTICS FOR 1890.

The total number of churches on the 6 reservations in New York is 12. Some congregations, however, worship in private houses or halls. The churches cost $25,400. The total number of communicants is 1,074. The cost of the church service was $6,887, of which the Indians contributed $1,262. Eighteen ministers and missionaries were engaged in the work during the year. Details are given in the following table of "denominations."

On the Cornplanter reservation, Pennsylvania, there is a Presbyterian church with 39 members.

The pagans of the Six Nations assemble for their business, ceremonies, and exercises either in the council houses, one of which belongs to each of the nations (except the Tuscaroras), or in groves or private houses.

CHURCH STATISTICS.

RESERVATIONS.	Total.	Baptist.	Methodist.	Wesleyan.	Episcopal.	Presbyterian.	Catholic.
COMMUNICANTS OR MEMBERS.							
Grand total	1,113	307	159	21	29	297	*a*300
New York	1,074	307	159	21	29	258	*a*300
Onondago	68	.....	23	21	24	.....	.....
Tonawanda	94	40	19	.....	.....	35	.....
Allegany	131	21	.....	.....	.....	110	.....
Cattaraugus	170	35	49	.....	.....	86	.....
Tuscarora	238	211	.....	.....	.....	27	.....
St. Regis	373	.....	68	.....	5	.....	*a*300
Pennsylvania—Cornplanter	39	.....	.....	.....	.....	39	.....
CHURCHES.							
New York	12	3	4	.....	1	4	.....
Cost (*b*)	$25,400	$8,100	$8,200	.....	$2,200	$6,900	.....
Pennsylvania—Cornplanter	1	.....	.....	.....	.....	1	.....
FINANCIAL AID.							
New York	$6,887	$1,850	$1,695	.....	$570	$2,772	.....
Outside aid	5,625	1,300	1,500	.....	500	2,325	.....
Indian aid	1,262	550	195	.....	70	447	.....

a Worship at the Catholic church on the Canadian side.
b Estimated total previous cost, with changes and repairs.

The churches are described in detail on later pages.

SCHOOLS.—The pay for teachers on these reservations varies from $250 to $276.50 per year. The total number of teachers is 28; schools, 27; children of school age on the reservations, 1,429; largest daily attendance, 714; average attendance, 306; school accommodations, 1,025. The total cost of these schools to the state of New York for the year is placed approximately at $8,360.69, or an average of $27.32 for each of the 306 in attendance.

The record of school attendance for some portion of a year would include attendance even for a day, and a large number of children were present but a few days during the entire school year. In this connection the attendance for one month or more is indicated respecting each school, with notice of exceptional cases of remarkable punctuality, in one case of an attendance with but one day's absence, unless sick, for more than 7 years.

The attendance is separately indicated of pupils under 6 and over 18 years of age.

STATISTICS OF SCHOOLS AMONG THE SIX NATIONS OF NEW YORK FOR 1890.

RESERVATIONS.	Teachers.	Number of schools.	Children of school age.	ATTENDANCE. Largest attendance any one day.	ATTENDANCE. Under 6 years.	ATTENDANCE. Above 18 years.	Average attendance.	Accommodations provided.	Number of weeks taught. (*a*)	Cost per annum. (*a*)
Total New York	28	27	1,429	714	46	10	306	1,025	.....	$8,360.69
Onondaga	2	1	118	53	2	.....	20.00	60	40	447.81
Tonawanda	3	3	125	100	5	1	35.12	105	37	886.51
Allegany	6	6	276	141	17	.....	61.67	240	32	4,874.77
Cattaraugus	10	10	386	219	15	1	115.00	350	32	
Tuscarora	2	2	127	71	7	8	27.33	80	36	519.43
St Regis	5	5	397	130	.....	.....	47 00	190	40	1,632.17

a These two items, "Number of weeks taught" and "Cost per annum", are from the official reports of the state of New York.

Adding the number reported as under 6 and over 18 years of age increases the substantial attendance to 770. The data are from reports of superintendents, examination of the registers, and personal visits to the schools. The large percentage of children of school age among the St. Regis Indians is due to the remarkable size of families on that reservation, there being now, as reported under the head of "St. Regis families", 194 children living out of 254 born in 24 families. One hundred and seven children under 16 years of age were also educated at the Thomas Orphan Asylum, viz: from Onondaga, 6; Tonawanda, 6; Tuscarora, 13; Allegany, 20; Cattaraugus, 57; and St. Regis, 5. The state of New York pays the expense of the Indian schools. The Indians supply fuel and care for the schoolhouses and the state attends to the repairs.

STATISTICS OF OCCUPATIONS.

SEWING MACHINES AND PIANOS AND ORGANS.—There are 283 sewing machines on the reservations distributed as follows: Onondaga, 25; Tonawanda, 37; Allegany, 48; Cattaraugus, 120; Tuscarora, 20; St. Regis, 27; Cornplanter, Seneca, Pennsylvania, 6. There are 56 pianos and organs, distributed as follows: Onondaga, 11; Tonawanda, 11; Allegany, 11; Cattaraugus, 11; Tuscarora, 8; St. Regis, 4.

The following statistics show that 1,738 of the Six Nations in New York and Pennsylvania work for a living, of whom 712 males are laborers and 590 males are farmers. Many minors were enumerated as laborers and farmers. The column of occupations gives details of all callings.

OCCUPATIONS.	Grand total.	RESERVATIONS. New York.							Pennsylvania
		Total occupied.	Onondaga.	Tonawanda.	Allegany.	Cattaraugus.	Tuscarora.	St. Regis. (a)	Cornplanter.
Total	1,738	1,703	165	174	291	492	182	399	35
Attorneys	5	5			4	1			
Basket makers	185	185	7			1		177	
Bead workers	14	14	3				2	9	
Bows and arrows and snowshoes	2	2	1					1	
Canes and whipstocks	1	1		1					
Carpenters	32	32	1	4	1	19	3	4	
Clerks	2	2				1		1	
Cobblers	1	1	1						
Doctors	9	9	1		2		1	5	
Domestics	4	4	1					3	
Engineers	1	1	1						
Farmers	590	578	37	75	120	186	47	113	12
Ferrymen	2	1			1				1
Fishing, hunting, and trapping	10	10						10	
Gardeners	8	8		2				6	
Guides	3	3						3	
Horse trainers	1	1				1			
Housekeepers (b)	74	71	10	2	1	24	33	1	3
Laborers	712	696	93	84	149	244	78	48	16
Laundresses	3	3			1			2	
Lumbermen	5	4			2			2	1
Mechanics	10	10	2		4	2		2	
Merchants	2	2	1	1					
Missionaries	1	1					1		
Music and school teachers	12	12	2	3	1	4	1	1	
Musicians	15	14				7	6	1	1
Preachers	8	8	2	1	2		2	1	
Show people	13	13	1	1		2		9	
Soldiers	2	2					2		
Stockraisers	1	1					1		
Storekeepers and grocers	2	2	1				1		
Surveyors	1	1			1				
Traveling agents	3	2			2				1
Wood carvers	4	4					4		

a Among the St. Regis Indians many children are basket makers. The adults of both sexes engaged in basket making do not number more than 50.
b Housekeepers are generally widows or housekeepers for widowers.

THE AREA AND CONDITION OF THE RESERVATIONS.

In Indian reservations, recorded or personal land holdings and titles are not usually found. Allotments and assignments to tracts proceed on the order of the allotting agent. No allotment can be made of the Six Nations lands in the customary manner, nor can an assignment in severalty of them be had on the basis of a common and general division or absolute removal. The present occupancy or recorded titles would prevent this.

LAND TITLES AND TENURES.—While land tenure among the Six Nations, as a rule, is secure in the families enjoying it, the evidence of title for many years depended upon visible possession and improvement, rather than upon the record evidence common to white people. Verbal wills, recited at the dead feasts in the presence of witnesses to the devise, were usually regarded as sacred, and a sale with delivery of possession was respected when no written conveyance was executed. Of late years written wills have become common, and among the Senecas, with their peacemakers and surrogate judges, the proof of a will conforms very nearly to similar proceedings in the state probate courts. The clerk of the Seneca Nation keeps a record of grants made by the council. Generally the clerk, whether of chiefs, as with the Onondagas and Tuscaroras, or of trustees, as with the St. Regis, has the custody of the records of official proceedings respecting grants or sales of lands. There is far more carelessness than among white people in securing any record of real estate transfers, the Indians preferring to hold the papers and the records themselves, instead of having them moved from place to place with a change of clerk, there being no regular place or rules for deposit or protection. An applicant for land, after petition, secures a vote of council or chiefs of a tribe or nation, as the case may be, with the description of the land asked for, and a copy of that vote is the basis of a permanent title to himself, his heirs, and assigns. Indian common law, that of immemorial custom, as with the early English holdings, has generally carried its authority or sanction with effective prohibitive force against imposition or fraud, even when occupation and improvement of public domain have been actual, but without formal sanction. No well ordered system of record for wills, grants, or transfers is in habitual use among the Six Nations, or even among the Senecas. The infrequency of transfer out of a family and the publicity of the act when such a transfer is made have been esteemed sufficiently protective. There is no penalty for failure to make record, and the chain of title is not broken into so many links as to confuse the transmission. During late years farmers having substantial improvements have secured legal advice and perfected their papers in the business form common to white people for deposit or record at county seats in which the lands and reservations are located.

The appraisement of Indian lands is based upon their best local terms of sale and not upon that of sales by the white people of outside lands; but farms upon some reservations may well be appraised at $50 per acre, when on some other reservations equally good or better lands would range from $25 to $35 per acre. These have a leasehold value, but not the full value of similar adjoining lands which are unincumbered by their present inalienable Indian title.

The table on the following page gives the number of acres and total value (estimated) for each reservation. The total area of the reservations of the Six Nations in New York is 87,327.73 acres, and the value is estimated at $1,810,699.30. The reservation lands, if sold and the proceeds divided per capita, would give each of the 5,203 Indians and adopted persons $348.01. The acreage to each person on the several reservations, tillable and grazing lands, acres cultivated, acres under fence, acres fenced during the year, acres leased, new lands broken, pasturage land actually used in 1890, estimated value per acre, with value of personal property, are shown.

ACREAGE, FENCING, LAND VALUE, AND PERSONAL PROPERTY VALUE OF THE RESERVATIONS OF THE SIX NATIONS.

RESERVATIONS.	Total number of acres in reservations.	Number of acres tillable (estimated).	Number of acres fit only for grazing (estimated).	Number of acres cultivated during the year by Indians.	Number of acres under fence.	Rods of fencing made during the year.
Grand total	87,967.73	48,399	13,440	20,763.75	.....	.....
New York	87,327.73	47,800	13,350	20.403.75	30,159	3,160
Onondaga	a6,100.00	4,500	1,100	2,522.25	4,000	(b)
Tonawanda	7,549.73	6,500	500	2.200.00	3,800	60
Allegany	30,469.00	11,000	5,000	2,948.00	5.124	100
Oil Spring	640.00					
Cattaraugus	21,680.00	11,000	2,000	4,500.00	5.600	.....
Tuscarora	6,249.00	5,800	250	4,200.00	4,635	.....
St. Regis	c14,640.00	9,000	4,500	4,033.50	7,000	3,000
Pennsylvania:						
Cornplanter	d640.00	d599	d90	360.00	(e)	.....

RESERVATIONS.	Number of acres leased to white men.	Number of acres of new lands broken during the year.	Number of acres of pasturage lands used.	Average value per acre (estimated).	Total value of lands (estimated).	Total population, Indian and adopted.	Acres to each person on division or allotment.	Value of personal property.
Grand total	.....	.....	.....	.....	.....	.....	.....	$1,309,493
New York	3,808	373	3,175	.....	$1,810,699.60	f5,203	.....	1,284,998
Onondaga	.....	.....	.....	$28	170,800.00	494	12.35	118,225
Tonawanda	1,718	50	.....	20	150,994.60	561	13.46	133,126
Allegany	.....	123	2,175	15	457,035.00	g897	34.68	207,514
Oil Spring	640			15	9,600.00			
Cattaraugus	.....	.....	.....	25	542,000.00	1,598	13.57	416,419
Tuscarora	1,450	.....	.....	30	187,470.00	483	12.94	214,222
St. Regis	.....	200	1,000	20	292,800.00	1,170	12.15	195,492
Pennsylvania:								
Cornplanter	.....	.....	.....	.....	.....	.....	.....	24,495

a New York commission estimates acreage at 7,300.
b Repairs only.
c With swamp land, estimated at 15,280 acres.
d Actual acreage 689, excess above 640 acres due to allowance for river bed.
e Nearly all under fence.
f Includes white and colored persons by marriage and adoption who may or may not have realty rights on allotment under Indian law.
g Ninety-six white people unlawfully on the Allegany reservation but enumerated in the general census.

The personal property valuation of the Indians of the reservations of the Six Nations in New York is $1,284,998, and includes everything which an Indian owns and can sell to another Indian.

INDIVIDUAL WEALTH.—The disparity in acquisition as between society grades is not very different from that in any community of ordinary white people. The large acquisitions are few, and generally are the result of good management and reasonable industry. Inherited estates have been divided and scattered through improvidence, as among the white people. The Indian in New York, as elsewhere, has fewer wants than his white neighbor, and is frequently more indolent or indifferent in the effort to acquire more than his actual necessities require.

PROPERTY CLASSED BY VALUATION.

RESERVATIONS.	$10,000 or over.	$5,000 and less than $10,000.	$4,000 and less than $5,000.	$3,000 and less than $4,000.	$2,000 and less than $3,000.	$2,000 and less than $2,500.	$1,500 and less than $2,000.	$1,000 and less than $2,000.	$1,000 and less than $1,500.	$500 and less than $1,000.	$300 and less than $500.	Less than $300.	$100 and less than $300.	$25 and less than $100.	Under $25.
Total New York	6	28	13	33	60	1	1	117	9	181	60	147	63	31	13
Onondaga	1	5	1	4	8	.....	.....	12	.....	19	.....	26	.....	.....	.....
Tonawanda	1	2	2	4	9	.....	.....	25	.....	29	.....	40	.....	.....	.....
Allegany	.....	3	3	8	17	.....	.....	44	.....	53	.....	49	.....	.....	.....
Cattaraugus	1	8	3	7	14	.....	.....	20	.....	21	.....	15	.....	.....	.....
Tuscarora	3	10	3	10	12	.....	.....	16	.....	22	.....	17	.....	.....	.....
St. Regis	.....	.....	.....	.....	.....	1	1	.....	9	37	60	.....	63	31	13

VALUE OF HOUSES AND HOUSEHOLD EFFECTS.

The total value of houses on the reservations of the Six Nations in New York is $226,067, and of household effects $63,916. The value of houses on the Cornplanter reservation, Pennsylvania, is $2,200; of household effects, $1,195.

RESERVATIONS.	Houses.	Household effects.
Grand total	$228,267	$65,111
New York	226,067	63,916
Onondaga	20,390	4,882
Tonawanda	25,284	12,670
Allegany	43,735	9,178
Cattaraugus	79,525	22,270
Tuscarora	29,560	7,955
St. Regis	27,573	6,961
Pennsylvania:		
Cornplanter	2,200	1,195

The number and value of houses on the St. Regis reservation, probably inferior to all the others, are given in full, as an illustration of the value of Indian houses, as follows:

NUMBER AND VALUE OF HOUSES ON THE ST. REGIS RESERVATION.

Total	216
$500 and less than $1,000	7
$300 and less than $500	13
$100 and less than $300	66
$25 and less than $100	97
Less than $25	33

All Indians on the Six Nations reservations wear citizens' clothes. The following table gives their number by sex and age, and their dwellings classified by materials:

INDIAN POPULATION BY SEX AND AGE, AND DWELLINGS BY RESERVATIONS, IN NEW YORK AND PENNSYLVANIA.

RESERVATIONS.	INDIANS.			Heads of families.	Males above 21 years.	DWELLINGS.				Average number of persons to each house. (a)
	Total.	Male.	Female.			Total number owned by Indians.	Frame.	Log.	Plank	
Grand total	5,231	2,753	2,478	1,237	1,399	1,233	1,090	141	2	.....
New York	5,133	2,696	2,437	1,213	1,381	b1,206	1,072	132	2	.....
Onondaga	494	258	236	117	139	105	77	26	2	4.7
Tonawanda	561	296	265	147	156	149	c149	.....	.....	3.8
Allegany	880	461	419	250	254	242	c242	.....	.....	3.7
Cattaraugus	1,582	850	732	377	439	380	303	77	.....	4.2
Tuscarora	459	246	213	110	146	114	85	29	.....	4.0
St. Regis	1,157	585	572	212	247	216	c216	.....	.....	5.4
Pennsylvania:										
Cornplanter	98	57	41	24	18	27	18	9	.....	3.6

a There are house accommodations provided for the number of persons given for each reservation.
b Eighty-nine Indian houses are occupied by Indian renters; the remainder by the owners.
c Frame and log.

AGRICULTURAL STATISTICS.—The following table gives the total amount and value of the agricultural products for the year 1890. The total area cultivated, including hay lands, is 20,764 acres; the value of products, $97,887.60. Many of the farmers and farm laborers of the Six Nations hire out during the farming season to their white neighbors, receiving cash for their labor. This, with the products of their small farms, furnishes them a livelihood.

The leading articles of production were: bushels of wheat raised, 12,366; value, $10,053.60. Bushels of oats raised, 27,774; value, $11,588. Bushels of corn raised, 42,739; value, $17,252. Tons of hay cut, 3,427; value, $27,500. Bushels of potatoes raised, 21,319; value, $17,341. The total value of agricultural products raised by the Six Nations in New York and the Cornplanter Senecas in Pennsylvania for the year 1890 was $97,887.60.

AGRICULTURAL PRODUCTS.

RESERVATIONS.	Total value at market rates.	WHEAT.		OATS.		CORN.		BARLEY AND RYE.		BUCKWHEAT.		SWEET CORN, FOR CANNING.	
		Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Grand total	$97,887.60	12,366	$10,053.60	27,774	$11,588	42,739	$17,252	1,971	$1,162	7,011	$5,188	1,145	$595
New York	95,256.60	12,173	9,880.60	27,557	11,501	42,399	17,252	1,971	1,162	5,547	4,152	1,145	595
Onondaga	4,714.60	345	258.60	848	254	1,855	742						
Tonawanda	8,713.00	4,235	3,812.00	2,662	1,025	2,889	1,300	666	499	330	231		
Allegany	16,177.00	330	247.00	2,679	1,072	7,120	3,204	40	30	4,754	3,566		
Cattaraugus	42,904.00	3,525	2,700.00	8,466	3,386	22,604	9,050	100	50	433	325	1,145	595
Tuscarora	14,337.00	3,007	2,256.00	3,853	1,540	2,625	1,050	1,165	583				
St. Regis	8,411.00	731	607.00	9,049	4,224	5,306	1,753			30	30		
Pennsylvania:													
Cornplanter	2,631.00	193	173.00	217	87	340	153			1,464	1,036		

RESERVATIONS.	HAY.		POTATOES.		TURNIPS.		PEASE, FOR CANNING.		BEANS.		BEETS.	
	Tons.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.
Grand total	3,427	$27,500	21,319	$17,341	649	$335	2,020	$1,175	1,758.5	$3,653	240	$130
New York	3,306	26,592	21,154	17,192	649	335	2,020	1,175	1,758.5	3,653	240	130
Onondaga	256	2,250	1,169	1,053	19	10	20	20	3.5	7		
Tonawanda	89	712							504.0	1,134		
Allegany	349	2,792	4,446	3,556					220.0	440		
Cattaraugus	1,536	12,368	14,396	11,558	140	80	1,785	893	757.0	1,514	140	80
Tuscarora	866	7,000	1,143	1,025	490	245	25	25	234.0	468	100	50
St. Regis	210	1,470					190	237	40.0	90		
Pennsylvania:												
Cornplanter	121	908	165	149								

RESERVATIONS.	CABBAGE.		APPLES.		STRAWBERRIES.		BLACKBERRIES, WILD.		TOMATOES.		SMALL VEGETABLES, ONIONS, ETC.		BEEHIVES.	
	Heads.	Value.	Barrels.	Value.	Quarts.	Value.	Bushels.	Value.	Bushels.	Value.	Bushels.	Value.	Number.	Value.
Grand total	1,250	$140	15	$45	300	$30	1,500	$1,250	180	$135	125	$145	34	$170
New York	1,250	140	15	45	300	30	1,500	1,250	180	135	25	20	34	170
Onondaga	750	90			300	30								
Tonawanda														
Allegany							1,500	1,250			25	20		
Cattaraugus									180	135			34	170
Tuscarora	500	50	15	45										
St. Regis														
Pennsylvania:														
Cornplanter											100	125		

It is estimated that 4,132 cords of wood were cut on the 6 reservations in New York during the year ended June 30, 1890, mostly for home use.

The Six Nations in New York and Pennsylvania own live stock valued at $128,120, viz: 971 horses value $72,070; 4 mules, value $290; 1,246 swine, value $8,419; 9,540 domestic fowls, value $2,295; 1,990 cattle of all grades, value $44,790; and 28 sheep, value $256.

LIVE STOCK.

RESERVATIONS.	Total value.	HORSES.		MULES.		SWINE.		DOMESTIC FOWLS.		CATTLE, ALL GRADES		SHEEP.	
		Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.	Number.	Value.
Grand total	$128,120	971	$72,070	4	$290	1,246	$8,419	9,540	$2,295	1,990	$44,790	28	$256
New York	126,860	967	71,710	4	290	1,222	8,219	9,336	2,255	1,968	44,130	28	256
Onondaga	3,218	55	495	.....	.....	59	433	200	50	106	2,240	.....	.....
Tonawanda	11,352	113	7,345	2	140	266	1,060	667	167	132	2,640	.....	.....
Allegany	17,074	104	7,250	.....	.....	184	1,288	1,530	306	403	8,060	17	170
Cattaraugus	44,615	308	23,000	2	150	355	2,850	4,267	1,065	682	17,500	5	50
Tuscarora	16,125	121	9,680	.....	.....	220	1,760	1,743	435	173	4,250	.....	.....
St. Regis	34,476	266	23,940	.....	.....	138	828	929	232	472	9,440	6	36
Pennsylvania:													
Cornplanter	1,260	4	360	.....	.....	24	200	204	40	22	660	.....	.....

The total value of agricultural implements owned by the Six Nations is $63,195.50, including the Cornplanter reservation in Pennsylvania. This includes wagons and other vehicles in ordinary use. The value by reservations is as follows: Onondaga, $2,679; Tonawanda, $4,991; Allegany, $4,691; Cattaraugus, $27,751.50; Tuscarora, $6,455; St. Regis, $12,135; Cornplanter, Pennsylvania, $4,493; total, $63,195.50.

UNION SOLDIER AND SAILOR ELEMENT.

The following statement shows the soldier and sailor element in the United States army in the War of the Rebellion; also widows of soldiers or sailors.

On the 23d of July, 1879, an effort was made on the part of the ex-soldiers belonging to the Seneca Nation to ascertain the names of those who served in the late war, with the result shown below, but without obtaining the dates of enlistment or discharge.

The loss of papers, absence of papers with pension agents, lapse of time since the war, with absolute ignorance for years that any benefits would flow from service, rendered it almost impossible to obtain accurate data in many cases, except where some had passed examination for Grand Army posts. Many enlisted under fictitious names. Some failed to pass final examination, but joined recruiting depots for a short time.

The enumeration of 1890 shows that the Onondagas furnished 16 soldiers, the Tonawanda Senecas 13 soldiers and 1 marine, the Allegany Senecas 11 soldiers and 1 sailor, the Cattaraugus Senecas 87 soldiers (in 1879 the total was given as 67), the Tuscaroras 10 soldiers, and the St. Regis 23 soldiers, making a grand total of 162 soldiers and sailors.

The soldiers' widows are: Onondagas, 2; Tonawanda Senecas, 1; Allegany Senecas, 2; Cattaraugus Senecas, 2; Tuscaroras, 5; St. Regis, 6; total, 18.

On June 1, 1890, there were 4 survivors who fought on the side of the United States in the war of 1812, and 4 others were reported as recently deceased.

HISTORICAL OUTLINE.

BY HENRY B. CARRINGTON.

The retirement of the Indian westward within the United States has been qualified by two historical factors. The first grew out of the unlimited and conflicting sweep of British land grants, which involved subsequent conflicts of jurisdiction and corresponding compromises. The second was incidental to the passage of the ordinance of July 13, 1787, which organized the northwest territory. The first, especially in the adjustment of the claims of Massachusetts and New York to the same lands, dealt with Indian titles and rights which neither party could wholly ignore. The white men had overlapped and practically surrounded certain internal nations. The United States followed the British precedent, recognizing the independent sovereignty of the Five Nations (*a*) in New York, and the rival states of Massachusetts and New York made their adjustments upon the same general basis.

a The Five Nations, or League of the Iroquois, became the Six Nations after 1715 by the admission of the Tuscarora Indians from North Carolina into the Iroquois confederacy.

Unlike their less fortunate countrymen in the southern states, the Five Nations inherited titles, which they fully maintained in spite of French invasion, compelling Great Britain to honor those titles in her settlement of issues with France. The French claim of discovery was not supplemented by one of conquest. The Iroquois confederacy successfully defended its ancestral homes against both Indian and civilized invaders, even before Plymouth and Yorktown were colonized or Hollanders occupied Manhattan island. At the establishment of the American Republic the Five Nations were still too strong to be ruthlessly forced out of their surroundings, and the sentiment of the American people, supported by President Washington, completely suppressed any demonstration in that direction. The campaign of General Sullivan was based upon hostile invasion by the Indians, and its settlement was treated as the end of a necessary war with contiguous states.

The ordinance of July 13, 1787, dealt with the Indian upon the border, whose hunting range had no limit, and whose home jurisdiction had no distinctive definition.

The distinction between the early status of the New York tribes and that of the western tribes is an important one in applying the facts obtained for the Eleventh Census of the United States to the solution of the problem in future dealings with the Six Nations.

The Indians of New York, early recognized as an independent body politic, too strong to be despised and to be conciliated as allies against other enemies, have been comparatively undisturbed by modern progress, which must inevitably resolve all purely tribal relations into common citizenship. The pressure from without has, in the main, been that of example and ideas rather than that of force. The reduction of their landed possessions and the modification of their governmental forms and social usages have been matters of negotiation, treaty, and friendly adjustment. The grant by King James I of England to the Plymouth colony, afterward known as Massachusetts, from the Indian tribe of that name, and the grant of Charles II to the Duke of York covered in part the same lands, involving questions similar to those which attended Virginia land grants and all others which extended westward to the Pacific ocean at a time when the geographical status of lands "westward" had no clear description.

A brief reference to the substantial settlement of this and other matters affecting the New York tribes is all that is needed in this connection. The numerous national treaties and acts of Congress and other treaties between the state of New York and the Six Nations, which are matters of public record, have been compiled and published by the state of New York in a volume entitled "Report of special committee appointed by the assembly of 1888 to investigate the Indian problem of the state". The documents occupy 320 pages, octavo size. Additional printed matter of 804 pages embodies the testimony taken by a special commission in prosecuting their inquiries, and an appendix to the volume cites statutes and treaties which have historic relation to the subject-matter.

The state of New York has not been indifferent to the welfare of the Indian nor reluctant to encourage by legislative sanction his efforts to initiate civilized forms of government and modern methods of internal economy in his administration of home affairs, as was shown in the case of the Allegany and Cattaraugus Senecas. Of the statutes cited in the volume referred to 3 relate particularly to the Oneidas, 9 to the Tuscaroras, 10 to the Shinnecocks of Long Island, 13 to the St. Regis (successors of the Mohawks), 21 to the Onondagas, 14 to the Tonawanda Senecas, and 37 to the Seneca Nation, as incorporated by statute, which embraces the Indians of the Allegany and Cattaraugus reservations proper.

These acts, eleemosynary, educational, and general, touch nearly every phase of state supervision and support which does not conflict with the quasi independence of the tribes under original treaties and supplemental agreements in harmony therewith.

ANTECEDENTS OF THE SIX NATIONS.

It is impossible to justly apply the tests of to-day without deference to the antecedents of this people and that course of history which has perpetuated their independence while nearly all their contemporary tribes have diminished or disappeared. The advent of the white man in the colonization of the Atlantic coast was at a time when the Iroquois confederacy of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca Nations had practically mastered the Algonquin tribes, which, in Canada, New England and the middle colonies, and the west, had long girdled the New York tribes as a belt of fire. Unlike the Algonquins, whose tribes had nothing to bind them together, but certain similar peculiarities of dialect and jealousy of the Five Nations, the Iroquois (the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas) had a constitutional bond of union.

The traditions of the formation of this league are very old, systematic, and carefully preserved. The league was called Ko-ni-shi-o-ni, the "cabin builders" or the "long house", of which the Mohawks held the eastern and the Senecas the western door, with the great council fire or federal capital among the Onondagas.

In 1535, at the site of Montreal, Cartier made a vocabulary of Indian words, showing that the Iroquois language was then spoken by the Hurons, who were conquered or absorbed by the Iroquois. The confederacy is held to have had its origin about this time. This league, purely aristocratic in spirit, but republican and representative in form, was not political, but chiefly for mutual defense. Each nation had its principal sachems or civil magistrates with subordinate officers, in all 200, besides 50 with hereditary rights. These were assigned

as follows: to the Mohawks, 9; to the Oneidas, 10; to the Onondagas, 14; to the Cayugas, 10; and to the Senecas, 8. Each nation had subdivisions of tribes or clans, such as Wolf, Bear, Turtle, Snipe, Beaver, Deer, Hawk, and Heron, 8 in all. The insignia or totem mark of each was subsequently placed upon treaties after the European style. These tribes or clans formed one of the closest bonds of union among the confederated nations. In effect, each tribe was divided into 5 parts, and 1 part was located in each nation. The Mohawk Wolf regarded the Seneca Wolf as his brother. Thus if the nations fell into collision it would have turned Bear against Bear, Wolf against Wolf, brother against brother. "The history of the Ho-de-no-sau-nee", says Morgan, "exhibits the wisdom of these organic provisions, for during the whole history of the league they never fell into anarchy nor verged upon dissolution from internal disorders. The whole race was woven into one great family of related households." The 8 tribes, however, were in 2 divisions of 4 each, the Wolf, Bear, Beaver, and Turtle forming one division, and the Deer, Snipe, Heron, and Hawk forming the other. Marriage between members of the same division was nearly as rigidly forbidden as between members of the same tribe.

Other tribes are claimed to have existed besides the 8 principal ones, which are found in many other Indian nations; that of the Eel survives among the Onondagas. The names of birds are confused, according to locality, the "tip-up" (Allegany) evidently being the same as the snipe, and chicken hawk and mud turtle being only a familiar substitute for hawk and turtle. The enumeration follows the Indian's own dictation as a general rule.

It was the sound theory of their wise men that purity of blood could alone perpetuate the empire which their fathers had founded. The initiation of a system of physical decay has been as great a curse to the red men of America as fire water itself.

The league had a president with 6 advisers, and authority to convene representatives of all tribes in cases requiring concert of action. Merit was made the basis and sole reward of office. Oh-to-da-ha, an aged Onondagan, was the first president of the league. The mat upon which he sat is still preserved with care, and the buckskin threads upon which the shell and stone beads were strung are still sound, forming one of the most beautiful relics of the history of the confederacy.

In the military department chiefs were elected for special causes, nor did they hesitate in extreme cases to depose the civil sachem to give greater force to battle action. The military service was not conscriptive, but voluntary, although every man was subject to military duty, and to shirk it brought disgrace.

Most extraordinary of all, the matrons sat in council with a substantial veto as to peace or war. "With these barbarians", says the historian of New York, "woman was man's coworker in legislation, a thing yet unknown among civilized people". Such was their regard for the rights of man that they would not enslave captives.

At the advent of the Europeans the Iroquois were rapidly spreading their organized power from the lakes to the gulf, and were the dread of other nations both east and west. The Senecas framed cabins, tilled the soil, manufactured stone implements and pottery, made clothing, and showed much skill in military works of defense. When Governor Shirley, of Massachusetts, 100 years later, proposed a campaign against the French he obtained pledges of support from the confederacy, but the British government withheld the promised aid. In 1778 General Lafayette accompanied General Schuyler to a conference with the Six Nations, but while the Oneidas and Tuscaroras remained neutral, the other nations were waiting for the opportunity to avenge their losses in the battle of Oriskany. The subsequent fate of Wyoming and Cherry Valley ended all negotiations, and the campaign of General Sullivan punished the invaders.

As the rival European nations, in founding New France, New Amsterdam, New Holland, and New Spain, had so maintained their murderous rivalry in the new world that the Indians could form no idea of "one religion" governing all white men, the red men, in alliance with the British, who had resisted the French, felt it their right to compensate for their sacrifices by revenge upon the Americans, the enemies of their friends.

In looking back to the landing of the early colonists, the impression prevails that all the Indians of that date were equally and purely savage, and yet Jefferies truthfully says, in his work upon the human race, that "the Five Nations, at the landing of the Pilgrims, constituted a rising power in America. Had not New England been settled by Europeans it is most likely that the Iroquois would have exterminated the inferior tribes of red men". "To this Indian league", writes Morgan, "France must chiefly ascribe the final overthrow of her magnificent schemes of colonization in the northern part of America". In 1839 the Hurons occupied 32 villages, with 700 dwellings, and eagerly adopted civilized methods. Schoolcraft mentions Cusick, who not only became a Moravian minister, but wrote a book in the English language upon the aboriginal tribes of America. Doctor Crane, in Crania Americana, says: "These men are unsurpassed by any people. The brain capacity of the skull, 88 inches, is only 2 inches less than the Caucasian". Such men as Joseph and John Brandt, of the Mohawks, are rare, and intercourse with every considerable tribe, from the earliest record up to the year 1891, has brought to the front some capable Indians, whose influence, rightly appreciated, educated, and directed, would hasten their people forward in the path of civilized progress. Such men as Cornplanter (the friend of Washington), Governor Blacksnake, and Red Jacket are noteworthy examples.

The Iroquois seized upon firearms as rapidly as they could acquire them, when they learned their use in the hands of Champlain's French followers, and with their new weapons fearlessly extended the range of their triumphs. In 1643 they nearly destroyed the Eries, and extended their successes to northern Ohio. In 1670 they controlled

the whole country between Lakes Huron, Erie, and Ontario, and the north bank of the St. Lawrence to the mouth of the Ottawa river near Montreal. About the year 1670 they became the terror of the New England tribes, who had been practically subjugated by the English. In 1680 the Senecas invaded Illinois, even to the Mississippi, at the time that La Salle was preparing to descend that river to the sea. The Cherokees upon the Tennessee and the Catawbas, of South Carolina, yielded captives to these invaders. Lake Superior was visited by them. As early as 1607 John Smith met a band of them in canoes upon the upper waters of Chesapeake bay on their way to the territories of the Powhatan confederacy. For a whole century they became the controlling interior power, with a sway over all other Indian tribes, and only when the protracted wars with the French demanded their constant attention and all their resources did they give up the extension of their growing empire. The Revolutionary war was a trial of their better judgment. The wise protest of the Oneidas divided the league, and the Five Nations did not unite with the British except as volunteers. The Mohawks took refuge in Canada. The Oneidas and Cayugas after the war gradually sold their lands and departed westward. Their history is a sad one since the dissolution of the confederacy. Even the British government omitted in its settlement with the United States to suggest a single paragraph in recognition of their former allies. The broadest and strongest Indian empire north of the Aztec monarchy, fraught with inherent elements of great endurance and substantial strength, succumbed only before advancing civilization, leaving monuments of its wisdom and old time greatness as suggestive appeals to the generosity, sympathy, and protection of the conquering whites.

THE ST. REGIS, SUCCESSORS OF THE MOHAWKS: 1890.

St. Regis river, St. Regis parish, at the junction of the river with the St. Lawrence river, St. Regis island, directly opposite, and St. Regis reservation, in New York, alike perpetuate the memory of Jean François Regis, a French ecclesiastic of good family, who consecrated his life from early youth to the welfare of the laboring classes. He sought an appointment as missionary to the Iroquois Indians of Canada, but was unable to leave home, and died in 1640. (*a*)

The French Jesuits as early as 1675 established a mission among the Caughnawagas, 9 miles above Montreal, and gathered many of the New York Mohawks under their care. The Oswegatchie settlement had also been established near the present site of Ogdensburg, mainly, according to Abbe Paquet, "to get the Indians away from the corrupting influences of rum and the train of vices to which they were exposed from their vicinity to Montreal".

About the year 1708 an Indian expedition into New England cost many lives, including those of 2 young men, whose parents permitted them to go only on the condition that if they failed to return their places should be made good by captives. This pledge was redeemed by a secret expedition to Groton, Massachusetts, and the capture of 2 brothers of the name of Tarbell, who were adopted in the place of the 2 who fell in the original expedition. They grew to manhood with strongly developed characters and, respectively, married the daughters of Chiefs Sa-kon-en-tsi-ask and At-a-wen-ta. Jealousies arose between them and the Caughnawagas, which the missionaries could not settle, and in 1760 they formed a part of a migrating band in search of a new home and independence. Father Anthony Gordon, their attending spiritual adviser, located them at the mouth of the river Ak-wis-sas-ne, "where the partridge drums". The worthy ambition of Regis to give his life to the welfare of this people was remembered and his name was adopted for the new settlement. Lineal descendants of the Tarbells still survive.

The St. Regis Indians have very little in common with the other nations of the old Iroquois confederacy. Only 2 Oneidas are found among them, and no Onondagas, Cayugas, or Senecas.

RESERVATIONS AND LOCATIONS IN NEW YORK: 1723, 1771, AND 1890.

Ho-de-no-sau-nee-ga—"Territory of the people of the long house."

The old map of the province of New York, dated 1723, was copied from the original map now in possession of Mrs. Caroline Mountpleasant, who writes:

> This curious map, so quaint in topography and so generally in harmony with the geographical knowledge of the period of its date, was found among the old papers of the late John Mountpleasant, my husband, one of the most progressive and distinguished of the chiefs of the Tuscaroras. I can give no clue to its early history, except that my brother, General Ely S. Parker, valued it when he assisted Morgan in the preparation of his history of the Six Nations in 1851, 40 years ago.

This map gives the locations of the Six Nations in 1723.

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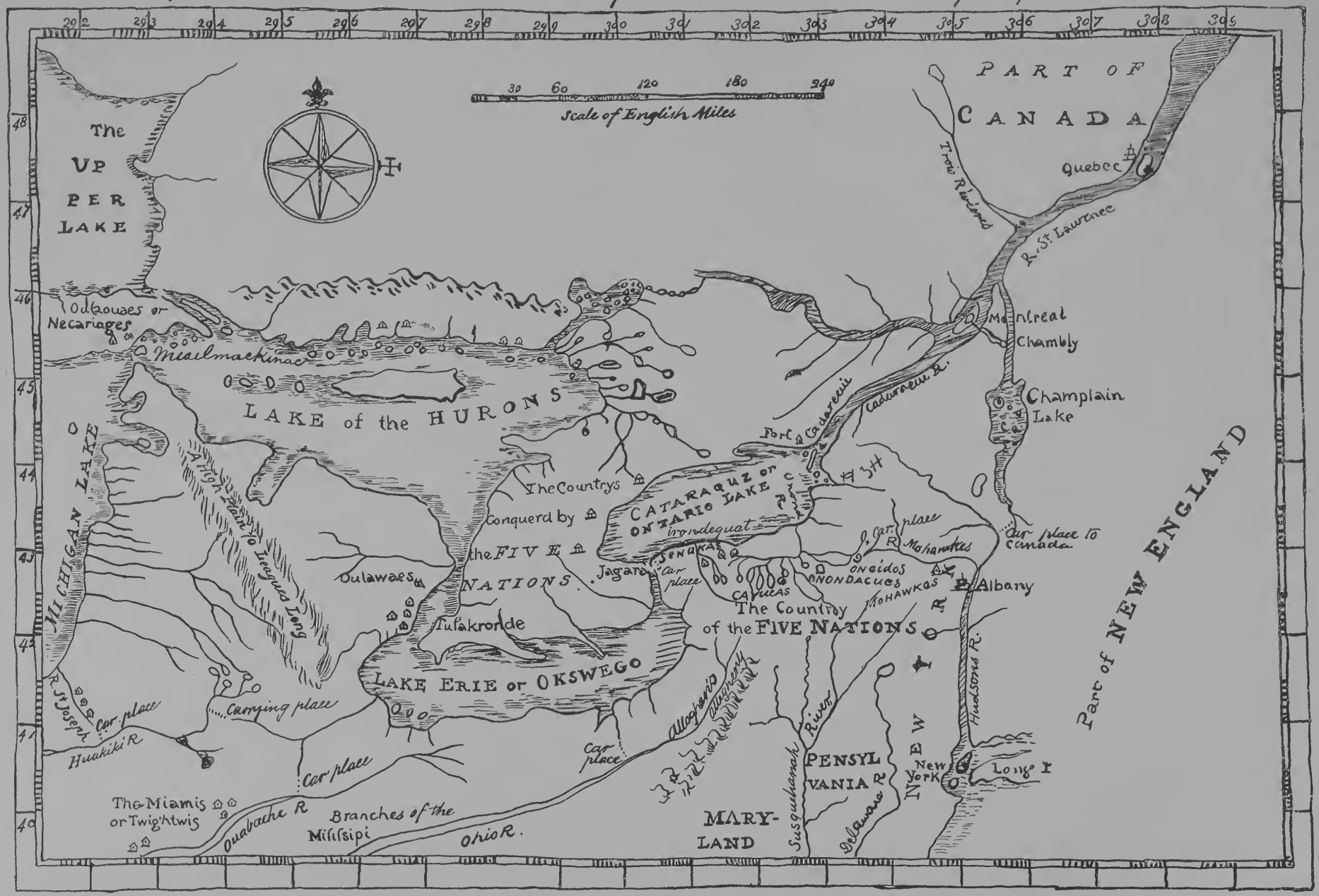
a Hough's history of St. Lawrence and Franklin counties. 716 pages, Albany, 1853, enters fully into the settlement and development of this part of New York.

CAROLINE G. MOUNTPLEASANT (Ge-keah-saw-sa).
The Peacemaker, Queen of the Senecas—Wolf Clan.

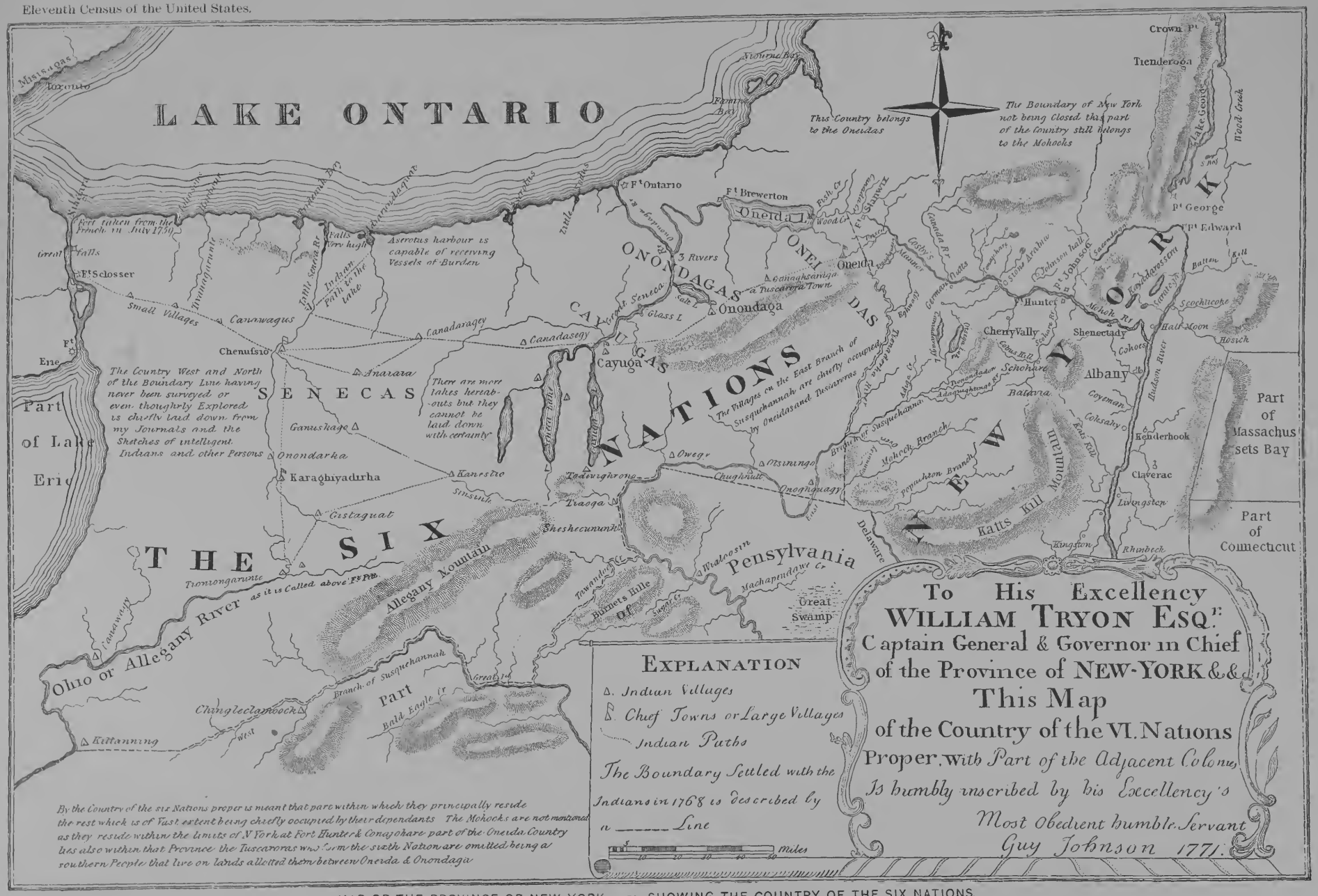
SOLOMON GEORGE (Wal hah-leigh), "Watchful" Oneida chief.
JOSHUA JONES (Sa-sun-nah-gan-deeh) "Half name." Half blood. Oneida.

HENRY POWLISS (Was-theel-go), "Throwing up Pins." Oneida.
ABRAM HILL (Ga-haeh-da-seah), "Whirlwind." Oneida.

A MAP of the Country of the FIVE NATIONS, belonging to the Province of NEW. YORK; and of the LAKES near which the Nations of FAR INDIANS live with part of CANADA.



N.B. The Tuscaroras are now reckond a sixth Nation & live between the Onondagues & Oneidos; & the Necariages of Misdumainac were received to be the seventh Nation at Albany, May 30th 1723 at their own desire 80 men of that Nation being present besides Women & children


LAKE ONTARIO
Misisagas
Toronto
Fort taken from the French in July 1759
Great Falls
Ft Sclosser
Falls very high
Indian Path to the lake
Asserotus harbour is capable of receiving Vessels of Burden
Small Villages
Canawagus
Canadaragey
Canadasegy
Chenufsio
Anarara
Ene
Part of Lake Erie
The Country West and North of the Boundary Line having never been surveyed or even thoughrly Explored is chiefly laid down from my Journals and the Sketches of intelligent Indians and other Persons
SENECAS
There are more lakes hereabouts but they cannot be laid down with certainty
Ganushage
Onondarka
Karaghiyadirha
Kanestio
Gistaguat
THE SIX NATIONS
Cayuga Lake
Cayugas
Owego
Tadaughrong
Tioga
Sheshecunnuh
Tioga R
Chughnutt
Otsinango
Onoquaga
Allegany Mountain
Tionongarunte
Ohio or Allegany River as it is Called above Ft Pitt
Part of Pensylvania
Burnets Hill
Tawanda
Whaloosin
Machapundaw Cr
Great Swamp
Delaware
Branch of Susquehannah
Great Island
Bald Eagle Cr
Chingleclamoock
Kittanning
West
Fort Ontario
Fort Brewerton
Oneida L
Oneida
ONEIDAS
ONONDAGAS
3 Rivers
Onondaga
Ganaghsaniga a Tuscarora Town
Glass L
Salt L
Great Seneca
Oneida Creek
Fish Cr
Wood Cr
Shenwe
Canada Rt
Cobys
Canoe Place
Stone Arabia
Johnson hall
Ft Johnson
Hunter
Cherry Vally
Schohare
Batavia
Shenectady
Mohok Rt
Cohoes
Albany
Hudson River
Coyeman
Cohsaly
Kinderhook
Claverac
Livingston
Kingston
Rhinbeck
Katts Kill Mountain
NEW YORK
Crown Pt
Tienderoga
Lake George
Wood Creek
Pt George
Tpt Edward
Kayadarosera
Saratoga
Batten Kill
Scochicoke
Half Moon
Hosick
Part of Massachusetts Bay
Part of Connecticut
Vionna Bay
Fermin Bay
This Country belongs to the Oneidas
The Boundary of New York not being Closed this part of the Country still belongs to the Mohocks
The Villages on the East Branch of Susquehannah are chiefly occupied by Oneidas and Tuscaroras
Brighthor Susquehanna
Mohock Branch
Popachton Branch
Tioga R
Adagh Cr
Tioncondaron
Adaquehanna Cr
Tioga Cr
Cowanesque
Canisteo
Tioga Cr
Tioga Rt
Chemung
Tioga Rt
Tioga Cr
Tioga Rt
Tioga Cr
Tioga Rt
Tioga Cr

THE GOVERNOR TRYON MAP OF 1771.

The accompanying map was prepared in 1771 under the direction of William Tryon, captain general and governor in chief of the province of New York, and is as nearly suggestive of the then recognized boundary of the Six Nations as any that has had official sanction. In 1851 Lewis H. Morgan, assisted by Ely S. Parker, a Seneca chief, and afterward an efficient staff officer of General Grant, and the Commissioner of Indian Affairs, prepared a map for a volume entitled League of the Iroquois, which aimed to define the villages, trails, and boundaries of the Five Nations as they existed in 1720. Indian names were assigned to all lakes, water courses, and villages, and the various trails from village to village as far as the Ne-ah-ga (Niagara) river. Unfortunately, the work was not stereotyped, and the book itself is a rare possession. Another map, so ancient as to almost crumble at the touch, represents the territory of Michigan as visited by the Five Nations, and by a footnote relates the visit of 80 Ne-car-ri-a-ges, besides men, women, and children, who came from "Misilmackinac" May 30, 1823, asking to be admitted as a seventh nation into the league, just as the Tuscaroras had been adopted as a sixth. It has some data as to "carrying places" which are not upon the Governor Tryon map. The latter has historic value from its description of "the country of the Six Nations, with part of the adjacent colonies", recognizing at the time the independent relations which they sustained to Great Britain. The vast tract then controlled by the Seneca Indians is clearly defined, and the changes of 120 years appear more impressive when the boundaries and condition of the present representatives of the former Six Nations are brought into close relation to the facts of to-day.

AREAS OF THE SIX NATIONS RESERVATIONS IN NEW YORK AND PENNSYLVANIA.

	Acres.
Grand total	87,967.73
New York	87,327.73
Onondaga	6,100.00
Tonawanda	7,549.73
Allegany	30,469.00
Oil Spring	640.00
Cattaraugus	21,680.00
Tuscarora	6,249.00
St. Regis	14,640.00
Pennsylvania—Cornplanter	640.00

The New York commission estimates the area of the Onondaga reservation at 7,300 acres. The St. Regis reservation, with swamp land, is estimated at 15,280 acres.

RESERVATIONS OF THE SIX NATIONS IN NEW YORK AND PENNSYLVANIA: 1890.

The maps of the existing reservations, as defined in 1890, locate each family, water course, and road, developing, as if by accident, in the clustering of their homes, the differences between those of each nation who "hold to the tradition of the father" and those who welcome the civilization and christianity of the white man.

No reservations for the Oneida and Cayuga tribes are shown, as they no longer retain their ancestral homes in New York.

Various treaties between the Oneida Nation and the state of New York gradually reduced their land area until now (1890) a small remnant of that people retain but about 350 acres, which they hold as citizens and in severalty. The following data explain the process of their loss of land:

1. By treaty of Fort Herkimer, June 28, 1785, the Oneidas joined the Tuscaroras in selling their lands between the Chenango and Unadilla rivers to the state of New York. Consideration, $11,500 in money and goods.

2. In September, 1788, other lands were sold to the state of New York for cash, clothing, provisions, a mill, and an annuity of $600, excepting certain reservations in Madison and Oneida counties.

3. September 15, 1795, the Oneidas sold to the state of New York another portion for $2,952 in cash and an annuity of the same amount, and another portion for 3 cents per acre, to be paid annually.

4. June 1, 1798, the Oneidas sold additional lands for $300 and an annuity of $700.

5. March 5, 1802, the Oneidas sold to the state of New York certain small parcels of land for $900 and an annuity of $300.

6. In 1805 the conflicting parties among the Oneidas, pagan and christian, settled their jealousies by a subdivision of their lands in Madison and Oneida counties.

7. In 1846, after 11 successive treaties with the state of New York, the main part of the nation removed to Wisconsin, leaving to the remaining fragment of the band the tract of 350 acres, before referred to.

8. In 1843 the legislature of New York authorized these lands to be held in severalty, as at present.

Of the Oneidas 106 now reside on the several reservations of the Six Nations, and 106 in the counties of Madison and Oneida, in the state of New York; in all 212. They have no separate reservation.

The Oneidas are scattered, gaining a livelihood by basket making or day's labor, and are less comfortably settled than a majority of reservation Indians. Two groups of small houses, in each of which are 7 families, constitute their representative settlements, viz, Orchard, in Oneida county, about 4 miles south from the city of Oneida, and Windfall, in Madison county. In the former the school has been abandoned, and the 13 children of these families do not attend any school. Some think the schoolhouse over the hill too far. At Mud Creek, between the 2 villages, are 2 houses of Indians. At Windfall, a widow is allowed to live out her days in the house of her deceased husband, the mortgage which he gave having cost her the title. Alexander Burning, a chief, lives at Oneida. The total number of all ages, scattered over the original Oneida reservation and the country thereabout, who draw annuities of cloth from the United States, is 106.

These Indians are honest and well behaved, but without sufficient ambition or sympathy to insure much progress. Preaching is attended semimonthly, but all signs conform to their own frank statement that "before long there won't be any of us left". The few who accept any work they can get and forget that they are Indians assimilate rapidly with their white neighbors. Those who remained in New York were too few for combined, mutually supporting industry, and the experiment of holding land in severalty only hastened their dissolution, without elevating their industry or their condition. Visitors who ride through Windfall, the larger of the 2 villages, should understand that these are no longer Indian villages, and should not confuse any signs of general improvement with ideas of Indian thrift and progress, which do not exist.

The Cayugas number 183 and reside on 4 of the reservations of the Six Nations, having no separate reservation.

ONONDAGA RESERVATION.—An old wampum of 1608, representing the Iroquois confederacy, has for its "center house", to indicate the rank of the Onondagas, a heart. On either side are joined 2 sister nations, and, although fewer in numbers at present than others, the Onondagas are given the first place in illustration of the Six Nations in 1890.

The Onondaga reservation, lying in Onondaga county, forms a rectangle of a little more than 2.3 miles by 4 miles, commencing about 5 miles southward from the city of Syracuse, and contains about 6,100 acres. Onondaga castle, with hotel, store, post office, and a few houses, is at the "entrance gate". The blue limestone quarries belonging to the Onondaga Nation furnish excellent building material, but the deep strata, which will measure from 18 to 20 inches in thickness, are 20 feet below the ground surface, requiring laborious and expensive stripping. Only 3 derricks are now worked, each paying to the nation an annual rental of $100. The leases, made by ruling chiefs, pass under the keen supervision of the state agent for the Indians.

For nearly three-quarters of a mile after leaving Onondaga castle the road runs through the land of a man who, by inheritance from the late "Aunt Cynthia" (long honored by the Onondagas and also by the white people) and by other acquisitions, has become one of the wealthiest and most influential of his people. His leases to white men bring him a cash income of from $600 to $900 per annum. His example has been followed by others. Only 2,522.25 acres are cultivated, or less than half the acreage of the reservation, 423.5 acres being classed by the owners as pasture land. As a fact, the greater portion of the cultivated land is leased to white men under sanction of the laws of New York, with the concurring consent of the ruling chiefs. As a general rule, the rental is at a fair rate, and whether legally or, as on some of the reservations, illegally leased, affords support to Indian land owners, many of whom would be otherwise helpless and destitute.

More than 1,000 acres are so stony and mountainous that they have little value except for a poor grade of pasturage. There is still sufficient timber for fencing, and the best cultivated farms are fairly fenced, but the fences are not generally well maintained and are only repaired sufficiently to protect crops during their maturity. The supply of timber is ample for the present. While no timber has been sawed, and but little wood cut except for home use, it is to the credit of the people that, to a greater extent than found upon any other reservation, even the poorer families had a visible supply of wood laid up in advance for winter use.

With the exception of the land lying in the angle of the roads below Onondaga castle, no large farms in well shaped tracts lie upon the east side of the Cardiff road. The lower range of hills comes within a few hundred feet of the road, nearly through the reservation, and for the last mile touches the road. Between First creek, 1 mile from Onondaga castle, and the fork leading to South Onondaga, there are a few good farms of 20 to 40 acres. The land on the west side of the road is uniformly good. The bottom lands on the west side of the creek, although cut by spurs from the hills which press closely upon the creek, are also fertile.

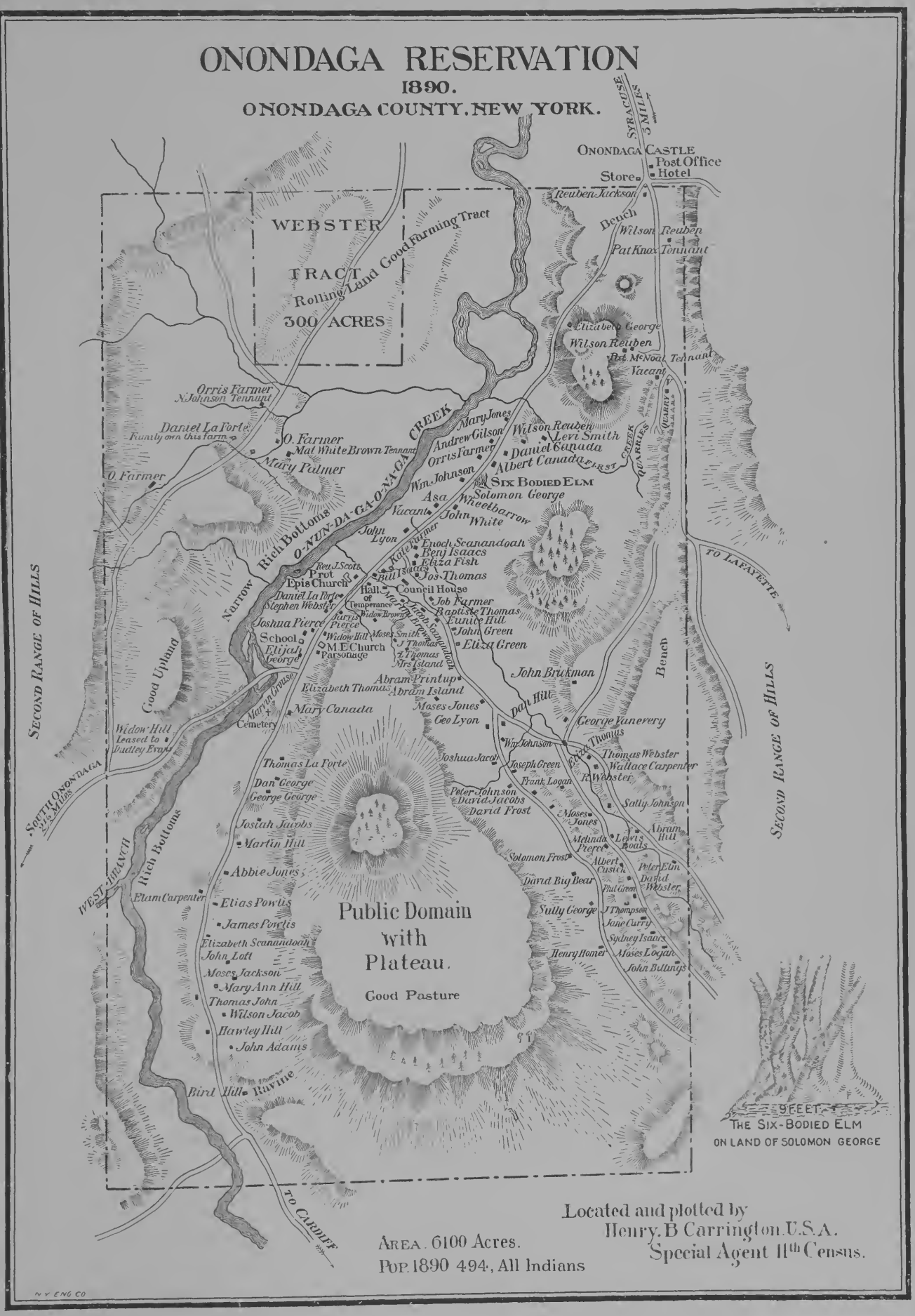
A second road from Syracuse cuts the 300-acre "Webster tract" and afterward follows the western reservation line until it joins the South Onondaga road at a fine farm belonging to a widow. This is also leased to a white man, and the owner lives on the main road in a modern house adjoining the Methodist Episcopal church. North of this farm are two others worthy of notice, both leased to white men.

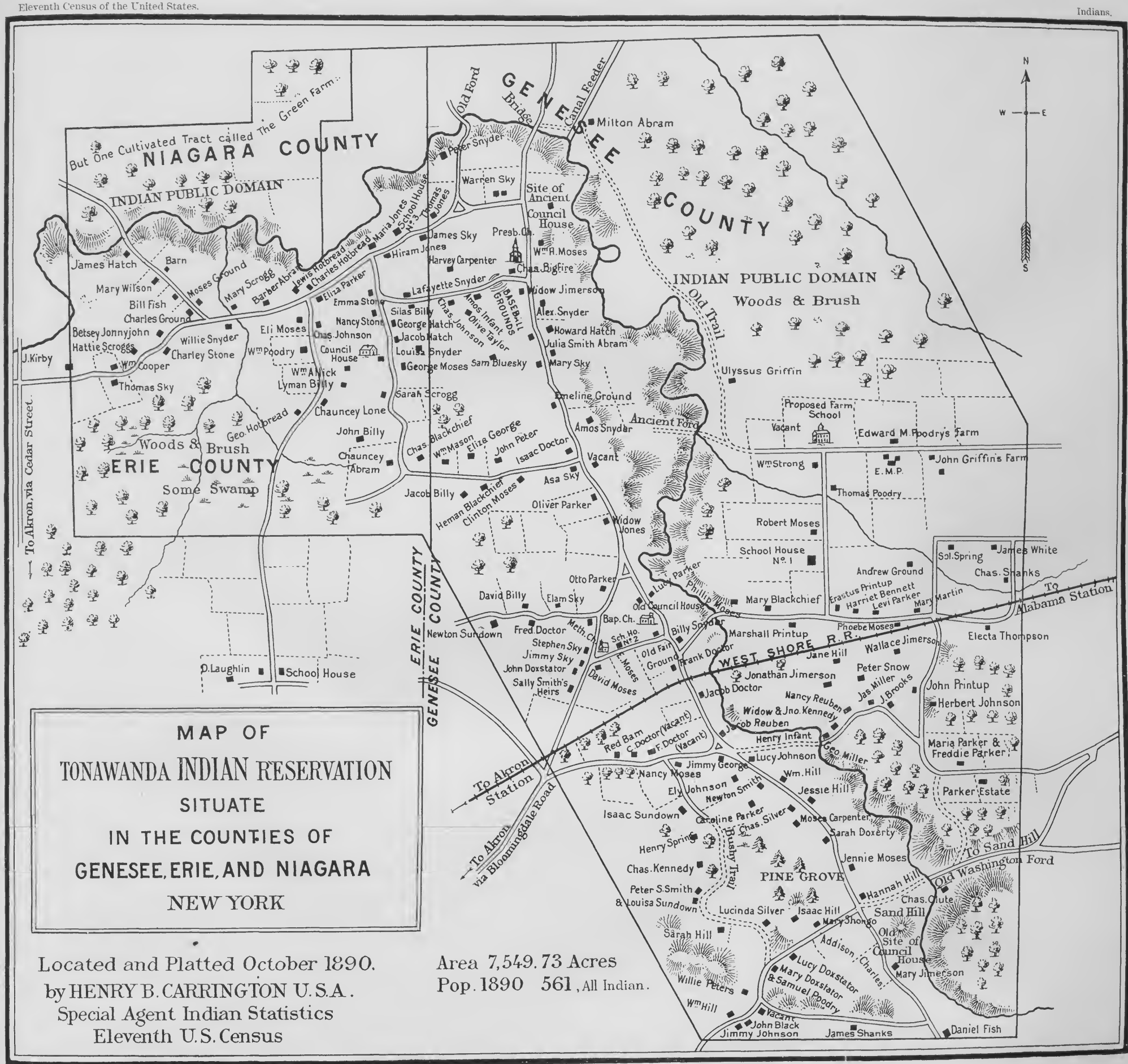
The lands along the stony wretched roads, on the upper waters of Lafayette creek, are broken sharply by spurs from the mountain which occupies so large a portion of the south half of the reservation. More than 20 small, steep hills, almost as distinct as mounds, fringe the creek, leaving only small garden patches for culture. One man has made a success of strawberries, but substantial farming is impracticable. Northward along the bench land

WILLIAM C. HOAG, treasurer Seneca Nation, Allegany Seneca.

HARRISON HALFTOWN (Dar-gus-swent-gar-aut), "Drop Gun Stock," Allegany Seneca.

ALFRED JIMERSON, Allegany Seneca.


ONONDAGA RESERVATION
1890.
ONONDAGA COUNTY, NEW YORK.
WEBSTER TRACT
Rolling Land Good Farming Tract
300 ACRES
ONONDAGA CASTLE
Post Office
Hotel
Store
Reuben Jackson
Bench
Wilson Reuben
Pat Knox Tennant
Elizabeth George
Wilson Reuben
Pat McNoal Tennant
Vacant
Orris Farmer
N. Johnson Tennant
Daniel La Forte
Family own this farm
O. Farmer
Mat White Brown Tennant
Mary Palmer
O. Farmer
O-NUN-DA-GA-O-NA-GA CREEK
Mary Jones
Andrew Gilson
Orris Farmer
Wilson Reuben
Levi Smith
Daniel Canada
Albert Canada
Wm. Johnson
SIX BODIED ELM
Solomon George
Asa
Wheelbarrow
Vacant
John White
John Lyon
Rich Bottoms
Narrow
Enoch Scanandoah
Benj Isaacs
Eliza Fish
Jos. Thomas
Reu. J. Scott
Prot
Epis Church
Hall of Temperance
Council House
Daniel La Forte
Stephen Webster
Job Farmer
Baptiste Thomas
Eunice Hill
John Green
Eliza Green
Joshua Pierce
School
Elijah George
M. E. Church
Parsonage
Abram Printup
Abram Island
Elizabeth Thomas
Mary Canada
Cemetery
Moses Jones
Geo Lyon
John Brickman
Dan Hill
George Vanevery
Wm. Johnson
Thomas Webster
Wallace Carpenter
R. Webster
Joshua Jacob
Joseph Green
Frank Logan
Peter Johnson
David Jacobs
David Frost
Sally Johnson
Moses Jones
Abram Hill
Lewis Boals
Melinda Pierce
Solomon Frost
Albert Cusick
Peter Elm
David Webster
David Big Bear
Phil Green
Sully George
J. Thompson
Jane Curry
Sydney Isaacs
Henry Homer
Moses Logan
John Billings
Thomas La Forte
Dan George
George George
Josiah Jacobs
Martin Hill
Abbie Jones
Elias Powlis
James Powlis
Elizabeth Scanandoah
John Loft
Moses Jackson
Mary Ann Hill
Thomas John
Wilson Jacob
Hawley Hill
John Adams
Bird Hill
Ravine
Public Domain with Plateau.
Good Pasture
Good Upland
Rich Bottoms
WEST BRANCH
SOUTH ONONDAGA
SECOND RANGE OF HILLS
SECOND RANGE OF HILLS
TO LAFAYETTE
TO CARDIFF
SYRACUSE 3 MILES
FIRST CREEK
QUARRIES
QUARRY
9 FEET
THE SIX-BODIED ELM
ON LAND OF SOLOMON GEORGE
Located and plotted by
Henry. B Carrington. U.S.A.
Special Agent 11th Census.
AREA. 6100 Acres.
POP. 1890 494, All Indians
N Y ENG CO


MAP OF
TONAWANDA INDIAN RESERVATION
SITUATE
IN THE COUNTIES OF
GENESEE, ERIE, AND NIAGARA
NEW YORK
Located and Platted October 1890.
by HENRY B. CARRINGTON U.S.A.
Special Agent Indian Statistics
Eleventh U.S. Census
Area 7,549.73 Acres
Pop. 1890 561, All Indian.
NIAGARA COUNTY
INDIAN PUBLIC DOMAIN
But One Cultivated Tract called The Green Farm
GENESEE COUNTY
INDIAN PUBLIC DOMAIN
Woods & Brush
ERIE COUNTY
Woods & Brush
Some Swamp
ERIE COUNTY
GENESEE COUNTY
WEST SHORE R.R.
To Akron, via Cedar Street.
To Akron Station
To Akron via Bloomingdale Road
To Alabama Station
To Sand Hill
Old Washington Ford
Old Trail
Old Ford
Bridge
Canal Feeder
Ancient Ford
Bushy Trail
PINE GROVE
Sand Hill
Old Site of Council House
Site of Ancient Council House
Presb. Ch.
Old Council House
Old Fair Ground
Bap. Ch.
Meth. Ch.
Sch. Ho. No. 2
Proposed Farm School
Vacant
Edward M. Poodry's Farm
John Griffin's Farm
E.M.P.
Thomas Poodry
Robert Moses
School House No. 1
Andrew Ground
Erastus Printup
Harriet Bennett
Levi Parker
Mary Martin
Sol. Spring
James White
Chas. Shanks
Electa Thompson
John Printup
Herbert Johnson
Maria Parker & Freddie Parker
Parker Estate
Mary Jimerson
Daniel Fish
James Shanks
John Black
Jimmy Johnson
Willie Peters
Wm. Hill
Sarah Hill
Chas. Kennedy
Peter S. Smith & Louisa Sundown
Isaac Sundown
Henry Spring
Newton Sundown
Fred. Doctor
Stephen Sky
Jimmy Sky
John Doxstator
Sally Smith's Heirs
David Moses
Red Barn
C. Doctor (Vacant)
F. Doctor (Vacant)
Nancy Moses
Ely Johnson
Newton Smith
Caroline Parker
Chas. Silver
Moses Carpenter
Sarah Doxerty
Jennie Moses
Hannah Hill
Chas. Clute
Lucinda Silver
Isaac Hill
Mary Shongo
Addison Charles
Lucy Doxstator
Mary Doxstator & Samuel Poodry
Jacob Doctor
Jonathan Jimerson
Jane Hill
Wallace Jimerson
Peter Snow
Jas. Miller
J. Brooks
Nancy Reuben
Widow & Jno. Kennedy
Jacob Reuben
Henry Infant
Geo. Miller
Lucy Johnson
Jessie Hill
Wm. Hill
Jacob Billy
Heman Blackchief
Clinton Moses
Asa Sky
Oliver Parker
Widow Jones
Otto Parker
Elam Sky
David Billy
Lucy Parker
Phillip Moses
Mary Blackchief
Marshall Printup
Phoebe Moses
Billy Snyder
Frank Doctor
Jacob Billy
Chauncey Abram
John Billy
Chauncey Lone
Geo. Hotbread
Sarah Scrogg
Chas. Blackchief
Wm. Mason
Eliza George
John Peter
Isaac Doctor
Vacant
Amos Snyder
Emeline Ground
Mary Sky
Sam Bluesky
Louisa Snyder
George Moses
Jacob Hatch
George Hatch
Silas Billy
Chas. Johnson
Amos Infant
Olive Taylor
BASEBALL GROUNDS
Howard Hatch
Julia Smith Abram
Alex. Snyder
Widow Jimerson
Chas. Bigfire
Wm. H. Moses
Harvey Carpenter
Lafayette Snyder
Hiram Jones
James Sky
Warren Sky
Peter Snyder
Maria Jones
School House No. 3
Thomas Jones
Lewis Hotbread
Charles Hotbread
Barber Abram
Mary Scrogg
Moses Ground
Barn
James Hatch
Mary Wilson
Bill Fish
Charles Ground
Betsey Jonnyjohn
Hattie Scroggs
Wm. Cooper
Thomas Sky
J. Kirby
Willie Snyder
Charley Stone
Eli Moses
Wm. Poodry
Wm. A. Nick
Lyman Billy
Emma Stone
Nancy Stone
Chas. Johnson
Council House
Eliza Parker
Ulyssus Griffin
Wm. Strong
Milton Abram
N
S
W
E

and slope of the hills which rise eastward toward the reservation line are several tracts of land with good farming properties. The entire reservation is a narrow valley between two strips of bench land, each of which is at the foot of high outside hills belonging to the white people of New York. No artificial irrigation is needed, as the hills are full of unfailing springs and the water is of the best.

TONAWANDA RESERVATION.—The Tonawanda reservation, in the counties of Erie, Genesee, and Niagara, New York, as originally surveyed in 1799, and as reserved by the treaty at Big Tree, covered 71 square miles. Coincident with a treaty between the United States and this band of Seneca Indians, March 31, 1859, promulgated November 5, 1859, the claim of the Ogden Land Company was extinguished, and the present reservation limits embrace 7,549.73 acres, lying partly in each of the counties of Erie, Genesee, and Niagara.

One heavy dirt road, almost impassable in the spring or an ordinarily wet season, runs out from the center of Akron, sending a fork into the reservation at a distance of more than 3 miles. A second road, running northeasterly from Akron, enters the reservation at a distance of about 25 miles, at the point where the West Shore railroad enters the reservation, as indicated on the map. Up to this point the road is very well maintained. Half a mile from this point lies a triangular piece of land, which is occupied by the Indian Baptist church, the Indian Methodist church, an old council house, schoolhouse No. 2, and the new house of Eliza, wife of David Moses, a chief of the Wolf tribe, and a prominent member of the christian party.

From this central triangle 3 roads take their departure. The first runs northwest, leaving the reservation by a bridge across Tonawanda creek, near the canal feeder. The last farm on the left, one of the best on the reservation, belongs to an elder in the Indian Presbyterian church, and a man in high repute. The road running southwardly from the central triangle passes off by the southeastern corner of the reservation into the town of Pembroke by "Indian Village". The third road from the triangle runs almost parallel with the railroad through the reservation to Alabama Center. Reference is made to the map for the crossroads, all of which are poor, and some of which are mere trails through woods and brush.

About half this reservation is under fence, but as a rule the fences, except on the main roads diverging from the center, are not well maintained. New houses and new roofs indicate improvements in many quarters. The same may be said of the Onondaga, but not as emphatically as of other reservations. The number of acres cultivated by the Tonawanda Indians during the census year was 2,200, but nearly as large an acreage, or about 1,700 acres, has been cultivated by the white lessees, or on shares.

The northeastern portion of the reservation, marked as public domain, is covered with brush and small timber. Nearly all the land of the reservation, except about 500 acres, can be farmed, and the supply of water is abundant. Some portions are swampy, but not low, and when drained will be most profitable and fertile. Improvidence in the early years of settlement wasted valuable timber, but the supply for fencing and fuel is adequate.

ALLEGANY RESERVATION.—This reservation, lying in Cattaraugus county, New York, has remarkable features in every respect, and of great social and political concern. Besides resting under the burden of the Ogden Land Company pre-emption right to purchase whenever the Seneca Nation shall agree to sell its lands, it is already occupied in part by white people, who, in large numbers, hold duly legalized leases, running until May, 1892, and subject by recent act of Congress to renewal upon the consent of the parties thereto for a term not exceeding 99 years. Upon location of the New York, Lake Erie and Western and then of the Atlantic and Great Western railroads through the Allegany reservation, leases were obtained from the Indian owners of the soil. By a decision of the supreme court of the state of New York these leases were declared to be illegal and void. By act of Congress approved February 19, 1875, all leases to said railroad companies were ratified and confirmed. Three commissioners were designated by the President under said act to survey, locate, and establish proper boundaries and limits to the villages of Carrolton, Great Valley, Red House, Salamanca, Vandalia, and West Salamanca, including therein as far as practicable all lands now occupied by white settlers, and such other lands as in their opinion may be reasonably required for the purposes of such villages, also declaring "the boundaries of said villages so surveyed, located, and established to be the limits of said villages for all purposes of the act". The Seneca Nation, however, was prohibited from leasing in said villages any land of which, by the laws and customs of said nation, any individual Indian or Indians or any other person claiming under him or them has or is entitled to the rightful possession. This last provision is simply the recognition of that practical title in severalty by which, on either of the reservations, any Indian may, by occupation and improvement, gain the equivalent to a title in fee simple, transmissible to his heirs, or subject to legal sale by himself to any other Indian of his tribe.

A curious result followed the location of the corporation of Red House. Just at the foot of a sharp hill, with less than 200 feet of space to the river and the bridge crossing, widening gradually southward into a space of ground sufficient for a handle factory, store, and blacksmith shop, and practically monopolizing the whole space, is a tract about 400 by 600 feet, which constitutes the corporation of Red House. The subsequent location and completion of the Rochester and Salamanca railroad westward to Kinzua, on the other side of the river, soon induced settlement, so that the largest store adjoining any New York reservation, doing an annual business of several hundred thousand dollars, and quite a spacious hotel and many other houses, occupied by white people, are upon the new but illegal Red House site, while the handle factory and all else that gave value to the real Red House is neglected and in

decay. Ninety-six persons, whose names appear in the general schedule, are lessees or occupants of adjoining lands. The enlargement of the corporate limits of Red House is now the only legal way to settle the difficulty.

The reservation, on both sides of the Allegany river, with a varying width of from 1 to 2.5 miles and nearly 35 miles in length, contains 30,469 acres, and is carefully defined upon the accompanying map. The entire tract was included in a sale made by the state of Massachusetts to Robert Morris May 11, 1791, under a convention between Massachusetts and New York, held at Hartford, Connecticut, December 16, 1786, where disputed issues as to lands in New York were compromised, and New York, reserving its claim to "government sovereignty and jurisdiction, ceded, granted, and confirmed to Massachusetts and the use of the commonwealth, its grantees and their heirs and assigns forever, the right of pre-emption of the soil from the native Indians, and all other estate, right, title, and property (the right and title of government, sovereignty, and jurisdiction excepted) which the state of New York hath in and to the described lands". The Senecas, by their treaty at Big Tree September 15, 1797, conveyed to Robert Morris, for less than 3 cents an acre, all except 9 small reservations, and subsequently disposed of these, except the reservations of Allegany, Cattaraugus, and Tonawanda, which they still own. By a treaty between the United States and the Tonawanda band, dated November 5, 1857, and ratified June 4, 1858, the pre-emption right of the Ogden Land Company was extinguished by the payment to said company of $100,000. The pre-emption right of said company still holds binding force as to the lands of the other 2 reservations named.

Of this large area of land, embracing 47.5 square miles, only 2,948 acres are cultivated by Indians and 2,175 are used as pasture. This is the land claimed as owned by individuals, and includes the small tracts leased to white people. The narrow belts along the valley are fairly fertile, but the soil is thin and soon wears out. Very few parts are loam or truly rich soil. Frequent floods, bearing sand and gravel over the bottoms and washing out much that has been gained by partial cultivation, have dispirited tenants, so that in the summer of 1890 14 houses were found vacated by occupants, who took possession with a view to profitable farming. These were all eastward of Salamanca. The tillable land, however, embraces 11,000 acres, of which 7,000 may be properly classed as arable. The hills were stripped of their best timber during the period when rafting logs on the Alleghany river and down the Ohio was profitable. Hundreds of acres at the foot of the hills, and perfectly level, bear the stump marks of this bygone occupation, and are now covered with thickly-set brush, with small second-growth timber. In fact the soil does not invite farmers to invest largely, even if the Indians had both choice and freedom to sell. The cultivated lands have been fairly fenced, but the fences are not kept up with care. The supply of water from springs and innumerable mountain streams is adequate for all purposes.

Oil Spring reservation.—Oil Spring reservation, in Cattaraugus county, New York, as indicated on the Allegany reservation map, contains 640 acres in 2 towns and counties. It was by oversight included in the treaty made at Big Tree, in the sale by the Seneca nation of 3,500,000 acres to Robert Morris, and passed with his title to the Holland Land Company. A suit for the recovery of this land was brought in 1856, and resulted in favor of the Seneca Nation. On the trial Governor Blacksnake, as he was named by Washington when he visited the capital in company with Cornplanter, testified, at the advanced age of 107 years, to being present at the treaty of Big Tree in 1797, and that, when the exception was missed upon the public reading of the treaty, Thomas Morris, attorney for Robert Morris, gave to Pleasant Lake, a prominent sachem of the Seneca Nation, a separate paper, declaring that the Oil Spring tract was not included in the sale. Governor Blacksnake also produced a copy of the first map of the Holland land purchase, on which this reservation was distinctly marked as belonging to the Seneca Indians. An exhaustive report of Judge D. Sherman to the Commissioner of Indian Affairs, dated Forestville, New York, October 9, 1877, contains the most succinct, accurate, and just statement of the titles and rights of the Six Nations that has been published. The land is under lease, and, in the language of Judge Sherman, "the Seneca Nation own this reservation, unincumbered by any pre-emption right, and it is all the land they do so own".

The place and date of birth of Governor Blacksnake (The Nephew) are unknown. He died at Cold Spring, in South Valley, on the Allegany reservation, December 26, 1859. His Indian name was "Tha-o-wa-nyuth". He was associated with John Halftown and John O'Bail (Cornplanter) in negotiations with Washington, and was greatly esteemed by him. The best estimate of his age is 117, although many have placed it as high as 125 and even 130. The famous trio were Senecas.

Cornplanter reservation.—This reservation, in Warren county, Pennsylvania, nominally a tract of 640 acres, owned by Cornplanter's heirs, lies on both sides of the Allegheny river, and is about 2 miles long and half a mile wide, including Liberty and Donation islands, which are formed by the forking of the river. The land surface, including the river bed and some worthless shoals, contains about 760 acres. It was a donation to the celebrated chief Gy-ant wa-hia, "The Cornplanter", March 16, 1796, by the state of Pennsylvania, in consideration, states Judge Sherman, "for his many valuable services to the white people, and especially that most important one, in preventing the Six Nations of New York from joining the confederacy of western Indians in 1790–1791". The war ended in the victory of General Wayne in 1794. In 1871, under act of May 16, partition or allotment of these lands was made to the descendants of Cornplanter and recorded in Warren county by the court having jurisdiction, special commissioners having been appointed by the state June 10, 1871, to effect the

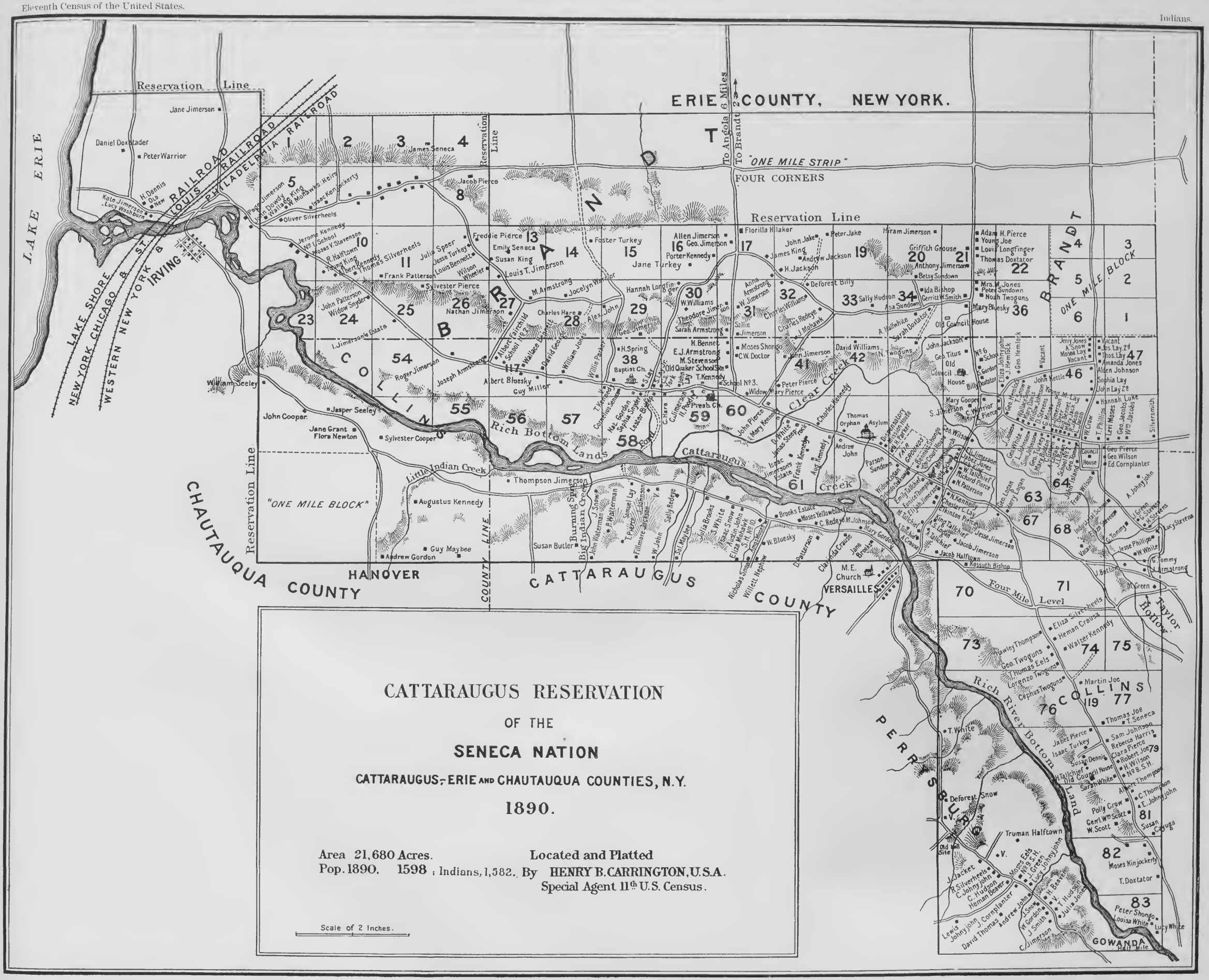
GOVERNOR BLACKSNAKE (Tha-o-na-wyuthe or "Tha-o-wa-nyuths"), "The Nephew" (Seneca).
Died at Cold Spring, in South Valley, Allegany reservation, December 26, 1859, aged 117 or 120 years.

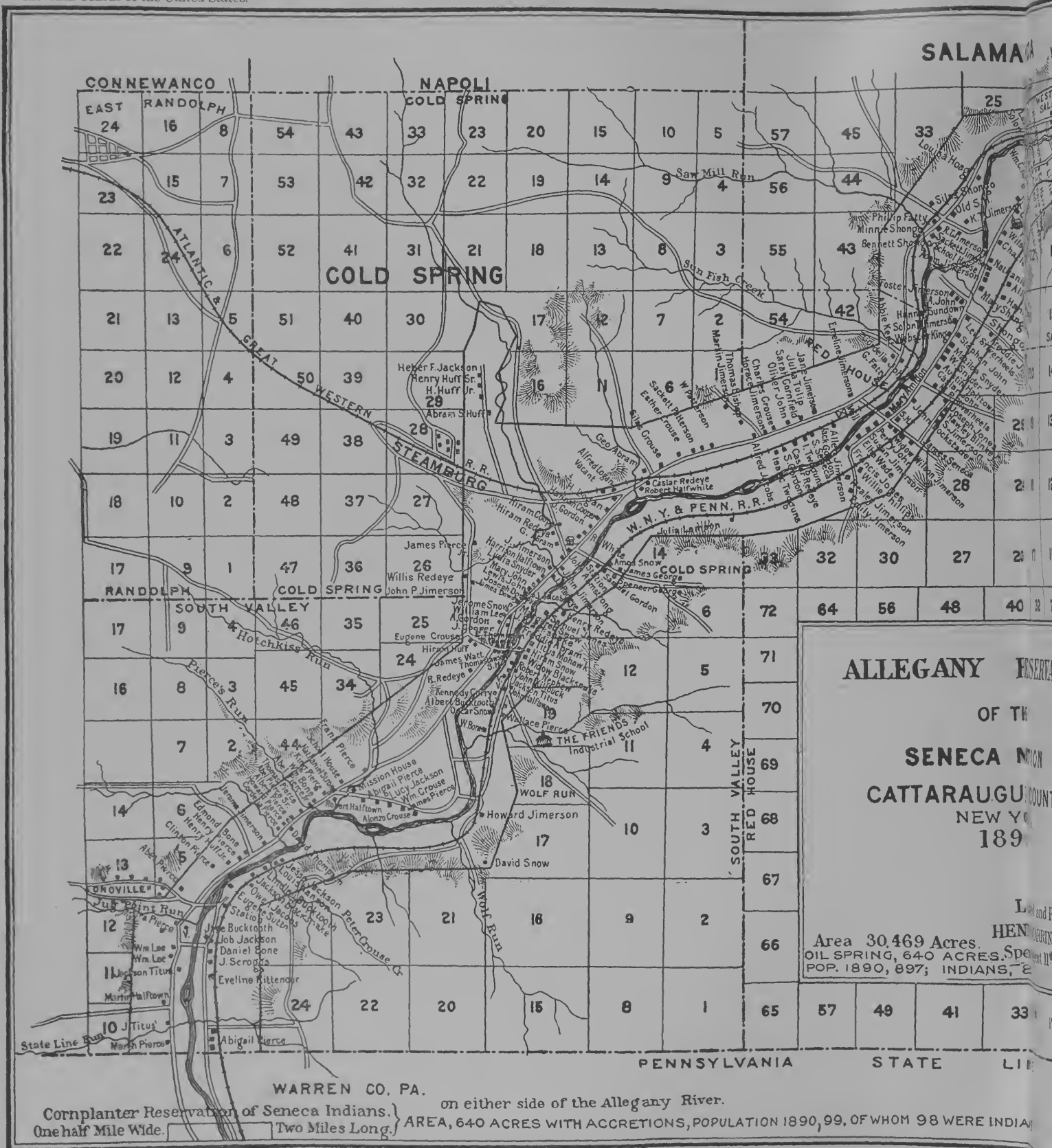
MARSH PIERCE (Hoh-hoo-e-yoh), "His Good Run."
Cornplanter Seneca, Warren county, Pa.

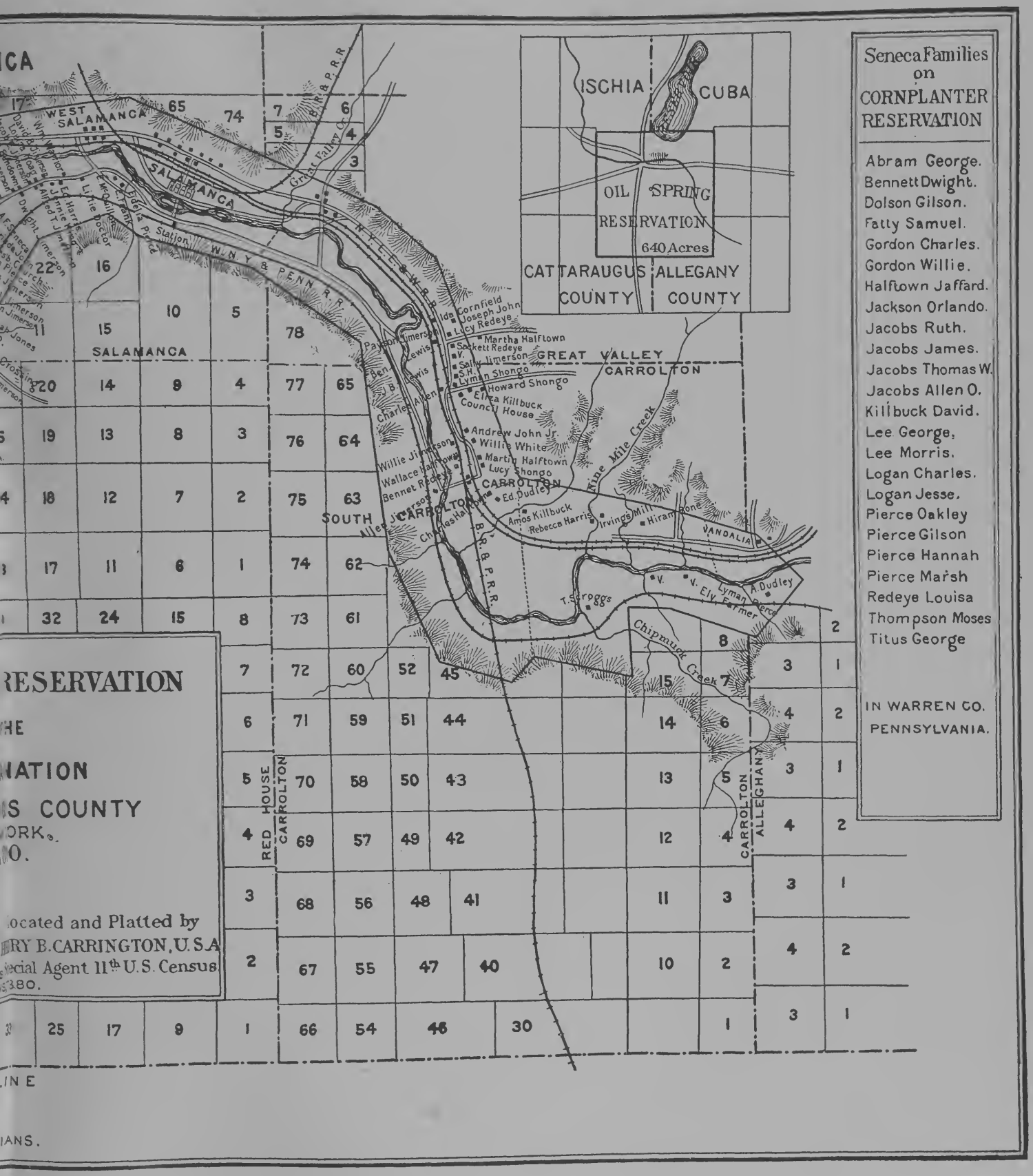
SOLOMON O. BAIL (Ho-noh-no-on) "Not to be Persuaded or Convinced" Great grandson of Cornplanter. Cattaraugus Seneca.

THEODORE F. JIMERSON (De-hah-teh), "Enlightened." Great grandson of Mary Jimerson, the captive white woman. Cattaraugus Seneca.

CHESTER C. LAY (Ho-do-eh-ji-ah), "Bearing the Earth." Official interpreter and ex-president of the Seneca Nation. Cattaraugus Seneca.


ERIE COUNTY, NEW YORK.
CATTARAUGUS RESERVATION
OF THE
SENECA NATION
CATTARAUGUS, ERIE AND CHAUTAUQUA COUNTIES, N.Y.
1890.
Area 21,680 Acres.
Pop. 1890. 1598 ; Indians, 1,582.
Located and Platted
By HENRY B. CARRINGTON, U.S.A.
Special Agent 11th U.S. Census.
Scale of 2 Inches.
LAKE ERIE
NEW YORK, CHICAGO & ST. LOUIS RAILROAD
LAKE SHORE & WESTERN
PHILADELPHIA RAILROAD
IRVING
Reservation Line
"ONE MILE STRIP"
FOUR CORNERS
To Angola 6 Miles
To Brandt 2 Miles
ONE MILE BLOCK
Rich Bottom Lands
Cattaraugus Creek
Little Indian Creek
Big Indian Creek
Burning Spring Creek
Clear Creek
Four Mile Level
Taylor Hollow
Rich River Bottom Land
PERRYSBURG
GOWANDA
HANOVER
VERSAILLES
M.E. Church
CHAUTAUQUA COUNTY
CATTARAUGUS COUNTY
COUNTY LINE
COLLINS
BRANDT
Half Mile


SALAMA
CONNEWANCO
NAPOLI
EAST RANDOLPH
COLD SPRING
ATLANTIC & GREAT WESTERN R.R.
STEAMBURG
Saw Mill Run
Sun Fish Creek
RED HOUSE
W. N. Y. & PENN. R.R.
Caslar Redeye
Robert Halfwhite
Heber F. Jackson
Henry Huff Sr.
H. Huff Jr.
Abram S. Huff
James Pierce
Willis Redeye
John P. Jimerson
RANDOLPH
SOUTH VALLEY
Hotchkiss Run
Pierce's Run
Eugene Crouse
Hiram Huff
R. Redeye
Kennedy Corry
Albert Bucktooth
Oscar Snow
Wallace Pierce
THE FRIENDS
Industrial School
WOLF RUN
Howard Jimerson
David Snow
Wolf Run
Mission House
Abigail Pierce
Lucy Jackson
Wm. Crouse
James Pierce
Robert Halftown
Alonzo Crouse
Edmond Bone
Henry Huff Jr.
Clinton Pierce
Abel Pierce
ONOVILLE
Jug Point Run
Jane Bucktooth
Job Jackson
Daniel Bone
J. Scroggs
Eveline Kittenour
Wm. Lee
Jackson Titus
Martin Halftown
J. Titus
Marsh Pierce
State Line Run
Abigail Pierce
Peter Crouse Cr.
SOUTH VALLEY
RED HOUSE
PENNSYLVANIA STATE LI
WARREN CO. PA.
ALLEGANY
OF TH
SENECA
CATTARAUGU
NEW Y
189
Area 30,469 Acres.
OIL SPRING, 640 ACRES.
POP. 1890, 897; INDIANS,
Cornplanter Reservation of Seneca Indians.
One half Mile Wide.
Two Miles Long.
on either side of the Allegany River.
AREA, 640 ACRES WITH ACCRETIONS, POPULATION 1890, 99, OF WHOM 98 WERE INDIA


ICA
RESERVATION
HE
NATION
S COUNTY
ORK.
O.
located and Platted by
RY B. CARRINGTON, U.S.A.
pecial Agent 11th U.S. Census
380.
LINE
IANS.
WEST SALAMANCA
SALAMANCA
SALAMANCA
GREAT VALLEY
CARROLTON
SOUTH CARROLTON
RED HOUSE
CARROLTON
CARROLTON
ALLEGANY
ISCHIA
CUBA
OIL SPRING RESERVATION
640 Acres
CATTARAUGUS COUNTY
ALLEGANY COUNTY
Nine Mile Creek
Chipmuck Creek
VANDALIA
Seneca Families on CORNPLANTER RESERVATION
Abram George.
Bennett Dwight.
Dolson Gilson.
Fatty Samuel.
Gordon Charles.
Gordon Willie.
Halftown Jaffard.
Jackson Orlando.
Jacobs Ruth.
Jacobs James.
Jacobs Thomas W.
Jacobs Allen O.
Killbuck David.
Lee George.
Lee Morris.
Logan Charles.
Logan Jesse.
Pierce Oakley
Pierce Gilson
Pierce Hannah
Pierce Marsh
Redeye Louisa
Thompson Moses
Titus George
IN WARREN CO. PENNSYLVANIA.

distribution. The power to sell the lands thus allotted is limited to the heirs of Cornplanter and other Seneca Indians. These Indians also have an interest in the Allegany and Cattaraugus lands of the Seneca Nation, and draw annuities with them.

The record of the orphans' court of Warren county, Pennsylvania, gives the names of Cornplanter's heirs, 23 in number, including grandchildren, and many of these names appear upon the Allegany reservation map, suggestive of their association with this distinguished Indian character. Among these are the names of Logan, Silverheels, Titus, Blacksnake, Jacobs, Plummer, O'Bail, Abram, Hotbread, Thompson, and Pierce, all of which are still family names on both reservations, and generally among their kindred Senecas. One granddaughter still survives at Allegany at an advanced age, and Solomon O'Bail, also very old, lives at Cattaraugus.

The original name of the town was Ju-ni-sas ha-da-ga, in Elk township, Warren county, Pennsylvania, 15 miles above Warren, and the original deed to the "Planters' field" bears the signature of Thomas Mifflin, governor of Pennsylvania.

CATTARAUGUS RESERVATION.—This reservation, in Cattaraugus, Chautauqua, and Erie counties, New York, as delineated on the map, occupies both sides of Cattaraugus creek. It is 9.5 miles long on a direct east and west line, averages 3 miles in width at the center, dropping at its eastern line an additional rectangle of 2 by 3 miles. A 6-mile strip on the north and 2 "mile blocks" at diagonal corners are occupied by white people, and litigation is pending as to their rights and responsibilities. The Seneca Nation claims that the permit or grant under which said lands were occupied and improved was never legally authorized or executed by the nation. A long and practically undisturbed possession leaves the main question, one of ground rent or quitclaim, upon terms just to all parties, the improvements to remain with the occupants of the soil without appraisement.

The reservation itself is a compromise substitute for larger tracts reserved for the Seneca Indians under the treaty at Big Tree, September 15, 1797. A strip 14 miles in length along the south shore of Lake Erie, extending to a point only 8 miles from Buffalo, with 2 others, embracing an area of about 50 square miles, and which included what are now the towns of Dunkirk, Fredonia, and Silver Creek, were exchanged by treaty concluded at Buffalo June 30, 1802, with the Holland Land Company for the present compact and fertile tract of 21,680 acres in the counties of Cattaraugus, Chautauqua, and Erie. The Ogden Land Company has the same pre-emption right to purchase these lands, if sold by the Seneca Nation, as that which rests as a heavy incumbrance upon the lands of the Allegany reservation in Cattaraugus county.

The bottom lands, rich, fertile, and well watered, are almost entirely upon the north and east border of Cattaraugus creek. The general shape of the reservation is that of an ┐. In this angle lies the little village of Versailles, containing a hotel, 3 stores, a gristmill, and a Methodist church, all in the town of Perrysburg, 5 miles distant from the village of that name, on the New York, Lake Erie and Western railroad. By a shrewd establishment of the reservation line a valuable water power was left within the angle outside of the reservation proper. Successive mills and factories have been built and burned, so that, aside from the business done at the stores, everything bears the type of a settlement whose best days have ended. From this village a road runs down each side of the creek to the thoroughly modern and flourishing town of Gowanda, which lies in 2 counties, divided by Cattaraugus creek. This, with its banks, mills, and excellent stores, is the nearest market for the farm products of the reservation.

A bench runs along the steep river bank from Versailles nearly to Irving, on the south shore of Lake Erie, backed by a higher slope or hill, which produces good crops of oats, wheat, or barley when well cared for. About 3 miles westward, on the broken and neglected river road toward Irving, is a creek known as Burning Spring, bedded and bordered by masses of closely laminated slate and shale, from the crevices of which coal gas escapes in sufficient quantity to boil water for picnic parties.

A second bench, backed by higher ground, marks the north side of the creek, but sufficiently retired to admit of fine meadows and wheat fields in the valley proper.

The real center of all divergence on the Cattaraugus reservation is at the four corners, where the national courthouse and Indian Methodist church are located. From this point the best road on the reservation runs westerly past the Thomas Orphan Asylum (sending off a branch northward, near the Presbyterian church, through Brandt, 4 miles distant, on to Angola, 8 miles), passes the Baptist church and schoolhouses Nos. 1, 2, and 3, and enters Irving along with the tracks of the Lake Shore and Michigan Southern and Western New York and Pennsylvania railroads, which cross Cattaraugus creek at that point.

The road from Versailles, past the central four corners, with deep and at times almost impassable gulleys, was described to the legislative council at its December session to be "without question the worst mail route in the United States and a daily reproach to the Seneca Nation". Pledges, freely made, to put it in order were realized to the extent of 1 load of brush and 2 loads of gravel. The mail wagon runs twice each week day from Versailles to Lawton station, on the Buffalo and southwestern branch of the New York, Lake Erie and Western railroad, passing schoolhouses Nos. 5 and 7 and the council house at Newton, and leaving the reservation three-quarters of a mile west of the station, at a distance of 4 miles from Versailles. From this council house a road runs northward to North Collins and southwest by a devious and uncertain track to Cherry Hollow.

On the east side of the creek, reached directly by the road to Gowanda, which runs east from the courthouse square, and high above the rich bottom lands, is spread out the "Four mile level". Many wagon trails run through its dense bushes, second-growth pines, and young oaks. Thousands of great pine stumps show how the early chiefs of the Seneca Nation turned their choice timber into cash for nominal returns and testify to the unscrupulous robbery by the white people who maintained sawmills near the line as long as there was timber to be bought or stolen. At present there is not enough timber on the reservation to fence it thoroughly, and to a large extent the wood used for fuel is taken from saplings which ought to be left for maturer growth.

The reservation is amply supplied with water from small streams and springs.

TUSCARORA RESERVATION.—The Tuscarora reservation, in Niagara county, New York, is formed from 3 adjoining tracts successively acquired, as indicated on the map. Their early antecedents as kinsmen of the Iroquois, their wanderings westward to the Mississippi, and their final lodgment at the head waters of the rivers Neuse and Tar, in North Carolina, are too much enveloped in tradition to be formulated as history, but courageous, self-supporting, and independent, after long residence upon lands owned by them in that colony, they first came into collision with white people, then with other tribes of that section, until finally, overpowered by numbers, they surrendered their lands upon the Neuse and Tar rivers, and by a treaty with the state of North Carolina removed to the banks of the Roanoke. The white people gave them no peace in their new home, and from 1715 to 1722 they removed to New York, near Oneida lake, and were admitted by their kinsmen of the Five Nations into the Iroquois confederacy, thereafter known as the Six Nations.

In 1780 they removed to the mountain which overlooks Lake Ontario, near the present town of Lewiston. This land site had been formerly occupied by other red men, remains of an ancient fort still remaining, also several mounds bearing signs of great antiquity. The Senecas donated 1 mile square as a resting home, and the Holland Land Company affirmed the grant and conveyed to them an additional 2 miles eastward, covering the entire north face of the mountain, upon which old fortifications rested. In 1804 the Tuscaroras sold their lands in North Carolina, and with $13,722 of the proceeds purchased of the Holland Land Company, with the sanction of the United States, an additional tract of 4,329 acres, thus securing the title in fee simple to a total area of 6,249 acres, which they still retain.

A road from Lewiston touches the northwest corner of the reservation at a distance of a little over 2.5 miles and passes eastward at the foot of the mountain, while a fork, turning sharply to the right, ascends the mountain its whole length, leads to Pekin, and bears the appropriate name, "The Mountain road". A second road from Lewiston climbs the mountain at the station of the Rome, Watertown and Ogdensburg railroad, connects with a road from Suspension bridge, 5 miles distant, and enters the reservation at the Mountpleasant estate. This, nearly parallel with the mountain road, is known as the Mount Hope road. Still another road from Suspension bridge courses along the south line of the reservation and leads to the town of Sanborn.

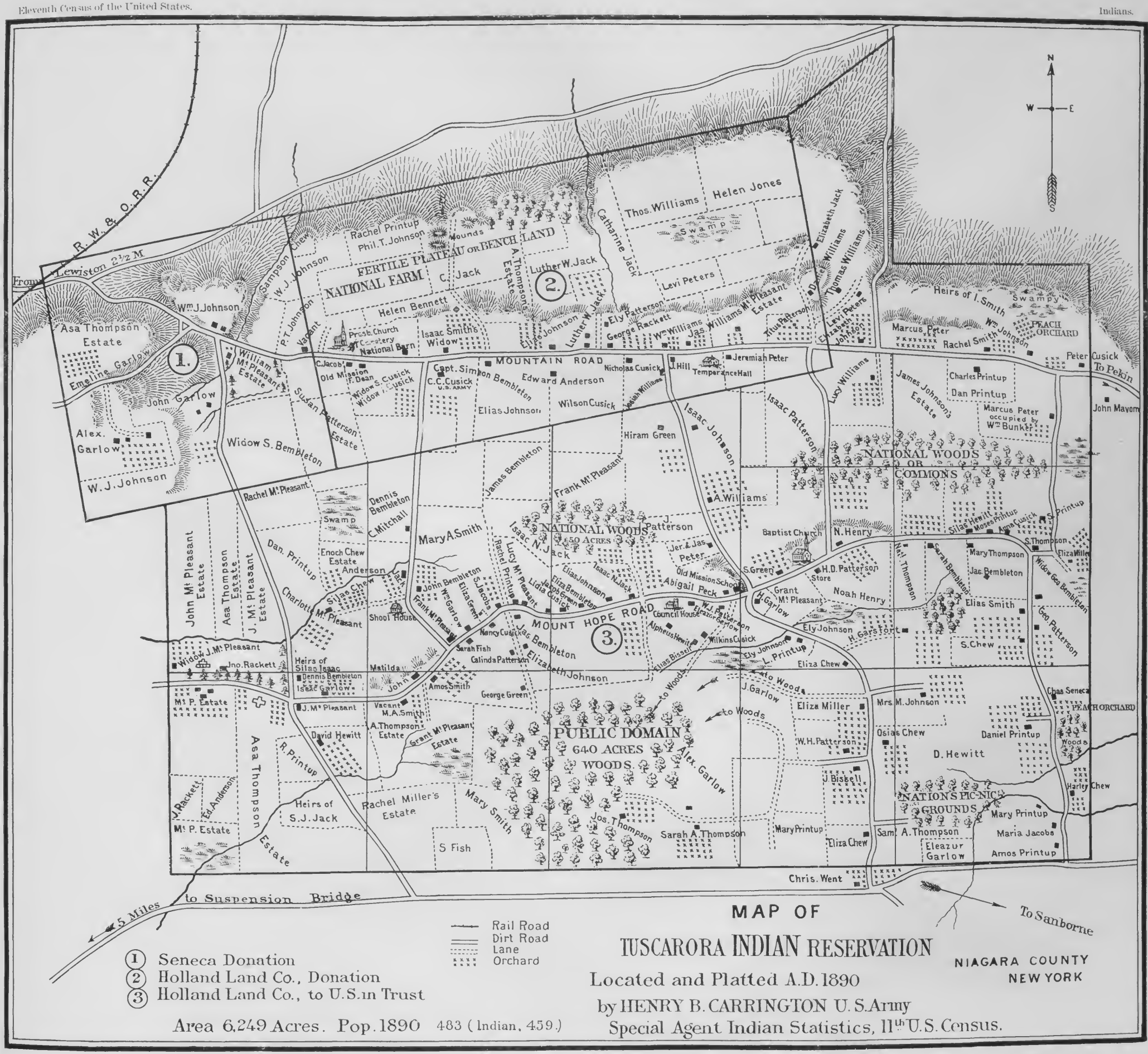
Nearly the entire land not reserved for timber has been put to use. Five cross roads connect the two main roads running east and west. The whole reservation is under fence, the chiefs enforcing a rule that every land owner shall maintain a fence at least 4 feet high. Only one prostrate rod of fence, and that washed away by a sudden freshet, was seen during a visit to every house on the reservation. Reference is made to the map for a specific description of the land as divided among the people. With the exception of a few farms on the Holland donation tract, where wells must be dug, pure spring water for domestic and agricultural purposes is abundant. The migration of young men and the death of energetic heads of families have left widows who are land rich but purse poor. They have not the means to hire labor, and are thus compelled to lease their farms to white men and live on the rental income. Even the most successful farmers are unable to find Indian laborers sufficient for the demand, and they also rent portions at a cash rental or on shares. Following the example of the white people, who have utilized the rich valley north of the mountain for fruit, the Tuscaroras have developed fine orchards of peach and apple trees to the extent of 269 acres. There is not a ragged, untrimmed orchard on the reservation. Two nonbearing years, almost three, have not worn out the patience of these farmers. The orchard spaces have been well utilized, and the winter wheat, already well advanced in November, gave promise of good returns.

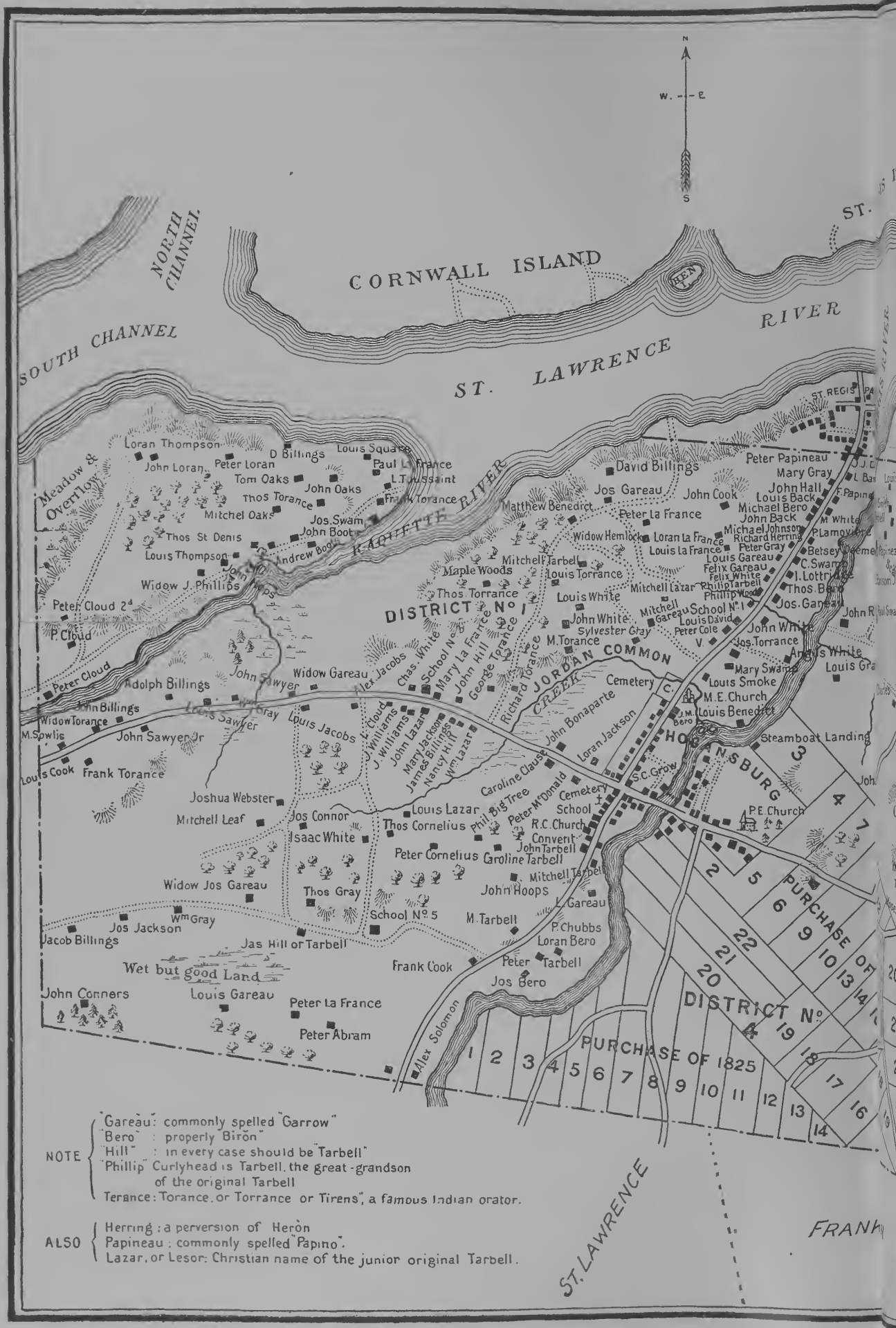
ST. REGIS RESERVATION.—The St. Regis Indians are the successors of the ancient Mohawks, and reside on their reservation in Franklin and St. Lawrence counties, New York, which is 7.3 miles long upon the south line and about 3 miles wide, except where purchases made by the state of New York in 1824 and 1825, as indicated on the map, modify the shape. The original tract was estimated as the equivalent of 6 miles square, or 23,040 acres, and the present acreage, computed by official reports without survey, is given as 14,640 acres.

Four main roads diverge from the village of Hogansburg, and these are fairly well maintained. Nearly all local roads are poor and little more than trails. The country is practically level, and in the winter teams move almost at random anywhere over the snow or ice. In the summer boats are in general use and the products of Indian industry find a ready market. The St. Regis river is navigable to the point indicated on the map and communication is maintained with towns on both sides of the national boundary several times a week. At Messena, 12 miles westward, at Helena, 6 miles southwest, and at Fort Covington, 9 miles eastward, are railroad connections with mail facilities 6 days in the week.

READING THE WAMPUMS, 1890.

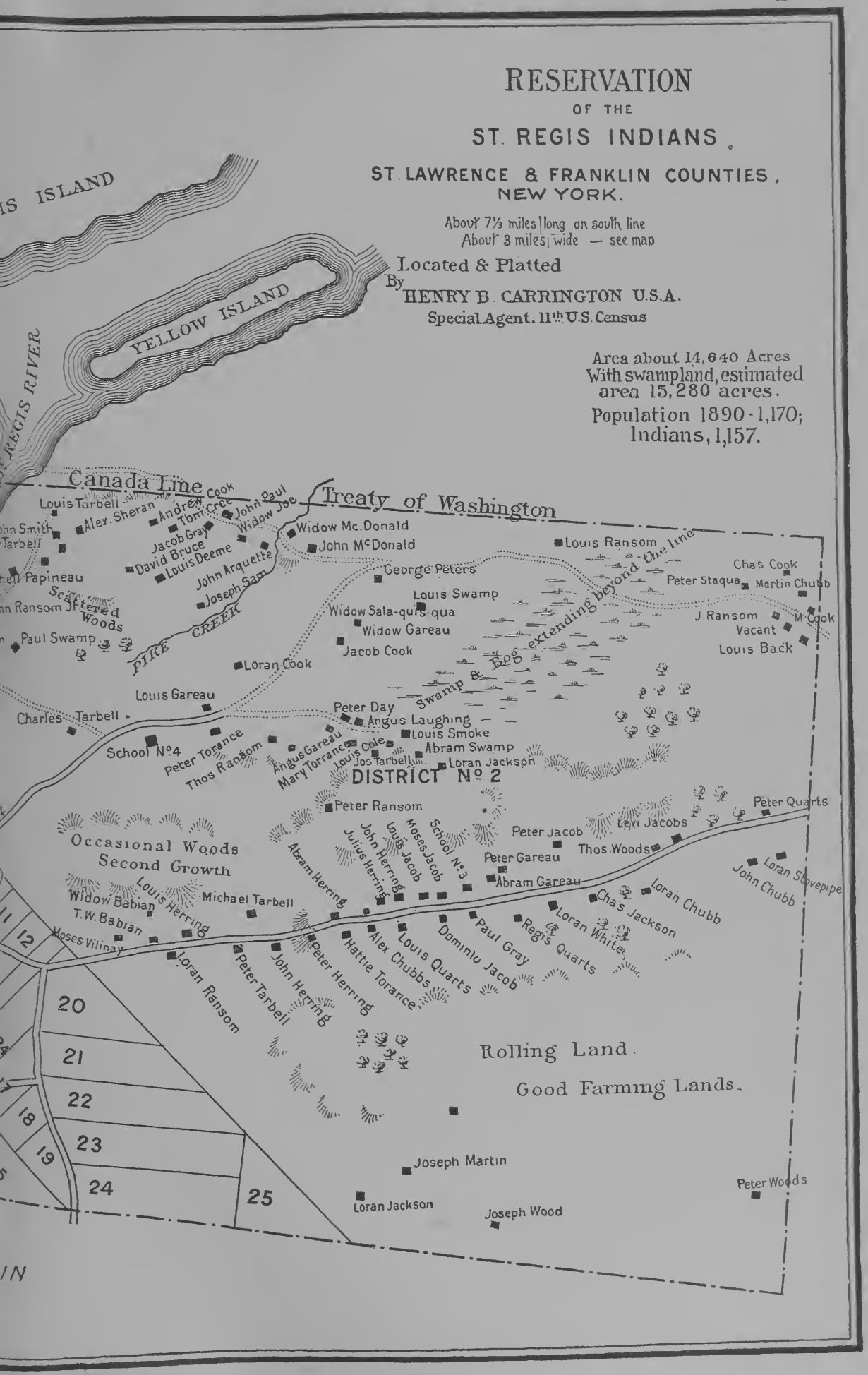
JOSEPH SNOW (Chan-ly-e-ya), "Drifted Snow." Onondaga chief. GEORGE H. M. JOHNSON (Je-yung-heh-kwang), "Double Life." Mohawk chief and official interpreter. JOHN SMOKE JOHNSON (Sac-a-yung-Kwar-to), "Disappearing Knot." Mohawk chief. JOHN BUCK (Skan-a-wa-ti), "Beyond the Swamp." Keeper of the wampum. Onondaga chief. ISASC HILL (Te-yem-tho-hi-sa), "Two Doors Closed." Onondaga chief. JOHN SENECA JOHNSON (Ka-nung-he-ri-taws), "Entangled Hair Given." Seneca chief.


MAP OF
TUSCARORA INDIAN RESERVATION
Located and Platted A.D. 1890
by HENRY B. CARRINGTON U.S. Army
Special Agent Indian Statistics, 11th U.S. Census.
NIAGARA COUNTY
NEW YORK
① Seneca Donation
② Holland Land Co., Donation
③ Holland Land Co., to U.S. in Trust
Area 6,249 Acres. Pop. 1890 483 (Indian, 459.)
Rail Road
Dirt Road
Lane
Orchard
N
W
E
S
From Lewiston 2½ M
R. W. & O. R. R.
5 Miles to Suspension Bridge
To Sanborne
To Pekin
FERTILE PLATEAU OR BENCH LAND
NATIONAL FARM
MOUNTAIN ROAD
MOUNT HOPE ROAD
NATIONAL WOODS
50 ACRES
NATIONAL WOODS OR COMMONS
PUBLIC DOMAIN
640 ACRES
WOODS
NATIONS PIC-NIC GROUNDS
PEACH ORCHARD
Swamp
Mounds
Presb. Church
Cemetery
National Barn
Old Mission
Temperance Hall
Baptist Church
Old Mission School
Council House
School House
Store
Wm. J. Johnson
Asa Thompson Estate
Emeline Garlow
John Garlow
Alex. Garlow
W. J. Johnson
Rachel Printup
Phil. T. Johnson
C. Jack
Luther W. Jack
Helen Bennett
Isaac Smith's Widow
Thos. Williams
Helen Jones
Catharine Jack
Levi Peters
Ely Patterson
George Rackett
Wm. Williams
Jas. Williams Mt. Pleasant Estate
Titus Patterson
Elizabeth Jack
Thomas Williams
Heirs of I. Smith
Marcus Peter
Rachel Smith
Wm. Johnson
Peter Cusick
John Mayom
Jeremiah Peter
J. Hill
Nicholas Cusick
Capt. Simon Bembleton
C. C. Cusick
U.S. ARMY
Edward Anderson
Elias Johnson
Wilson Cusick
Hiram Green
Isaac Johnson
Isaac Patterson
Lucy Williams
James Johnson's Estate
Charles Printup
Dan Printup
Marcus Peter occupied by Wm. Bunker
A. Williams
N. Henry
Noah Henry
H. D. Patterson
S. Green
Abigail Peck
Grant Mt. Pleasant
H. Garlow
Ely Johnson
H. Garstort
S. Chew
Eliza Chew
L. Printup
Wilkins Cusick
Alpheus Hewitt
Elias Bissell
Eleazar Garlow
W. J. Patterson
Eliza Miller
Mrs. M. Johnson
Osias Chew
Daniel Printup
D. Hewitt
W. H. Patterson
J. Bissell
Mary Printup
Sam'l A. Thompson
Eleazur Garlow
Amos Printup
Maria Jacobs
Harley Chew
Chas. Seneca
Chris. Went
Sarah A. Thompson
Jos. Thompson
Mary Smith
Rachel Miller's Estate
Heirs of S. J. Jack
S. Fish
Mt. P. Estate
J. Rackett
Ed. Anderson
Asa Thompson Estate
R. Printup
David Hewitt
A. Thompson Estate
Grant Mt. Pleasant Estate
Amos Smith
George Green
Vacant
M. A. Smith
J. Garlow
to Woods
John Mt. Pleasant Estate
Asa Thompson Estate
J. Mt. Pleasant Estate
Dan. Printup
Charlotte
Silas Chew
Mt. Pleasant
Enoch Chew Estate
Anderson
Jack
Dennis Bembleton
C. Mitchell
Swamp
Mary A. Smith
Rachel Mt. Pleasant
W. J. Johnson
Sampson Chew
P. T. Johnson
Vacant
A. Thompson Estate
Elias Johnson
Luther W. Jack
Widow J. Mt. Pleasant
Jno. Rackett
Heirs of Silas Isaac
Dennis Bembleton
Isaac Garlow
Matilda
John
Sarah Fish
Calinda Patterson
Elizabeth Johnson
Nancy Cusick
Lydia Cusick
Jacob Green
Eliza Bembleton
Isaac N. Jack
Lucy Mt. Pleasant
Rachel Printup
Frank Mt. Pleasant
Eliza Green
S. Jacobs
John Bembleton
Wm. Garlow
James Bembleton
Frank Mt. Pleasant
Isaac N. Jack
Jer. & Jas. Peter
Nat. Thompson
Sarah Bembleton
Mary Thompson
Jac. Bembleton
Eliza Miller
Widow Geo. Bembleton
Geo. Patterson
Elias Smith
S. Thompson
Silas Hewitt
Moses Printup
Anna Cusick
S. Printup



NOTE
- "Gareau": commonly spelled "Garrow"
- "Bero": properly "Biron"
- "Hill": in every case should be "Tarbell"
- "Phillip" Curlyhead is Tarbell, the great-grandson of the original Tarbell
- Terance: Torance, or Torrance or Tirens", a famous Indian orator.

ALSO
- Herring: a perversion of Heron
- Papineau: commonly spelled "Papino".
- Lazar, or Lesor: Christian name of the junior original Tarbell.


RESERVATION
OF THE
ST. REGIS INDIANS.
ST. LAWRENCE & FRANKLIN COUNTIES,
NEW YORK.
About 7⅓ miles long on south line
About 3 miles wide — see map
Located & Platted
By
HENRY B. CARRINGTON U.S.A.
Special Agent. 11th U.S. Census
Area about 14,640 Acres
With swampland, estimated
area 15,280 acres.
Population 1890-1,170;
Indians, 1,157.
IS ISLAND
YELLOW ISLAND
REGIS RIVER
Canada Line
Treaty of Washington
Louis Tarbell
Alex. Sheran
Andrew Cook
Tom Cree
John Paul
Widow Joe
Jacob Gray
David Bruce
Louis Deeme
John Arquette
Joseph Sam
Widow Mc. Donald
John McDonald
Louis Ransom
George Peters
Louis Swamp
Widow Sala-quis-qua
Widow Gareau
Jacob Cook
Loran Cook
Paul Swamp
Scattered Woods
PIKE CREEK
Swamp & Bog extending beyond the line
Chas Cook
Peter Staqua
Martin Chubb
J. Ransom
M. Cook
Vacant
Louis Back
Louis Gareau
Charles Tarbell
Peter Day
Angus Laughing
Louis Smoke
Abram Swamp
Loran Jackson
School No 4
Peter Torance
Thos Ransom
Angus Gareau
Mary Torrance
Louis Cole
Jos. Tarbell
DISTRICT No 2
Peter Ransom
Occasional Woods
Second Growth
Widow Babian
T.W. Babian
Moses Vilinay
Louis Herring
Michael Tarbell
Abram Herring
Julius Herring
John Herring
Louis Jacob
Moses Jacob
School No 3
Peter Jacob
Peter Gareau
Abram Gareau
Thos. Woods
Levi Jacobs
Peter Quarts
Loran Chubb
Chas Jackson
Loran Stovepipe
John Chubb
Loran White
Regis Quarts
Paul Gray
Dominic Jacob
Louis Quarts
Alex Chubbs
Hattie Torance
Peter Herring
John Herring
Peter Tarbell
Loran Ransom
11
12
20
21
22
23
24
25
18
19
Rolling Land.
Good Farming Lands.
Joseph Martin
Loran Jackson
Joseph Wood
Peter Woods

Nearly the entire tract is tillable, and the greater portion has exceptional fertility. The land is slightly rolling, but nowhere hilly. The supply of water is ample, and in portions of the reservation, where swamps or bog prevent tillage, drainage will be necessary before efficient farming can be done. A large tract of this character, containing fully 1,000 acres, extends beyond the boundary line, and complaint has been made by farmers on both sides that the feeder dam of the Beauharnois canal holds back water, so as to reduce even the natural drainage to its minimum. Timber has already become scarce for fuel or fencing, and only occasional clumps of small pines represent the former dense forests along the rivers. The cultivated lands have been quite generally fenced with small poles, but the annual spring repairs only supplement about as much of necessary fencing as is quite generally and conveniently used for fuel during the winter.

The national boundary line established by the treaty of Washington about equally divides the population of the St. Regis Nation. The house, known as the "International hotel", is bisected diagonally by this boundary line. It also cuts off one of the rooms of the house opposite.

ANCIENT AND MODERN GOVERNMENT, PROVISIONS AND INCIDENTS.

The Iroquois league had its democratic and republican elements, but the separate national governments were essentially oligarchic. The only semblance of written law was the wampum. It was the duty of the "keeper of the wampums" to store all necessary facts in his memory and associate them with the successive lines and arrangements of the beads so that they could readily be called to mind. At general councils the wampums were produced and solemnly expounded.

"Reading the wampums" became therefore a means by which to perpetuate treaties, and the exchange of wampums was an impressive occasion. Both the Canadian and New York divisions of the Six Nations retain as national heirlooms these evidences of the chief facts in their national life.

The St. Regis Indians, living on both sides of the St. Lawrence river, have a small collection of wampums, fewer than the Onondagas at Onondaga castle, near Syracuse. The Onondagas retain the custody of the wampums of the Five Nations, and the "keeper of the wampums", Thomas Webster, of the Snipe tribe, a consistent, thorough pagan, is their interpreter. The "reading of the wampums" to the representatives of the tribes gathered at St. Regis makes a suggestive picture.

READING THE WAMPUMS.

The following is the group, named from left to right: Joseph Snow (Chan-ly-e-ya, Drifted Snow), Onondaga chief; George H. M. Johnson (Je-yung-heh-kwung, Double Life), Mohawk chief, official interpreter; John Buck (Skan-a-wa-ti, Beyond the Swamp), Onondaga chief, keeper of the wampum; John Smoke Johnson (Sack-a-yung-kwar-to. Disappearing Knot), Mohawk chief, speaker of the council, father of George H. M. Johnson; Isaac Hill (Te-yem-tho-hi-sa, Two Doors Closed), Onondaga chief; and John Seneca Johnson (Ka-nung-he-ri-taws, Entangled Hair Given), Seneca chief. According to the Narrative of Indian Wars in New England, the original wampum of the Iroquois, in which the laws of the league were recorded, "was made of spiral water shells, strung on deerskin strings or sinew and braided into belts or simply united into strings". Mr. Hubbard describes the wampum as "of two sorts, white and purple". The white is worked out of the inside of the great conch shell into the form of a bead, and perforated to string on leather. The purple is worked out of the inside of the mussel shell. A single wampum representing the Onondagas by a heart, in the center of the league, and older than the settlement by the white people, or, as claimed, dating back to Champlain's invasion in 1608, contains over 6,000 white and purple beads made of shell or bone. Another of later date, 6 feet in length and 15 strings wide, and containing 10,000 beads, represents the first treaty between the league and the United States. In the center is a building representing the new capitol. On each side is a figure representing Washington and the president of the league, while, hand in hand, the 13 colonies or states, on one side 7 and on the other side 6, in all 15 figures, complete the memorial record. The mat on which the president of the league (to-do-da-ho) is supposed to have sat when the league was instituted, about the middle of the sixteenth century, and the suspended mat to "keep off the dust" are still in good preservation. One wampum represents the conclusion of peace with 7 Canadian tribes who had been visited by the Jesuits, having a cross for each tribe, and with a zigzag line below, to indicate that their ways had been crooked but would ever after be as sacred as the cross. Still another memorial of days of craft and treachery while the league was too feeble to take the field against the Algonquin tribes represents a guarded gate, with a long, white path leading to the inner gate, where the Five Nations are grouped, with the Onondagas in the center and a safe council house behind all. There are 11 of these historic wampums, each fraught with traditional story of persons and events.

Daniel La Forte, who has been chairman or president of the league, and also of the Onondagas, and elsewhere referred to, still insists that the wampums, as expounded by Thomas Webster, are "government enough for the nation, and lay down all the rules of duty that are needed".

The fact that the people can have no key to their own "laws", and that the dictum of the wampum reader is binding, just as his memory or interpretation of the emblem shall dictate, seems to weigh little with the pagan party. Notwithstanding the claims made that the wampums can be read as a governing code of law, it is evident that they are simply monumental reminders of preserved traditions, without any literal details whatever. As curious relics they are valuable.

Photographs of all the wampums were obtained to accompany the report of the Six Nations Indians, with the explanation of each as read by the "wampum keeper". The mat of the to-do-da-ho and the wing (mat) used by the headman to shield him from the dust while presiding at the council are well preserved. The first group, from left to right, represents a convention of the Six Nations at the adoption of the Tuscaroras into the league; the second, the Five Nations, upon 7 strands, illustrates a treaty with 7 Canadian tribes before the year 1600; the third signifies the guarded approach of strangers to the councils of the Five Nations; the fourth represents a treaty when but 4 of the Six Nations were represented, and the fifth embodies the pledge of 7 Canadian "christianized" nations to abandon their crooked ways and keep an honest peace. Above this group is another, claiming to bear date about 1608, when Champlain joined the Algonquins against the Iroquois. The second group includes, also in the center, the official memorial of the organization of the Iroquois confederacy, relating back to about the middle of the sixteenth century, and immediately over that of 1608, suspended between the "turtle rattles", which were used at the feather dance at Cattaraugus January 21, 1891, is a ragged wampum of unknown antiquity. Above, and containing the general group, is the wampum memorial of the first treaty made by Washington on behalf of the 13 original states and the president of the Six Nations at the national capital.

GOVERNMENT AND EXISTING CONDITION OF THE RESERVATIONS.

To give a clear view of the government and present condition of the reservations, they will be noticed in the order already adopted.

The Onondaga Nation is governed by 27 chiefs, all but 2 being of the pagan party; 2, however, are sons of christian ministers, and others professed for a time to be christians, but quietly rejoined old associations. A lay reader in the church of the Good Shepherd held the office of to-do-da-ho (president) at one time, but was deposed on account of his religion. Those who have thus resumed their former political and social relations are among the most persistent in opposing a change. It is nevertheless true that many of the most influential, whose property is gaining in value, and whose business gradually increases their dependence upon the white people for a market and like benefits, realize that their own interests would be more secure under some recognized code of law for the government of the nation.

The ruling chiefs, chosen by the women of the families represented, as in very ancient times, are practically in office for life. In case of a vacancy the successor chosen may be under age. In the rules and regulations formulated in 1882 for something like representative government it was provided that minor chiefs should not vote in any matters affecting the finances of the nation. Provision was made for a president or chairman, clerk, treasurer, marshal, 3 peacemakers, or judges, 1 school trustee, 1 pathmaster, and 2 poormasters. A wise provision as to wills, dowers, and the settlement of estates in conformity with the laws of New York, another abolishing the customs and usages of the Onondaga Indians relating to marriage, and providing that where parties had cohabited as husband and wife for 5 years the relations should be held to be settled, and another legalizing and authorizing the peacemakers and ministers of the gospel to solemnize marriage, found place in the constitution reported on the 3d of May, 1882. A just provision respecting the disposition of lands in severalty was declared to be dependent upon a three-fourths vote of the males and a three-fourths vote of the mothers of the nation. The record states that on the 6th day of May said rules and regulations were adopted at a meeting called for the purpose. A full list of officers was elected.

On the 13th of May a resolution was adopted "requesting the president to announce to the people to observe Sunday, to put a stop to Sabbath breaking, such as playing ball and other nuisances, and give it to be understood that the Onondaga Indians as a nation are to become Sunday observers and do all they can to suppress Sabbath breaking". On the 18th of May an appeal land case was decided. On the 30th money was appropriated to send a messenger to the Tonawanda and Cattaraugus families to invite them to come and worship the Great Spirit at Onondaga. On the 13th of June a method for compelling men to work the roads was discussed. On the 28th of September an appropriation of $50 was made to defray the expenses of certain Indians who were desirous of attending pagan ceremonies to be held at Tonawanda for the worship of the Great Spirit. On October 28 the appointment of delegates to meet commissioners appointed by the state of New York to examine into the condition of the Onondaga Indians, and also an appropriation of money for a school site, were discussed. On the 16th of November it appeared that charges and complaints had been made by the christian portion of the tribe against the chiefs, and a committee was appointed to canvass every house to see if the people were still in sympathy with the chiefs and favorable to the continuance of tribal relations and the enforcement of the treaty of 1788, made at Fort Stanwix, against the leasing of the lands. A committee was appointed to wait upon the commissioners and state under oath that they had never seen any immoralities or indecencies at their public places. On the 12th of

OFFICERS OF THE LEAGUE OF THE IROQUOIS IN THE UNITED STATES

DANIEL La FORTE (Ha-You-Ws Esh), "Intestine Bruiser."
Chairman of League, and acting To-do-da-ho. Wolf Tribe, Onondaga.

THOMAS WEBSTER (Ha-yah-du-gih-wah), "Bitter Body."
Keeper of the wampum Snipe Tribe, Onondaga

JARIS PIERCE (Jah-dah-dieh) "Sa n g Whale"
Clerk of Six Nations Onondaga

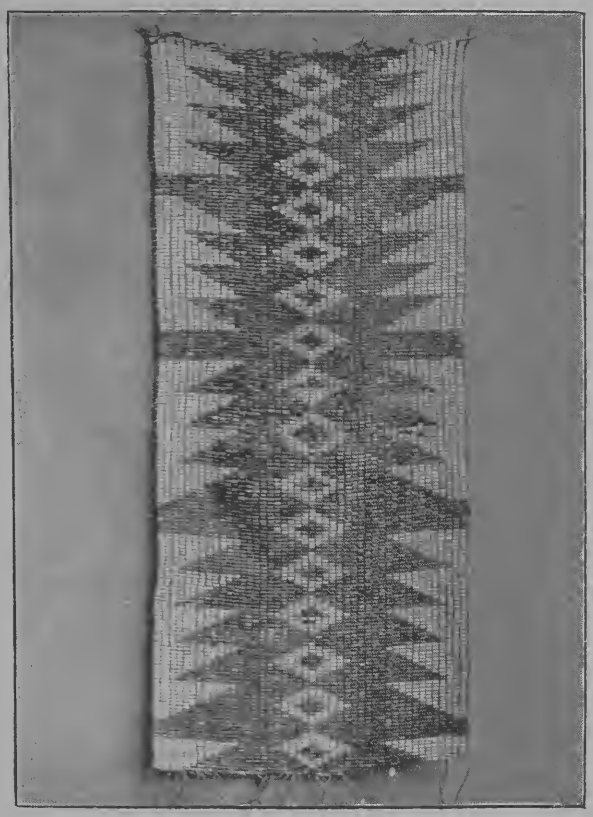
THOMAS La FORTE (Sho-heh-do-nah), "Large Feather."
Methodist minister. Onondaga.

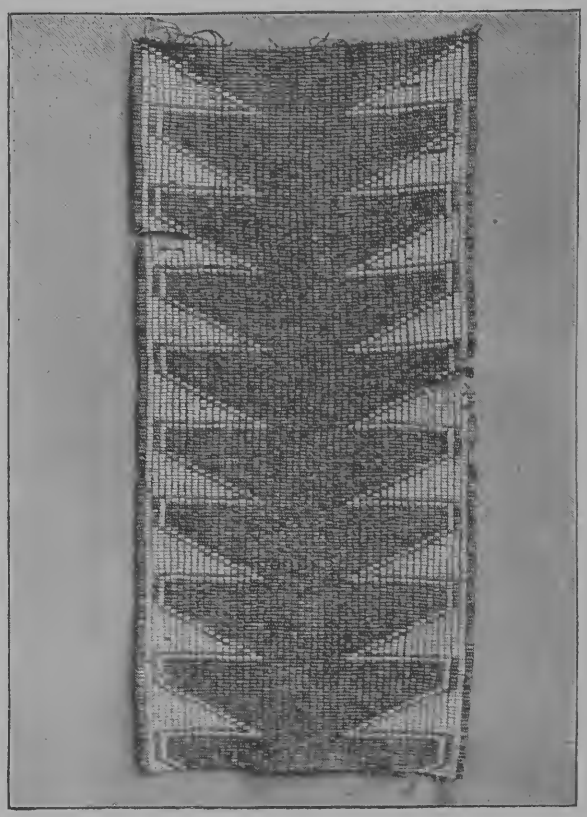
ALBERT CUSICK (Sa-go-neh-guah-deh), "Provoker."
Onondaga.

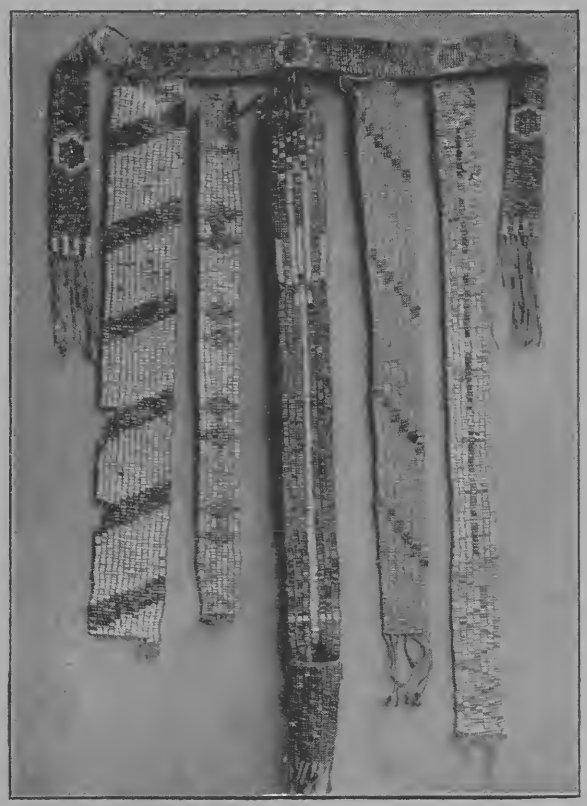
ORRIS FARMER (Ho-de-gweh), "Absconder."
Onondaga.

JOHN GRIFFIN (Wer-dyah-seha), "Cheap."
DAVID MOSES (Jo-Weese), "Chipping Bird."

WILLIAM COOPER (Her-nohn-gwe-sers), "Seek a Wife."
CHAUNCEY H. ABRAM (Nis-hea-nyah-nant), "Falling Day."







HISTORIC WAMPUMS—SIX NATIONS.

Presidentia of the Iroquois, about 1540.
Six wampums of the Six Nations.

Wing or dust fan of Presidentia of Six Nations.
Group of four wampums and turtle rattles, used in Feather Dance.

December a resolution was adopted that "we will not tolerate a change of our laws, nor sign any papers that will tend to our destruction as chiefs or break up our tribal relations". On the 18th of January, 1883, a delegate was appointed to visit Washington and press the nation's claim to Kansas lands, but an appropriation was voted down. On the 3d of February attention was called to the fact that "chiefs would not attend the meetings", and a quorum was rarely present. A motion to allow chiefs who would not attend business meetings to resign was carried. On the 8th of March, after the usual "word of thanks to the Great Spirit" as "opening ceremonies", the matter of nullifying existing leases was considered. April 3, 4 being present, an appropriation was made to publish a refutation of charges made at Albany against the nation and to defeat the McCarty bill. On April 28 a suggestion was made to give to the christian party a seat among the council chiefs, to prevent the destruction of the tribe as a nation. On the 1st of May occurred the annual election of officers under the constitution of May 3, 1882, and the presentation of the treasurer's report of receipts of rents of farms and quarries ($515) and disbursements ($512). No mention of the chiefs present appears on the record. The record of a meeting held August 3, 1883, and the last meeting until April, 1887, closed with the decision that "through the proper ceremonies of a dead feast" the question of title to land then at issue had been settled.

After a lapse of nearly 4 years a meeting was held at the council house, April 26, 1887, at which an effort was made to remodel the tribal government. Other meetings occurred till December 17, 1889, when steps were taken for an appeal to the state legislature, leaving matters still in an unsettled condition.

The names of the present chiefs are as follows:

Thomas Webster (Snipe), age 64; John Green (Wolf), 74; Asa Wheelbarrow (Eel), 64; Charles Green, 30; William Hill, 52; John Hill, 56; Peter George (Eel), 38; John R. Farmer, 28; James Thomas, 42; George Vanevery (Snipe), 36; Frank Logan (Wolf), 35; William Lyon (Turtle), 50; Billings Webster, 31; Daniel La Forte (Wolf), 58; George Crow (Wolf), 34; Baptist Thomas (Turtle), 64; Abbott Jones, 76; Charles Lyon, 57; Andrew Gibson (Beaver), 29; Wilson Reuben (Beaver), 50; Jacob Scanandoah (Beaver), 70; George Lyon (Eel), 42; Levi Webster, 35; Hewlett Jacobs (Eel), 48; Jacob Bigbear (Turtle), 56; John Thomas (Turtle), 30; Enoch Scanandoah, 24.

The Tonawanda Senecas are governed by 34 chiefs, elected by the women of families entitled to fill a vacancy, the chiefs already in office having the power to remand the selection for reconsideration if there be well founded objection to the first nominee. This does not impair the right of the families of a clan or tribe to recognition. The people vote for executive officers, and at the annual election for president, clerk, and peacemakers in 1890 such was the doubt as to the fairness of the vote that the state courts were called upon to declare and decide the question upon trial of the issue raised by the christian party.

David Billy (Wolf), a pagan, was elected president, and a majority of the chiefs, of which the president must be one, is also pagan. The progressive or christian party is well represented by Edward M. Poodry (Turtle), David Moses (Hawk), and Jacob Doctor (Hawk). Here, as on all the reservations, the changing political interests or ambitions involve changes from one party to another without regard to religious views. No ward politician, seeking small offices, a little patronage, and the control of public funds, can more shrewdly manipulate the voters or pledge small favors for votes than the ambitious Indian chief. In proportion as the granting of leases brings in good rentals, so does the struggle to control the funds become earnest. This is more conspicuous where, as on the Allegany reservation, the rents amount to thousands of dollars per annum. This tendency at Tonawanda is modified by the small amount of public money that accrues to the nation from outside sources.

The contest becomes more closely drawn between the old and progressive divisions of the people. Certain men of education, business independence, and force of character are inclined to stand aloof and abide developments. Two of the chiefs, Nickerson Parker (Hawk), living at Cattaraugus, and his brother, Ely S. Parker, living in New York, married white wives, and take no active part in the national councils, although Tonawanda was their birthplace and the old homestead still stands, as indicated on the map. To a very marked extent the do-nothing party depresses nearly all national enterprises.

There is a maturing sentiment, however, among many of the pagan chiefs here, as on every reservation, that affairs are drawing to a crisis in their national history, and that customs which inspire idle gatherings, whether religious, social, political, or sportive, are becoming obsolete.

The year has been one of general good order, and the action of the peacemaker court has rarely been appealed to 6 chiefs, as authorized by law, in cases unsatisfactorily decided.

The following is a list of the chiefs:

David Billy (Wolf), age 51; Chauncey Lone (Bear), 53; Chauncey A. Abram (Snipe), 52; Samuel Bluesky (Turtle), 59; Isaac Doctor (Beaver), 77; Jacob Doctor (Hawk), 45; Nickerson Parker (Hawk), —; Addison Charles (Heron), 61; Henry Spring (Snipe), 40; Solomon Spring (Hawk), 31; Edward M. Poodry (Turtle), 56; Jesse Spring (Beaver), 75; John David (Snipe), 40; Lewis Hotbread (Bear), 69; Milton Abram (Snipe), 52; Robert Sky (Snipe), 31; David Moses (Wolf), 51; Charlie Doctor (Hawk), 57; Isaac Sundown (Deer), 36; Daniel Fish (Bear), 60; Charles Clute (Beaver), 60; Erastus Printup (Beaver), 55; Wallace Jimerson (Hawk), 34; Charles Hotbread (Hawk), 35; Andrew Blackchief (Wolf), 68; Howard Hatch (Wolf), 57; Clinton Moses (Wolf), 61; Elan Skye (Snipe), 73; Fox Poodry (Hawk), —; Eli Johnson (Hawk), 56; Peter Doctor (Wolf), 29; George Mitten (Bear), 33; William Strong (Hawk), 49; Ely S. Parker (Hawk), —.

THE ALLEGANY and CATTARAUGUS reservations are organized and incorporated under the laws of New York as "The Seneca Nation", with a constitutional system giving them large independent powers. This constitution as amended October 22, 1868, provides for a council of 16 members, of whom 8 shall be elected annually for each reservation on the first Tuesday of May every year. A quorum consists of 10, and the affirmative vote of 10 shall be necessary to appropriate public moneys. Expenditures of more than $500 require the sanction of a majority vote at a popular election duly ordered. The president, also elected annually, is the executive officer of the nation, has a casting vote upon a tie in the council, fills vacancies until the next election thereafter, decides cases of impeachment, and is authorized to initiate by his recommendation any measures he may deem for the good of the nation not inconsistent with the true spirit and intent of the laws of the state of New York. A peacemaker court on each reservation for 3 years, one-third of the peacemakers being elected annually, has jurisdiction in all matters relating to wills, estates, real estate, and divorces, with forms of process and proceedings similar to those of justices of the peace in New York. An appeal lies to the national council, to which the evidence taken below is certified, and a quorum of the council is competent to decide the case upon arguments submitted, or, upon due application of either true party in interest, to submit the facts to a jury. A treaty, however, must be ratified by three-fourths of the legal voters, namely, "males above 21 years of age who have not been convicted of felony", and also by the consent of three-fourths of the mothers of the nation. A clerk, treasurer, and 2 marshals, 1 from each reservation, are provided for. The salaries of these officers are determined by the council, and are not to be enlarged or diminished during their term of office. Provision is made for amendment of the constitution and for the enactment of any laws not inconsistent with the constitution of the nation or the constitutions of the United States and the state of New York.

Section 13 of the constitution of the nation contains the following provision:

> The laws heretofore enacted by the legislature of the state of New York for the protection and improvement of the Seneca Nation of Indians, also all laws and regulations heretofore adopted by the council of the nation, shall continue in full force and effect, as heretofore, until the statutes of the state of New York shall be repealed or amended by the councilors, to the extent, and in the manner, as the attorney of the nation shall deem lawful and proper.

No provision is made whereby the nation may exercise its choice of an attorney, the plain purpose being that they are to have the disinterested advice of competent legal counsel at the expense of the state. All other officials are chosen by them. No people are more approachable if their confidence be won. However slow to change old customs and dull to forecast the future, they are suspicious of outside advice, if it be not entirely free from any possible antagonism to their own business and social relations.

The present council consists of the following members:

> FROM ALLEGANY.—Sackett Redeye (Plover), age 49; Dwight Jimerson, 32; George Gordon (Deer), 47; Stephen Ray (Hawk), 50; Alfred Logan (Bear), 50; Abram Huff (Turtle), 40; Cyrus Crouse (Bear), 59; Marsh Pierce (Beaver), 69.
>
> FROM CATTARAUGUS.—David Stevens, age 73; Chauncey Green, 45; John Lay, jr. (Heron), 45; Howard Jimerson (Wolf), 30; Elijah Turkey (Hawk), 34; Lester Bishop (Wolf), 41; Robert Halftown (Snipe), 45; Thomas Patterson (Turtle), 36.

Andrew John, jr. (Gar-stea-o-de, Standing Rock), elected president in May, 1889, is of the pagan party. He presides over the council with self-possession. Frequent journeys to Washington and back have given him a large but varying influence with both parties. He is a steadfast upholder of his nation. This is his third term of office, but not consecutively.

A number of men prominent in the affairs of the nation are educated and progressive; their judgment and experience are helpful for the prosperity and peace of the people.

The Cornplanter Senecas of Warren county, Pennsylvania, belonging to the Seneca Nation, vote with them for officers and have a representative in the nation's council.

THE TUSCARORA INDIANS were admitted to the Iroquois league on the ground of a common generic origin, retaining their own hereditary chiefs, but without enlarging the original framework of the confederacy. They had authority to be represented and enjoy nominal equality in the councils. They are styled "sons", and in turn use the term "fathers" in their official relations with the league. No authority exists by which they can be disturbed by the league in the management of their own affairs. The prevalent opinion to the contrary is an error. In the Revolutionary war and in the War of 1812 they were faithful to the white people, and in the War of the Rebellion they furnished a reasonable contingent of volunteers to the Union cause.

Vacancies among the chiefs are filled by the women of the clans entitled to the appointment. Here, as among the Onondaga and Tonawanda bands, the ruling chiefs arrogate and occasionally exercise the power of displacing chiefs by formal deposition. It is a stretch of prerogative to exercise this power except for a cause that would require a substantial impeachment, but there is no method of redress. The laws are few; the income is small; the people as a rule are orderly, peaceable, and accommodating; so that society moves along evenly but sluggishly, with rare infringement upon personal rights or disturbances of public peace. The crossroads are poor because the nation is poor, and public funds are inadequate to pay for their repair. Fences, however, are well maintained under regulations well enforced by the governing chiefs. The distinction of sachem chiefs is retained by the governing chiefs as a title, but no practical difference in authority is recognized.

THOMAS WILLIAMS (Ta-ker-yer-ter). President of the Tuscarora Nation, 1890—Beaver Clan.

DANIEL PRINTUP (Da-quar-ter-anh). Sachem of the Wolf Tribe and treasurer of the Tuscarora Nation.

LUTHER W. JACK (Ta-wer-da-quoit), "Two boots standing together." Sachem chief of Wolf Tribe and clerk of Tuscarora Nation.

ELIAS JOHNSON (To-wer-na-kee). Historian of the Tuscaroras—Wolf Tribe.

ENOS JOHNSON (Ka-re-wah-da-wer), "Warming-toned Voice." Bear Tribe.

GRANT MOUNTPLEASANT (Ne-no-kar-wa). Warrior chief—Turtle Tribe.

ANDREW JOHN, Jr (Gar-stea-ode), "Standing Rock." Seneca.

Rev. HENRY SILVERHEELS and Wife. Ex-chief and ex-president of the Seneca Nation.

AUNT DINAH, 107 years old Onondaga.

PHILIP TARBELL, chief (Ta-ra-ke-te), "Hat-rim Protects the Neck." Wolf Clan of St. Regis Indians.

ANGUS WHITE, chief and clerk (En-neas-ne-ka-unta-a). "Small Stick of Wood." Snipe Clan of St. Regis Indians.

JOSEPH WOOD, chief (So-se-sais-ne-sa-ke-ken), "Snow Crust." Heron Clan of St Regis Indians.

PETER HERRING, chief (Tier-a-nen-sa-no-ken), "Deer House." Turtle Clan of St. Regis Indians.

ALEXANDER SOLOMON, chief (Arch-sis-o-ri-henn), "He is to Blame." Son of old Chief Solomon of the Six Nations.

CHARLES WHITE, chief (Saro-tha-ne-wa-na), "Two Hide Together." Wolf Clan of St. Regis Indians.

The government during the census year was constituted as follows:

Thomas Williams (Beaver), president, sachem, age 36; Luther W. Jack (Wolf), clerk, sachem, 31; Daniel Printup (Beaver), treasurer, warrior, 59; Phillip T. Johnson (Sand Turtle), warrior chief, 30; Simon A. Thompson (Wolf), warrior chief, 55; William J. Johnson (Turtle), sachem, 32; Grant Mountpleasant (Turtle), warrior chief, 22; Marcus Peter (Beaver), sachem, 42; Nicholas Cusick (Beaver), warrior chief, 30; Isaac Patterson (Sand Piper), Snipe, sachem, 54; George Williams (Sand Piper), Snipe, warrior chief, 24; James Bembleton (Bear), warrior chief, 60; Jefferson Chew (Beaver), warrior chief, 22; James Bembleton, sr. (Eel), warrior chief, 62.

THE ST. REGIS INDIANS formed part of the Seven Nations of Canada. In 1852 they numbered 1,100, or nearly the present number of the St. Regis Indians in the United States. By a provision of the first constitution of New York, adopted April 26, 1777, no purchases or contracts for the sale of lands by the Indians since the 14th day of October, 1775, were to be valid unless made with the consent of the legislature. Among the documents in the possession of the nation at the present time none are more prized than the treaty made May 4, 1797, exemplified, signed, and sealed by John Jay, governor, February 28, 1800. Three of the most noted parties to that treaty, namely, Te-har-ag-wan-e-gan (Thomas Williams), A-tia-to-ha-ron-gwam (Colonel Louis Cook), and William Gray, who was made captive in his boyhood and adopted by the Indians, are still represented among the families enumerated upon schedules. Thomas Williams was third in descent from Rev. Thomas Williams, of Deerfield, Massachusetts. Louis Cook was captured with his parents, his father being a colored man, at Saratoga, in 1775. He raised and commanded a regiment on the colonial side. Spark's Life of Washington and American State Papers are generous in their recognition of the services of Cook and the St. Regis Indians at that period, and the history of the War of 1812 is equally creditable to their loyalty to the United States.

By an act of the legislature passed March 26, 1802, William Gray, Louis Cook, and Loren Tarbell, chiefs, were also appointed trustees on behalf of the St. Regis Indians to lease the ferry over the St. Regis river, with authority to apply the rents and profits for the support of a school and such other purposes as such trustees should judge most conducive to the interests of said tribe. The same act provided for future annual elections of similar trustees by a majority of adults of the age of 21 years, at a town meeting, on the first Tuesday of each May thereafter. This system is still in force.

The powers, functions, and responsibilities of these trustees are hardly more than nominal in practical effect. The peculiar credit which the Six Nations attach to all preserved treaties, however old or superseded, developed during the census year a new departure in the St. Regis plan of self-government. The old or pagan element among the Onondagas maintained that their rights to lands in Kansas and similar rights rested upon treaties made between the Six Nations (exactly six) and the United States, and at a general council, held in 1888, the St. Regis Indians were formally recognized as the successors of the Mohawks, thus restoring the original five, while, with the Tuscaroras, maintaining six. The theory was that an apparent lapse from the six in number would in some way work to their prejudice. The same element at once proposed the revival of the old government by chiefs, which had become obsolete among the St. Regis Indians. A meeting was held, even among the Cattaraugus Senecas, with the deliberate purpose to ignore or abandon their civilized, legal organization as the Seneca Nation and return to former systems. The impracticability of such a retrograde movement did not silence the advocates of chiefship for the St. Regis Indians. The election through families, after the old method, of 9 chiefs and 9 alternate or vice chiefs was held, and these were duly installed in office by a general council, representing all the other nations. Practically and legally they have no power whatever. Two of them are still trustees under the law of 1802.

By tacit understanding the Indians avail themselves of the New York courts in issues of law or fact so far as applicable, and submit their conduct to ordinary legal process and civil supervision, so that they have, in fact, no organic institution that antagonizes civilized methods. The distinctions by tribe or clan have almost disappeared, those of the Wolf, Turtle, Bear, and Plover only remaining. Thomas Ramsom, the third trustee, retains in his possession the old treaties and other national archives, while the people, ignorant of the reasons for any change, vibrate between the support of the two systems, neither of which has much real value. The small rentals of land are of little importance in the administration of affairs, and the more intelligent of the prosperous Indians distinctly understand that the elected chiefs have no special authority until recognized by the state of New York as legal successors of the trustees. Either system is that of a consulting, supervising, representative committee of the St. Regis Indians, and little more.

The following is a list of the chiefs:

Peter Tarbell (Ta-ra-ke-te, Hat-rim, or Neck-protection), great grandson of Peter Tarbell, the eldest of the Groton captives; Joseph Wood (So-se-sa-ro-ne-sa-re-ken, Snow Crust), Heron clan; Peter Herring (Te-ra-non-ra-no-ron-sau, Deerhouse), Turtle clan; Alexander Solomon (A-rek-sis-o-ri-hon-ni, He is to Blame), Turtle clan; Angus White, chief and clerk (En-ni-as-ni-ka-nn-ta-a, Small Sticks of Wood), Snipe clan; Charles White (Sa-ro-tha-ne-wa-ne-ken, Two Hide Together), Wolf clan; also Joseph Bero, John White, and Frank Terance. Alternate or vice chiefs are Joseph Cook, Mathew Benedict, Paul Swamp, John B. Tarbell, Philip Wood, and Alexander Jacob (2 vacancies).

There is a pending question among the St. Regis Indians, which may require settlement by both the state and federal governments, respecting their intercourse with their Canadian brethren. Even the census enumeration is affected by its issues. The early treaties, which disregarded the artificial line of separation of these Indians and

allowed them free transit over the line with their effects, are confronted by a modern customs regulation, which often works hardships and needless expense. The contingency of their purchasing horses beyond the line and introducing them for personal use, while really intending to sell them at a profit greater than the duty, is not to be ignored; but such cases must be rare, and the peculiarly located families near the line, who worship together, farm together, and live as people do in the adjoining wards of a city, seem to call for a special adjustment to the facts.

Meanwhile the development of the basket industry and the ready market at Hogansburg, where a single resident firm bought during the year, as their books show, in excess of $20,000 worth, have attracted the Canadian St. Regis Indians across the line, so that the schedules indicate the term of residence of quite a number as less than a year in the United States. Their right to buy land of the St. Regis Indians in New York and erect buildings has been discussed, and the question as to trustees or chiefs as their advisory ruling authority has had this political element as one of the factors. Clerk Angus White furnished a list of those whom he declared to be Canadians proper, drawing Canadian annuities, and on the United States side of the line only to have the benefit of its market for profitable basket work. The loose holding or tenure of land among the St. Regis Indians makes them jealous of extending privileges beyond their immediate circles. At the same time indispensable daily intimacies prevent the establishment of any arbitrary law of action in the premises. Petitions have been sent to the New York legislature demanding that the Canadians be forcibly put across the line. A wise commission could adjust the matter equitably without injustice to any or bad feeling between the adjoining families of the same people. Some who are denounced by one party as Canadians have reared children on the United States side of the line and call it their home. The trustees or chiefs, or both, are continually at work to have stricken from the New York annuity list all whose mixture of white blood on the female side is decided.

All such questions as those involved in this controversy can only find permanent solution through some ultimate appeal to state or federal authority for distinct and binding settlement.

As a general rule, the state agent is able to adjust the distribution of the state annuity without friction. The St. Regis Indians slowly advance toward a matured citizenship.

RELIGION.

With the exception of the Tuscaroras, each of the Six Nations has one or more council houses, in which the people assemble for business or purely Indian ceremonies, religious or social. There is also a council house or town hall on the Mount Hope road of the Tuscarora reservation, but the pagan party has no footing among this people. The council houses, formerly built of logs, are practically in disuse, and frame buildings, about 40 by 80 feet, with fireplace or simple chimney at each end, which allows separate sittings for the sexes, have taken their place. A new building of this kind on the Tonawanda reservation and 1 at Carrollton, on the Allegany reservation, are indicated on the maps of these reservations. The sides of 3 ancient council houses at Cattaraugus and of 2 at Tonawanda are also indicated. The religious differences of the Indians actually characterize grouped settlements on each reservation. Thus, the majority of the christian Indians live upon the central road in Onondaga, upon and east of the main road of Tonawanda; between Salamanca and Red House, in Allegany; and upon the main route from Versailles to Irving, in Cattaraugus. As a general rule, both internal and external comforts, conveniences, and indications of thrift are alike in contrast. The pagans chiefly occupy the western and southeastern parts of Tonawanda, the Carrollton district, and the country below the Red House, in Allegany, and almost exclusively people the Newtown and Gowanda roads, in Cattaraugus. There are exceptions, but the groupings are everywhere maintained.

ONONDAGA RESERVATION.—At Onondaga the council house is central upon what is known as "the public green", thus retaining for this open space the name common throughout New England even up to a recent date. In this building the pagan rites are annually performed.

The Protestant Episcopal church, a handsome and well equipped structure, having a rector and 24 communicants, is also near the public green. The responses are devoutly rendered, the singing is rich, full, and expressive. One is preparing for examination to take deacon's orders. The singing was under the direction of the rector's wife, who presided at the organ. The people contribute current expenses.

The Methodist Episcopal church, also a handsome building, with stained glass windows, is situated opposite the schoolhouse, 180 rods south of the Episcopal church. There are 23 communicants, and nearly 60 persons were present at the afternoon class meeting. A third christian organization, the Wesleyan Methodist, is worshiping at private houses under the spiritual care of an Indian minister for 13 years among the St. Regis Indians, who has a fair English education.

Here, as in many frontier settlements, the number of churches is disproportionate to the population. The stimulus to competitive, earnest work, which often follows the existence of more than one religious body, does not wholly prevent church jealousies, or impress upon pagan minds the highest idea of christian spirit or that christianity is the object sought and denominational connections are matters of judgment and choice. Local christian differences hinder rapid progress.

TONAWANDA RESERVATION.—At Tonawanda there are 3 church buildings, each well adapted to its purpose. The Baptist church, built of brick, and having a good organ and 40 members, cost nearly $3,600. The annual contributions to its support are a little more than $200. A prosperous farmer, with his family (Senecas of the Wolf tribe), struggles hard to restore the church to its former pre-eminence on the reservation. He has lay charge of the meetings, the pulpit being vacant. An interpreter is needed for an English speaker to this congregation.

The Presbyterian church, costing $2,500, is another good structure that would do credit to any country town. There is preaching by one clergyman on alternate Sabbaths and by another once a month. Three excellent elders, a prosperous farmer, an enterprising young man who commands the full confidence of sensible white people, and a third of sterling quality, have charge of the active work of the church and prove efficient laborers. The number of communicants is 35, and the annual contribution by the church is $30.

The Methodist church, with a small but neatly furnished place of worship, has nominally 19 members. Their contributions for church work are $30 per annum.

ALLEGANY RESERVATION.—There is but 1 church edifice on the Allegany reservation (Presbyterian), costing $1,500, of which the Indians contributed $750. There are 110 communicants, according to the church records. The pastor, thoroughly enthusiastic in his work, has had strong support by members and elders of his church. There are a number of efficient workers to rescue the Allegany Senecas from the controlling influence of the pagan party.

The Baptists have a nominal membership of 21, and meet at the old school building at Red House, having lost their small church by a storm. Their minister and his wife (clerk of the church) are taking measures to revive their organization and recall "professional backsliders" to duty.

CORNPLANTER RESERVATION.—Closely associated with Allegany, under the same pastoral care, and allied by community of blood and annuity interests, are the few families of Cornplanter's descendants across the line in Warren county, Pennsylvania, on the Cornplanter reservation. A well built Presbyterian church, with 39 communicants, a good organ, and Sabbath school, testify to progressive work. The active representative of the church, a real force in the elevation of his nation, owns property to the value of $10,000, is an industrious, careful farmer, and one of the progressive members of the "national Seneca council".

CATTARAUGUS RESERVATION.—Cattaraugus reservation has 3 churches. The Methodist church is a building costing nearly $2,000, and $300 has recently been appropriated by the missionary society of the Methodist Episcopal church for improvements. There is preaching every Sabbath afternoon, followed by a class meeting. The membership is 49. The ladies' sewing circle realized $100 during the census year for church purposes.

The Presbyterian church cost $2,500, and will accommodate from 400 to 500 people. It has a reliable membership of 86, some having been dropped from the rolls. Ten additions were made upon profession of faith after the enumeration was formally taken, and nearly 30 others had consulted the pastor with a view to admission.

The Sabbath school numbers nearly 100, including the pupils of the Thomas orphan asylum, who worship at this church with those who have charge of that institution. Instead of a choir, the asylum pupils, nearly 70 in number, lead the singing with great effect. During the census year the sum of $272 was contributed by the congregation for church purposes. A Seneca of the Wolf tribe, superintendent of the Sunday school, in its management, exposition of the international lessons, and general church work exhibits rare tact, spirituality, and judgment. He is one of the most respected and efficient members of the national Seneca council.

The Baptist church, cost about $1,500, is a convenient building, with good horse sheds near by. It has 35 communicants, but is without a minister. The sum of $60 was contributed during the census year for a temporary supply, and about $70 for other church purposes.

TUSCARORA RESERVATION.—At Tuscarora there are 2 substantial church buildings, the Presbyterian, on the mountain road, visited monthly by a clergyman who has general supervision of the Indian Presbyterian churches of Allegany, Tonawanda, and Tuscarora, as well as at Cornplanter, in Pennsylvania. The number of communicants is 27, with a good Sunday school, good singing, and an intelligent but small attendance, except under favoring conditions of the weather, when the congregation is large, the Indians, equally with the white people, being influenced by clear weather and good roads. The Presbyterian board assists this church to the amount of $175 per annum. The contributions for sexton and other expenses reach $75 per annum.

The Baptist church, under the care of a Seneca of the Turtle tribe, is a large edifice, and has capacious horse sheds, and a nominal membership of 211. The Sabbath school numbers 85. A choir of 20 persons renders excellent music, in which the congregation often joins with spirit. The minister receives $50 from the Baptist convention, but the congregation contributes $220 per annum toward church expenses, and the proceeds from a profitable farm make up his support. A ladies' home missionary or sewing society in behalf of the church inspires additional interest among the people. The comparatively large number of communicants, embracing many very young people, is far above the real number of working members. A new roof upon the church by voluntary labor indicates the enterprise of the congregation.

ST. REGIS RESERVATION.—Three-fourths of the St. Regis Indians in New York belong to the Roman Catholic church and worship with their Canadian brethren at the parish church of St. Regis, immediately over the Canada line. The church building, which was once partially destroyed by fire, has been restored, and is well lighted and suitably heated. It accommodates about 600 persons, and at one morning service it was crowded with well dressed, reverent people.

Few churches on American soil are associated with more tradition. One of Mrs. Sigourney's most exquisite poems, "The Bell of St. Regis", commemorates the tradition of the transfer of the bell stolen from Deerfield, Massachusetts, February 29, 1774, to the St. Regis tower. The bell went to the church of the Sault St. Louis, at the Caughnawaga village, near Montreal. The three bells at St. Regis came from the Meneely bell shops of Troy within the last 25 years.

The old church records are well preserved, and since the first marriage was solemnized there, February 2, 1762, both marriages and christenings have been recorded with scrupulous care.

The Canadian government withholds from annuities a small sum to maintain the choir and organist by consent of the Canadian Indians, but no organized support flows from the Indians of New York as their proper share.

The Methodist Episcopal church is located just on the margin of the reservation, north from the village of Hogansburg and within the town limits, in order to secure a good title. It is a substantial building, commenced in 1843 and finished in 1845, at a cost of $2,000. The church has 68 communicants, representing one-fourth of the inhabitants of the reservation, and is in a growing, prosperous condition. It is in charge of an earnest preacher, a whole-souled, sympathetic, visiting pastor. The music, the deportment, and the entire conduct of the service, with the loud swelling of nearly 200 voices in the doxology at the close, as well as the occasional spontaneous "amens" and the hand-shaking before dispersion, left no occasion for doubt that a thorough regenerative work had begun right at the true foundation for all other elevation. Weekly prayer meetings at private houses present another fact that emphasizes the value of the work in progress. The assistant, who is both exhorter and interpreter, and as enthusiastic as his principal, is an Oneida and son of a pious Indian woman, one of the founders of the society. The annual contribution for church expenses is $25. The Methodist Episcopal Missionary Society pays the minister's salary of $500.

RELIGIOUS CONTRASTS.—The mere statement of the value of church buildings and the number of church members of each organization does not afford an entirely sound basis for testing their real influence and progress. To a greater extent than usual among the white people other motives than those of spiritual religion enter into the mind of the Indian in making the change. Leading Indians who have returned to their pagan associations admit that they did not gain what they expected in the way of influence or position when they "joined the christians". Both terms have a political meaning among the Six Nations. Members of the christian party are not of necessity christian at heart. Neither are members of the pagan party necessarily of pagan faith.

Examinations show that the social and political relations are so commingled that the real number of converted Indians is but vaguely determined; at the same time truth requires the statement that the derelict membership is very little greater among the membership of Indian churches than in those of their neighbors. This fact induced a more careful inquiry among the Indians themselves, without entire dependence upon the church records. The result was to find in every Indian church some members, and in several of them many, whose faith, life, and example would do honor to any christian professor. In every case the reservations have white neighbors who are destitute of religious principle and who have no other idea of the Indian than that he has land, which the white man does not have, and an Indian is to be dispossessed as soon and as summarily as possible. Hence came a more minute inquiry into the real religious motive, if such could be found, of those Indians who were not merely pagan in a party sense to conserve old customs, but pagan in actual belief.

THE PAGAN FAITH.—The pagan Indians of the Six Nations recognize one Great Spirit, to whom all other spirits are subject. They do not worship nature or the works of nature, but the God of nature, and all physical objects which minister to their comfort and happiness are His gifts to His children.

A Quaker minister and a party from Philadelphia made a visit in the fall of 1890. The contrast of the interpreted words with pagan ideas led to fuller inquiry as to the ceremonies among the pagans which they call "religious" and subsequent attendance at all of them, from the autumn green corn dance and worship to the "feather dance", which closes the celebration of the Indian New Year. It was the opinion that many of the old people in the ceremonies of their belief actually render unto God the sincere homage of prayerful and thankful hearts, which was confirmed by the simplest form of inquiries, slowly interpreted. At the same time it was equally apparent that the younger portion, almost without exception, treated days of pagan ceremony much as they would a corn husking, full of fun, but without religion.

THE NEW RELIGION.—The "new religion", as the teachings of Handsome Lake have been called, did not displace the ceremonies of earlier times. He was a Seneca sachem of the Turtle tribe, a half-brother of Cornplanter, was born near Avon about the year 1735, and died in 1815 at Onondaga. About the year 1800, after a dissipated life and a very dangerous illness, he claimed to have had dreams or visions, through which he was commissioned by

the Great Spirit to come to the rescue of his people. His first efforts were to eradicate intemperance. He mingled with his teachings the fancies of his dreams or convictions, claiming that he had been permitted to see the branching paths which departed spirits were accustomed to take on leaving the earth. His grandson, Sase-ha-wa, nephew of Red Jacket and his delegated successor, long resident of Tonawanda, amplified his views in many forcible addresses, which are full of wild, poetic conceptions, yet ever teaching the value of marriage, respect for parents and the aged, and many lessons from the old Hebrew Bible, which, besides the Ten Commandments, had been incorporated into the "new religion" of Handsome Lake. Of the future state, he taught that "one branch road, at death, led straight forward to the house of the Great Spirit, and the other turned aside to the house of torment. At the place where the roads separated were stationed 2 keepers, one representing the good and the other the evil spirit. When a wicked person reached the fork he turned instinctively, by a motion of the evil spirit, upon the road which led to the abode of the evil-minded, but if virtuous and good the other keeper directed him upon the straight road. The latter was not much traveled, while the other was so often trodden that no grass could grow in the pathway". "To a drunkard was given a red-hot liquid to drink, as if he loved it, and as a stream of blaze poured from his mouth he was commanded to sing as when on earth after drinking fire water". "Husbands and wives who had been quarrelsome on earth were required to rage at each other until their eyes and tongues ran out so far that they could neither see nor speak". "A wife beater was led up to a red-hot statue, which he was to strike as he struck his wife when on earth, and sparks flew out and burned his arm to the bone". "A lazy woman was compelled to till a cornfield full of weeds, which grew again as fast as she pulled them". "A woman who sold fire water was nothing but bones, for the flesh had been eaten from her hands and arms". "To those who sold the lands of their people it was assigned to move a never diminishing mound of sand". By such terrific and pertinent imagery Handsome Lake and his successor wrought a deep place in the confidence of the old pagan party.

Religious dances.—With all this, the more ancient rites do not yield their place, and the perpetuated songs of remote ancestors still echo to the beat of the kettledrum and the turtle rattle at every recurring celebration of the days observed several hundred years ago. Only now and then is found a man who can carry the whole text of the refrain through the protracted measures of the leading dances, but there are a few such.

The war dance has the striking feature of allowing witty speeches, cutting repartee, personal hits, and every conceivable utterance that will stimulate either laughter or action. The great feather dance, the religious dance consecrated to the worship of the Great Spirit, is given in part as an illustration of the religious sentiment which pervades their old music.

At the New Year's festivities at Newtown council house, in the pagan section of Cattaraugus, January, 1891, this dance followed the thanksgiving dance and rounded out the ceremonies of the closing year.

At a great fireplace at one end of the council house large caldrons were fiercely boiling, stirred with long poles by the shawl wrapped women, who were preparing the feast of boiled corn and beans, while 2 other kettles equally large, suspended by chains over a fire behind the building, provided a relay of repast if the first should fall short. Astride a bench placed lengthwise in the middle of the hall sat vis-a-vis the leader and the prompter of dance and song, surrounded by 2 raised benches filled with men, women, and children of all ages. Eight representatives of the Iroquois tribes, in divisions of 4, had been selected to lead off the dance. At the appointed hour there gathered from the cabins that surrounded the large open space where the council house is located nearly 80 men and boys. The headdresses were of varied patterns, from the single eagle feather to the long, double trailing feather ornament which the Sioux wear in battle, and which, streaming out behind as he dashes about in action, more completely represent him as some uncouth beast than as a real man. The men wore ornamental aprons before and behind, while every muscle stood forth round and compact through the closely fitting knit garment that covered the upper part of the body. Silver bracelets, armlets, necklaces, and brooches, the inheritance of generations, were parts of their adornment. Strings of bells were fastened around the knees, and the costumes varied from a rich variety of equipment down to that of an old man who had pinned 2 faded United States flags to the skirt of his coat. Unlike the parties to the green corn dance at Cold Spring in September, only 1 used paint upon the cheeks. The women wore their good clothes, as if on a social visit.

After all was ready the slight touch of the turtle rattles gradually increased in rapidity as party after party fell into line and caught step and cadence, which constantly developed in volume, until the leader sounded the opening chant for the dance to begin. The whole song, lasting nearly an hour, consisted of a series of measured verses, each of 2 minutes duration. It is difficult to describe the step. The heel is raised but 2 or 3 inches and brought down by muscular strength to keep time with the drum and make a resounding noise by the concussion and at the same time shake the knee rattles. Every figure is erect, while the arms assume every possible graceful position to bring the muscles into full play. Although 80 men and 40 women engaged in the dance and slowly promenaded during the necessary rests from the violent exercise of such swift motion, all was orderly and decent. The recitative portions were varied by addresses of gratitude to the Great Spirit, acknowledging every good gift to man. A few passages of the refrain are given as translated many years ago by Ely S. Parker and sung by his grandfather. They have been handed down from generation to generation.

Hail! Hail! Hail! Listen now, with an open ear, to the words of Thy people as they ascend to Thy dwelling! Give to the keepers of Thy faith wisdom to execute properly Thy commands! Give to our warriors and our mothers strength to perform the sacred ceremonies of Thy institution! We thank thee that Thou hast preserved them pure to this day.

Continue to listen. We thank Thee that the lives of so many of Thy children have been spared to participate in the exercises of this occasion.

Then follow thanks for the earth's increase and a prayer for a prosperous year to come, then for the rivers and streams, for the sun and moon, for the winds that banish disease, for the herbs and plants that benefit the sick, and for all things that minister to good and happiness.

The closing passage is given as the rapidly increased step and tread almost die out in subdued cadence.

Lastly, we return thanks to Thee, our Creator and Ruler! In Thee are embodied all things! We believe Thou canst do no evil; that Thou doest all things for our good and happiness. Should Thy people disobey Thy commands, deal not harshly with them; but be kind to us, as Thou hast been to our fathers in times long gone by. Harken to our words as they have ascended, and may they be pleasing to Thee, our Creator, the preserver of all things visible and invisible. Na ho!

Thus strangely do the elements of revealed and natural religion come into contrasting and yet sympathetic relation. The Six Nations pagans point to their quiet homes, however lowly, rarely protected by locks, to the infrequency of crimes, and even of minor offenses, unless when fired by the white man's whisky or hard cider, and challenge proof of greater security or contentment. During 7 months of enumeration of this people neither vulgarity nor profanity was noticed, while it was repeatedly forced upon the attention when resuming contact with the white man's world outside.

INDUSTRIES.

FARMING.—Farming is the chief employment of the Six Nations Indians, and the products are typical of the varying soils of the different reservations. While more land is under cultivation than heretofore, the barns are mainly old and in bad condition. This is largely true of similar buildings upon the adjoining farms of the white people, as farming has not of late netted an amount sufficient for repairs. The Indians, with no cash capital as a rule, have been compelled to lease their lands to the white people for cash rent or work them on shares. The death of influential men left large estates under pecuniary burdens without ready money to develop the land. The general failure to maintain fencing has been partly due to crop failures and scant returns, but in a large degree to the improvidence of the farmers themselves. Men who work their lands and seldom rent them, and who maintain buildings and fences and take fair care of their implements, keep steadily on the advance. In nearly all directions valuable agricultural implements are exposed to the weather, and no economy attends farm work generally.

With the exception of Tuscarora, old orchards are on the decline, and more than one-half of the 4,823 apple trees of Cattaraugus are not in condition, through age and neglect, to bear large crops. A few new orchards have been started, but there is neither Indian labor attainable nor sufficient money realized from crops to hire other labor; neither is there any method by which tillable and arable land can be turned into money. With few exceptions, farming is done under wearing conditions, and many young men prefer to seek other employment.

The business of farming, except by a few of the St. Regis Indians, is carried on only to the extent of barely securing crops for home use. A larger proportion of the St. Regis than of any other Indians own at least 1 horse, and a cow is regarded as a necessity; hence small crops of corn and oats are found quite general among those of small means. Neglect of the few implements used and the wretched condition of the fences testify to a lack of ambition in agricultural labor.

For many years each reservation had its agricultural fair grounds, with annual exhibitions, which stimulated both stock raising and farming, and handsome profits were realized. Premiums were awarded, and the state of New York contributed its part. Horse races, foot races, and games attracted large attendance, but their management fell into speculative hands, and, being distrusted, the best farmers ceased to compete for premiums and withdrew their support. All the grounds on the Cattaraugus reservation, except those of the Iroquois Agricultural Society, have been converted to other uses. The annual fair held at Cattaraugus in 1890 was widely published, and the programme included games, races, and premiums, with a Grand Army reunion. The attendance was small, even from the immediate neighborhood, the exhibition hardly more than several good farms could have furnished singly, and the receipts were insufficient to pay the incidental expenses of the enterprise. The result was that at the annual meeting for election of officers the old life members rallied their strength and elected as a board the most efficient men on the reservation. The recognized decline of interest in county fairs elsewhere had its effect upon these reservation fairs; but they had become occasions for questionable games and ceased to command respect and support.

The value of farm implements and the crop statement afford a fair idea of the real farming done on the respective reservations. Steam thrashers, self-binding reapers, and the best adjuncts to hand labor have accumulated, but the tendency of late to lease lands has caused a suspension of the purchase of these implements. Much that is called farming is simply a listless living off the small patches of land adjoining houses or cabins. At the same time they erect their own buildings and do good work. A house at Onondaga was built entirely by the owner, and exhibits tasteful inside finish, furnishing, paper, and paint.

STOCK RAISING.—Only 28 sheep are reported. Formerly many were raised on Tuscarora, Cattaraugus, and Allegany, and some on the other reservations. There is such danger from dogs that the industry has been abandoned. Now and then one man keeps good stock for propagation as a business. There are in all 11 stallions and 9 bulls upon the reservations, belonging to farmers who desire to raise their own stock for draft or other home purposes. One man at Tonowanda makes a specialty of Chester white swine, but mainly for his own use. With the exception of the fancy stock of one person, the ordinary domestic fowls fall into every farm list as barnyard fowls for home use. Very little butter is made for the general market, especially at Cattaraugus, in the vicinity of cheese factories. The large amount of green pease and sweet corn is accounted for by the existence of large canning establishments on the eastern border of the reservation.

BASKET MAKING.—Many of the old people are proficient in basket making. The summer resorts of Niagara and Saratoga, as well as the state and county fairs of New York, afford a ready market for their wares. Besides the ash and hickory splint, corn husks are also used for baskets, salt bottles, and sieves. Among the old fashioned people, partly from habit as well as for economy, the domestic industries of their ancestors are still practiced.

Basket making has recently risen to the most important place among the activities of the St. Regis Indians. It occupies the time of one or more in nearly every family, and the schedules show that nearly one-sixth of the entire population have suddenly concentrated their energies upon this occupation. It guarantees a good support, with prompt pay, and the beauty, variety, and artistic combinations of the new designs prove the enterprise a success. The sales made during the census year by the St. Regis Indians netted a little more than $55,000, or an average of $250 to each family, and nearly ten times as much as was realized from the sale of crops by the few farmers who made farming their regular business.

Already enterprising firms have seized upon this expanded basket industry, so that a single house at Auburn has extended its agencies throughout the United States. To the Indian a new field is opened, and this work becomes a standard occupation, on as sound a basis as any other hand manufacture, and is stimulative of systematic industry. The introduction of standard dyes and the obligation to follow patterns, instead of indifference as to similarity in the stock of any single invoice, develop the Indian where he is most deficient. It also cuts off his roaming, peddling habits, and secures for him not only home work but a home market. The subdivision of the labor, as witnessed in many families, also has its good effect.

The Tuscaroras near Niagara are especially skilled in bead work, but every reservation has its experts as well as its novices at this calling. Among the Saint Regis Indians 10 or 12 engage in bead work, but the demand is very small and confined mainly to summer watering places. Twenty-seven sewing machines were in use by the St. Regis Indians. Berry picking and nutting employ many, especially women. One buyer of Allegany gave employment during the census year to as many as 50 persons, who earned from $2 to $4 per day, realizing 1,000 bushels of blackberries alone during the season.

Sugar making, which formerly figured largely upon the annual reports of Indian agents, has disappeared with the maple trees, which were sold for wood. A small but young maple grove at Tonawanda, also one of 200 trees at Cattaraugus, several groves of small trees at St. Regis, and a few hundred scattering trees are the only hints of this once profitable industry.

Root and herb gathering has almost disappeared. One of the Turtle tribe at Tuscarora, now 75 years of age, has had prolonged success as an Indian doctor, and one of Allegany devotes much time to collecting and drying the black cohosh and stone root for Buffalo druggists; but the days of the old medicine man have passed away. Young men from each of the reservations are traveling men for so-called Indian medicines, and make themselves welcome and successful through the prestige of their Indian character and good address.

Other young men have joined traveling shows as acrobats or minstrels, and others have played the part of musicians in theatrical orchestras or bands. These classes of industry, with their contact with the world and fair wages, draw enterprising men from home and largely reduce the percentage of intelligent labor on the reservations.

TRAPPING, HUNTING, AND FISHING.—Trapping and hunting are almost unknown. A few St. Regis Indians act as professional guides to tourists, who make the vicinity of St. Regis the base of visitation to the streams and forests of Canada.

Fishing still occupies a few families of the St. Regis at the mouth of the Raquette river. The only suits at law brought against these Indians were such as grew out of their resistance to the execution of the New York game laws. The Indians claim that their fishing rights under formal treaties can not be set aside by state statutes. As a matter of fact, the sawmills so fill the channel with sawdust that the number of game fish that can reach the vicinity of white settlers is absolutely insignificant. The few families that fish catch suckers and mullets for the most part, and just about enough to supply the market demand of the reservation each spring.

The following, copied from the special schedule of 1 family, illustrates what 1 thorough farmer exhibited as his standing during the census year:

UNDER CULTIVATION.—A peach orchard of 90 acres, an apple orchard of 200 trees, 200 maple trees, and 1 acre of raspberries.

CROPS.—Oats, 300 bushels; wheat, 100 bushels; buckwheat, 20 bushels; beans, 40 bushels; corn, 100 bushels; turnips, 20 bushels; potatoes, 150 bushels; onions, 20 bushels; 250 cabbages, and 15 tons of hay.

STOCK.—Three horses and 1 colt, 8 cows, 4 heifers, 3 calves, 5 sheep, 29 swine, 2 hives of bees, and 150 domestic fowls.

IMPLEMENTS.—Self-binding reaper, mower, fanning mill, harrows, 2 large and 13 small cultivators, plows, horse hoe and corn sheller, hoes and hand potato diggers, lumber wagon, spring wagon, buggy, sled, sleigh, and cutter.

MECHANICAL TRADES.—Mechanical trades are followed by few and apprenticeships are rare. The Indians are unable to buy tools, and carpentry, smithing, and house painting are only engaged in sufficiently for local demand, 2 carpenters, 1 blacksmith, 1 stonemason, and 3 "job workers" constituting the force of professional mechanics, and 2 doctors, 1 nurse, 1 teacher, and nearly 20 traveling showmen complete the occupations of the St. Regis Indians.

Among the Six Nations Indians, while many are poor, there are but few absolute paupers. One old man on the Tonawanda reservation is a wanderer from house to house, and 2 upon the Cattaraugus reservation, alike aged, depend upon transient charity. During the year 1890 the state agent at the Onondaga reservation furnished relief to several needy families upon the order of the chiefs from funds in his possession collected for the nation as the rent of quarries placed in his custody. Overseers of the poor appointed by the Indians have general oversight of needy cases, and the general hospitality among these people rarely fails to meet every case with prompt relief. There are a few chronic loafers on each reservation, who hang around and live upon their neighbors at random, but the proportion of such cases is not greater than among white people. Sympathetic aid to the really needy is proverbial.

SOCIAL LIFE, GAMES, AND AMUSEMENTS.

There is as much variety in the social life and manners of the Six Nations Indians as between the white people of different states or sections. Among the pagans the stated dances afford the chief occasions for "parties and suppers". The "maple dance", when the sap first flows in the spring, has lost much of its zest, as the sugar maple has almost disappeared. The "berry festival" (ha-nun-da yo) celebrates the advent of the strawberry, "the first ripening fruit", and the berries, prepared in large bark trays and sweetened with maple sugar, attract old and young to the delicious repast and the general merrymaking at its close. When the whortleberry comes, "the first fruit of trees", a similarly jolly occasion is experienced. The green corn festival (ah-oake-wa-o) honors the first standard product of tilling the soil. A previous "planting festival", where Indians had "spells" of helping each other, as they still do in chopping wood and raising houses and barns, brought many together, but "good things to eat" formed the chief attraction. There are 13 festivals; all of them, aside from exercises that are strictly "religious", abound in stories, wit, repartee, and badinage, characteristic of the Indian, who has a keen sense of humor, is ready with practical jokes, and quick to see the grotesque or ridiculous.

The same spirit prevails among the christians, but as their religious observances follow different methods their social reunions are usually "surprise parties", although every year has its picnic, in which everybody joins. On one occasion nearly 100 persons, old and young, gathered, without warning to the host, well supplied with choice cake, cold meats, and accompaniments. Instrumental and vocal music, jokes, and merrymaking ran on until 4 o'clock in the morning. At an Onondaga reception a brass band furnished music, and a bountiful supper followed. Christmas has its usual civilized observances. In 1890 the Presbyterian church at Cattaraugus had 3 large Christmas trees as high as the ceiling loaded with presents for each of the 300 or more who were gathered.

The accusation that these Indians indulge in vulgar stories is refuted by careful observation and the judgment of trustworthy writers upon Indian life and character. Indian vocabularies are especially deficient in the means of profaning the Great Spirit. Their manner of living has been degraded and at times beastly, but no worse than among the debased white people in well known sections of the United States.

THE NATIONAL GAME.—The favorite national game is ball (o-ta-da-jish-qua-age), of great antiquity, which has become the modern game of lacrosse. Representatives of the 4 brother tribes or clans, the Wolf, Bear, Beaver, and Turtle, are matched against their cousins, the corresponding brothers, the Deer, Snipe, Heron, and Hawk. Victory falls to the credit of the nation represented instead of to the players. Two poles are set up at each end of the grounds, at a distance of from 1 to 3 rods, and the contest is for competing parties of 5 or 7 to carry the ball through its own gate a designated number of times. Five or 7 counts make a game, and 9 games are allowed if, after playing 8, the game be tied. The play begins in the center, and neither party is allowed to touch the ball with hand or foot. Managers are pledged to honorable umpire duty. Betting was systematically regulated formerly, and the friends of players were kept on opposite sides of the field to avoid possible collision during the wild shouts and demonstrations which followed victory.

The game of javelin (gi-geh-da-ga-na-ga-o) is played by throwing a javelin of hickory or maple at a ring, either stationary or in motion, and is still a favorite spring and autumn game. Snow snake (ga-wa-sa) is still popular, and consists in sending a long shaft of hickory, with a round head slightly turned up and pointed with lead, swiftly over the snow in an undulating course to the distance of 300 yards, and even a quarter of a mile. Archery continues in favor, and the "deer button" or "peach stone" is a fireside game for winter evening sport. It is a game of chance, with a pool to draw from, each person receiving 5 at first and playing until he loses. The shaking of the buttons, stones, or beans, which are marked and have different values, is on the principle of throwing dice, and hours are often taken to decide a game. Blindman's buff is another house game in high favor.

The pagan dance is already taking on the shape of an innocent masquerade. At Newtown, the pagan settlement near the eastern line of Cattaraugus, a billiard table has been introduced, notwithstanding the prejudice against admitting any amusements not having the sanction of their fathers. All games are now public and decently conducted, without any attempt at secrecy or mystery. With the St. Regis Indians games are few, that of lacrosse being most prominent. Occasionally shows or public performances take place, and attempts at stage performances; but while this is enjoyed, the people are deficient in the musical taste which distinguishes members of the other nations of the league, especially the Senecas.

MARRIAGE AND THE INDIAN HOME.—Statistics very inadequately convey ideas respecting marriage customs and family relations among the Indians of the Six Nations. Relating to Indian or pagan marriage, using the term pagan in the Indian sense, the Indian divorce, separation, or putting away has been a matter of choice, not necessarily mutual, but at the will of the dissatisfied party. The chiefs have sanctioned it and practiced it, as well as the people, and to a considerable extent they still uphold the custom. The laws of New York forbid its exercise, but the extension to the peacemaker courts of the power to legalize separation and divorce is but feebly and often wrongly exercised.

The standing method of report by Indian agents has been to accept the Indian heads of Indian families as husband and wife and enumerate them as married, and many western tribes have formal ceremonies of instituting this relation; but among the Six Nations of New York marriage, separation, and divorce have no ascertainable ceremony except as performed by ministers of the gospel or the Indian judges or peacemakers. The pagan party expressly regard marriage by a minister as treason to their system and absolutely wicked. Some of them do not hesitate to say that they "put away their wives" even as Moses directed a Hebrew separation. The schedules of enumeration of the New York Indians have so generally followed the Indians' own declaration, in the absence of any other detailed proof, that the tables must necessarily be qualified. Thus, at Onondaga, a list was furnished of more than 60 persons who sustained the relation of husband and wife without any ceremony whatever, and most of these had held the same relation to several parties without other law than choice for the change.

At Tonawanda the most careful inquiry of responsible Indians, who knew every family upon the reservation, revealed as a certainty only 26 legal marriages. At Allegany and Cattaraugus an accurate record was impossible. Divorces unless a struggle for property be involved, are rare in the peacemaker courts. The records of the peacemaker courts were examined. One trial, in all the proceedings, was without legal error. At Tuscarora there is no pagan organization and only one family called pagan, and yet there were those of whom no evidence of legal divorce before entering upon a second marriage relation could be secured. That there are pagans who are thoroughly loyal to home ties is certain, but they will neither expose nor prosecute their derelict neighbors. The statutes of New York in this respect are practically inoperative, and those who openly deprecate the fact only make enemies.

As a matter of history, while a change of wife was permissible among the Iroquois, polygamy was forbidden. In case of family discord, it was the duty of the mothers of the couple, if possible, to secure peace. Marriage itself was a matter of arrangement and not of choice, and at an early period a simple ceremony, like the interchange of presents, consummated the agreement made between the parents. As the children always follow the tribe of the mother the nationality of offspring was never lost; hence it is that on every reservation there are families wholly different in nationality from the family head. The children of an Indian woman having a white husband have rights as Indians, but the children of a white woman having an Indian husband have no tribal rights. The custody of the children is absolutely that of the mother, and upon her falls the burden of their support when deserted by the father. Neither civil nor canon law controls the degrees of consanguinity among the Iroquois, so that the Indians in giving their lists often reported nephews and nieces as sons and daughters. As the purpose of the Iroquois system was to merge the collateral in the lineal line through a strictly female course the sisters of the maternal grandmother were equally grandmothers, the mother and her sisters were equally mothers, and the children of a mother's sister were equally brothers and sisters. Thus, while under the civil law the degrees of relationship became lost through collaterals, the principle of the Iroquois system was to multiply the nearer family ties, and this shaped the basis of both their civil and their political systems.

The establishment of christian churches among the Indians involved a christian marriage ceremony, but this had restraining force with the Indian only as he became a christian at heart and conscientiously canceled every obligation and margin of license that marked the old system. A backsliding or relapsing Indian at once threw off at will his marriage obligation as a void act. During the recent religious interest on the Cattaraugus reservation the most difficult question to solve, when application was made for admission to the church, was how to dispose of successive family relations previously sustained to several parties still living. There is at present no peacemaker court among the Onondagas, and the chiefs practically recognize the pagan custom to be in force.

THE HOME.—Among the Indians the home has as many varied phases as among the white people. Comfort and want, cleanliness and dirt, good order and confusion, neatness and slovenliness furnish like contrasts. Neither extremes are more common than among white communities where a corresponding number of people are unable to read and write. On the maps which accompany this report every house, cabin, hovel, or shanty is noted,

and the family schedules give the value of each dwelling and its household effects, ranging from totals of $25 to $2,500 and upward. The property tables in this report show a basis for comparing those of varied valuations with those of civilized society generally, showing that even the single room cabin, with scant blanket screens or those not divided at all, are more common among immigrants at the extreme west than among these Indians.

A grouping of the special schedules of Cattaraugus presents the following suggestive exhibit of the value of houses, independent of the value of lands, crops, and implements: houses of value of $25 and less, 26; of value more than $25 and less than $100, 130; of value more than $100 and less than $300, 110; of value more than $300 and less than $500, 47; of value more than $500 and less than $1,000, 41; of value more than $1,000 and less than $2,000, 11; of value more than $2,000, 4; of value unknown, 11; total, 380.

Household effects present a still more significant idea as to modes and styles of living: household effects in value $25 or less, 59; in value more than $25 and less than $100, 217; in value more than $100 and less than $300, 80; in value more than $300 and less than $500, 9; in value more than $500, 4; in value unknown, 11; total, 380.

The other reservations are in like condition, with perhaps a better class of household effects at Tuscarora. The usual furnishing of the home consists of a second-hand stove, plain bedsteads, tables, utensils, crockery, home made quilts, muslin curtains, a few cheap chairs or benches, and other absolute essentials. The comfort and appearance of the homes depend upon the pecuniary resources, taste, education, and religious associations of the occupants, and a comparison of an equal number of homes of the same grade at Tuscarora with those of any other reservation would show to the credit of the former. It is no reflection upon the equally kind entertainers among the pagan party to say that, with rare exceptions, the home reflects the political (Indian or christian) character of its inmates. The rule already applied to neighborhoods and roads is as conclusive here: but the refined home of one woman at Tuscarora affords no better example of home comfort than the 1-story 3-roomed house of another woman who attends as faithfully to her 150 chickens in the barnyard as she does to her household duties.

This report exacts definite ideas of the Indian condition in all its phases, and the data of special schedules can only be illustrated by reference to some homes of all grades, the better class as well as the most repulsive. The houses of prosperous Indians of Cattaraugus, with modern comforts and the best of good home living, contrast with the quaint slab shanty of an old Indian; yet the two little windows let in light, and the cabin is not absolutely filthy. In one cabin, somewhat larger, on the bluff overlooking Cherry Hollow, and said to be the "poorest affair on all the reservation", a bedstead, stove, crockery, shelves, and a bench, which answered for seats or table, comprised the furniture. The bed was occupied by visitors, but on the bench, kicking their feet and playing together, were 5 Indian children, whose good shoes, neat clothing, and clean faces showed that somebody had carefully prepared them for this neighborly visit. A house in a ravine near the foot of Onondaga reservation is one of the poorest; but it can be called decent, on the frontier at least. A log house of 1 room furnished an interior view of very forbidding features, and yet, in its wilderness of articles of clothing, corn, potatoes, flour sacks, and old traps of half a century's accumulation, it is the abode of an affectionate son and a noble soul. Access to nearly a thousand homes, meeting with never failing politeness, however inquisitive or intrusive the interrogation might seem, among those speaking several different languages, and surprised in every phase of home or farm life, with only now and then a warning of the visit, furnished evidence that the good natured and simple welcome came from real kindness of heart. No apologies were made, as a general rule, for want of neatness or order, and, with the exception of one pig and occasionally a dog, no beast or fowl shared the home with the family. With all the resultant disorder from want of closets, and with strings along the walls, instead of nails, to suspend everything that could be hung up, it is a very rare thing to find a place that can be called really filthy. There are such places, but continental life, as well as frontier life, has similar exhibitions to disgust a visitor.

Clothing.—All the Six Nations Indians wear the same kind of clothing as the white people and "fix up" for church, festivals, picnics, and holidays, indulging especially in good boots and shoes. At the green corn dance at Cold Spring, Allegany reservation, the majority of young men wore congress ties or gaiters. The head shawl is still common, but at more than 30 assemblies "store bonnets" or home made imitations appeared. Sewing machines are much used.

The old women among the pagans still wear the beaded leggings, as the "pantalet" was worn by the white women and girls in New England some 50 years ago. A couple, of Cattaraugus, about 80 years of age, are representatives of the oldest pagan type. The woman, notwithstanding her age, quickly finished a beautiful basket, hammered loose a sample bark from a soaked black ash limb for another lot of splints, put up her corn husk sieve, and afterward appeared in "full regalia," as if about to act a chief part in a thanksgiving dance. A cape over her bright, clean, and stiffly starched calico dress bore closely united rows of silver brooches, 12 deep on the back. From the throat to the bottom hem in front, similar silver brooches, mostly of eagles' heads, in pairs, widened out, until the bottom cross row numbered 16. Each brooch, well hammered out and punched through in somewhat artistic openings, had been made years ago from quarter and half dollar pieces and Canadian shillings, and was the representative of so much money, the cape being valued, with a front lapel, at $75. On the Tonawanda reservation, a Canadian Cayuga woman, 83 years old, who "had danced her last green corn dance," reluctantly,

and as if with some misgivings as to duty, parted with a pair of leggings which she had used on solemn occasions "for nearly 60 years". The white beads, yellow from age, arranged in bands and loops, were still in good order, and the cloth, although threadbare from age and use, was neither ragged nor torn.

Sick were found in many households. The patient sufferers from consumption, wherever found, left no heart for criticism; nor are the sympathies of the Six Nations Indians often withheld or coldly manifested toward those in sorrow. During 8 months of daily contact with families and individuals, never forbidden access to house or council hall, church or school, not an occasion was found for considering dress as immodestly worn or too scantily provided. Poor and often ragged and soiled clothing is the consequence of their "bunched" family living, their small quarters, and their infrequent use of water; but their attitude, deportment, dress, surroundings, and internal accommodations, or want of accommodations, do not reflect the conditions which belong to the "hotbed of filth and vice", as some have imagined. This conviction is not impressed upon the mind by enthusiastic missionaries, who, in their sympathy, see the signs of a swift regeneration of the ignorant Indian but by comparison with Indians of other tribes, with the lower orders of society in other countries, and by contact with white people in America.

THE PARLOR.—More than one-third of the small houses have but 1 room each. And yet a log or "block house", as many are called, is not of necessity a mere cabin, nor rude within. Some are 2 stories, and some have frame additions or framed upper story. In 30 2-storied houses, already erected or in progress, a special regard has been had for a company room, or parlor, which is often furnished with a carpet and sometimes with a musical instrument.

Among the Onondaga homes 10 organs and 1 piano were found, at Allegany the same number, and at Cattaraugus 10 organs and 1 melodeon, at Tonawanda 11 pianos and organs, at Tuscarora 8 pianos and organs, and at St. Regis 4 pianos and organs; in all, 56 musical instruments distributed among these Indian families. Several heads of families have small but well selected libraries, and many a parlor has its pictures and table albums. The Indian parlor is not a spare room, rarely used, but more often borrows heat from the kitchen stove, and is a place for talking when work is over.

THE KITCHEN.—The Indian is not an early riser nor an epicure. The antecedents of the hunting period, which involved one substantial meal each day and long absences from home, with only dried meat or parched corn for lunch, still hold their place with those of the poorer class. Scarcity of fuel largely restricts its use to the kitchen stove, as was the case not many years ago in New England, when meals were eaten where cooked, and the only other room having a fire was the familiar "family keeping room". With the poorer Indian families, and especially among the older pagans, cracked corn, skinned corn hominy, corn bread, dried corn, succotash, beans, and squash are in common use. Old time tea of wild spice or the sassafras root is now supplanted by commercial tea and coffee. Pork is the principal meat, but chickens and eggs are plentiful. The old mortar, with its double-headed pounder, is still in use. The corn is first hulled by boiling in ashes and water, then pounded to a powder, strained through basket sieves, and boiled or baked with dried currants to give it flavor, and is both palatable and nutritious. Three kinds of corn are raised by the Senecas, the red, the white, and the white flint, ripening progressively, so that their graded growing corn has the appearance of careless, instead of systematic planting. The red corn is esteemed most highly for hominy, the white for charring or roasting, and the white flint for flour. When stripped from the stalk the husks are braided and strung by twenties, and hung up for future use. Strings of corn are measured for about as many half bushels of shelled corn. Besides these primitive kinds of food one finds choice varieties of cake, as well as simple gingerbread, in many households for festive occasions, though, for the pagan dance, boiled hominy and beans, sometimes with pork, supply the meal. A few shelves often take the place of a pantry, where the plates are set on edge, as in earlier times among the white people. The kitchen is in many cases all there is of the house, often uninviting enough, but always more than half civilized in its appointments, and generally with a sufficiency of food; but, whether well or poorly supplied, hospitality is gracious and hearty.

The St. Regis people are poor, but there is little destitution or suffering. The aged are treated with respect, and there is a national pride in their ancestry and history. Tenacity of old treaty rights, however unsuited to their present relations with the surrounding white people, is characteristic of nearly everybody, as if neither time nor conditions had changed.

The French element binds the St. Regis Indians closely to the observance of the christian forms and ceremonies, so that legal marriage, baptism of children, and burial of the dead are well recognized modes of procedure. The social life is informal, and the home life is quite regular, with an air of contented simplicity. All family obligations are well maintained, and the humble homes, the co-operative industry of the children, the rarity of separations, and the number of large households are in harmony.

Among the St. Regis Indians a marriage custom exists of having 3 successive suppers or entertainments after the ceremony. The first is at the house of the bride, the second at the house of the bridegroom, and the third at the residence of some convenient friend of both. A procession, bearing utensils, provisions, and all the accessories of a social party, is one of the features. Another custom observed among the St. Regis Indians bears resemblance to the "dead feast" among the pagans of the other nations, namely, that of night entertainments at

the house of a deceased person until after the funeral, much like the "wake" which is almost universal among the white people in the vicinity of Hogansburg, and combines watching the dead body with both social entertainment and religious service.

The predominant thought during the enumeration of this people was that of one immense family, as, indeed, they consider themselves. This sentiment is strengthened by the fact that the invisible boundary which both separates and unites 1,170 New York and 1,190 Canadian St. Regis Indians is practically a bond of sympathy, multiplying the social amenities or visits, and cheering their otherwise lonely and isolated lives. The River Indians also contribute their share in these interchanges of visits.

TEMPERANCE AND MORALS.

A temperance society has been in active operation for 60 years.

The Tuscaroras and Onondagas have comfortable audience rooms, that of the latter, at Onondaga castle, being known as Temperance Hall, and occupied by Ko-ni-shi-o-ni Lodge No. 77, I. O. G. T.

No stranger on a casual visit to the Six Nations could avoid the conviction that the white men and women who skirt the reservations, wherever a convenient crossroad will assure easy temptation for the Indian to drink, are more deadly enemies of the red man than are all the pagan rites and dances on their calendar. No poverty, untidiness, or want of civilized comforts was so piteous as the silent appeals of this people for deliverance, and there is a persistent claim that only through outside legislation can saving relief come.

During the census year 3 fatal accidents on the railroad track near Tuscarora, 1 at Tonawanda, and 1 on the Allegany reservation were the result of this remorseless traffic of the white people.

The sweeping denunciation of the Allegany Indians as a nation of drunkards is unjustifiable. In proportion to numbers the visible signs are not greatly to their discredit.

There are intelligent Indians who know the habits and tendencies of every other Indian on the reservation. The clerk of the Indian Baptist church explained the backsliding of 5 church members to flow from the drinking habit, and others specifically went over the entire list of Indian names and defined the peculiarities of each in this respect. As compared with white people who daily exhibit this habit before the public the Indians who habitually drink to excess when they visit the town are not many in number. One argument in favor of giving citizenship to the Indian was repeatedly and seriously urged, that then "he could come boldly to the counter and get his drink under legal sanction". The Indian rarely betrays his entertainer. Ingenious ruses, in form of packing or hiding places for exchanging money for a bottle of spirits, often obscure the transaction. Public sentiment is pained by the presence of drunken Indians, but public sentiment aroused at last has not fully concluded that the religious, educational, and social atmosphere is polluted by the large liberty which the liquor traffic now enjoys.

On every reservation the demand is made, "Give us some protecting law"! Even the hiring of Indian labor is coupled with a partial equivalent in cider pay. One farmer thus states his own experience:

> We have hard work to hire sometimes, unless we give them liquor. One year plenty of men passed my house, but wouldn't hire. I got mad. Next year I put 6 barrels of hard cider in my house cellar, putting in enough strong whisky to keep it on edge, and when some men came along I got them. One day 2 lay drunk the whole afternoon. That did not pay. Then the children got hold of it. I couldn't stand that, and have bought none since.

Irregular habits and employment on the farm or other labor expose the Indian to easy temptation, and the border dealers, who wholly depend upon Indian patronage for their own support, not only quickly absorb the pittance annuities but as promptly secure written orders, practical liens, upon the amounts due a year in advance.

The United States Indian agents have for 25 years made annual reports upon this destructive use of hard cider, but no action by the authorities follows. Not the least evil that results from the inability of state legislation to reach this wrong is the reaction against active temperance movements which had matured, greatly to the credit of the Indian, and were full of hope for the future.

On February 19, 1830, a temperance society was formed at Tuscarora, and had as its chief founders men of wisdom, piety, patriotism, and progress. On March 1, 1832, a general temperance society was formed at Cattaraugus. On the 27th of January, 1833, the Tuscarora society was reorganized. At a grand reunion on the 19th of October, 1876, the national society took on a new name, "The Six Nations Temperance Society of the United States and Canada", which it still retains. Waves of blessing swept over the people of the Six Nations as this organization developed. Some of those who figured actively then have fallen back to paganism and some have renewed old habits, but the organization still survives.

The statistics which only concern vice and immorality in a sensual sense are not conclusive tests of Indian life and character; neither can public opinion be accepted as a rule if the morals of the people of the Six Nations are to be solely judged by the difference between their marriage custom and that of the surrounding white people. The official census of the Six Nations must develop its facts as gathered directly from Indian homes, thus supplying an independent basis of judgment.

The history of the Six Nations is not that of a licentious people, for while the pursuits of war and the chase produced strong and athletic men, who looked with contempt upon the labor of tilling the soil, it is not true that the idle intervals spent in their villages or homes were given up to sensual pleasure. This has been the testimony

of the most reliable writers upon the life of the native American from the days of the first narrative of Captain John Smith to the present time. Even the young people of neighboring cabins in those days were not social in a society sense. Morgan has already been cited to show that even at their public dances the ceremonies, which were formal, were not immoral. Two historic facts have direct bearing upon the question: First, no race on the earth was more jealous of outside infringement upon the rights of the family circle than some Indian tribes. The exercise of authority at home might be harsh and the exacted service might be severe, but violators of that home could expect no mercy. Second, the hard physical service of the women, coupled with a hereditary recognized responsibility for the transmission of the pure blood of their mothers to future generations, left neither time nor inclination for dalliance with impure surroundings. As a result of these two related facts, it can be truthfully asserted that, until the advent of the white man and his appliances of spirits and money, a prostitute woman, in the modern sense of that term, was as greatly abhorred by the Seneca Indians as a cowardly man; even more so, for the coward was turned over to the women to share their drudgery, but an erring woman was held to have sacrificed the glory of her maternity and dishonored her people.

These facts had their bearing upon the development of the Six Nations when they began their companionship with the white people. The machinery of their social and political systems, as heretofore developed, had special regard for the purity of their line of descent and the limitation of all alliances which could deteriorate the stock or impair the legitimate succession. Coupled with these fundamental laws of their social and political life is another fact, that, while a conquering band might adopt prisoners, the laws of the Iroquois were opposed to personal slavery, and even the penalty of defeat in resisting an invading force was not the surrender of the female prisoners to the victor's lust. The more thoroughly the history of such alleged practices is examined the more vague becomes the evidence of their use.

Through every phase of his life the Indian is shown to possess qualities which have sterling social value and strong bearing upward instead of downward in the social scale; hence, in increasing numbers, in longevity, and in gradual acquisition of property, he is holding his own with his neighbors in proportion to his advantages.

Inquiry was diligently made respecting the number of recognized immoral characters living on the respective reservations. These inquiries were made with the population list in mind, and always of different persons. There was almost an invariable concurrence of testimony, specifying how many and who openly violated the laws of chastity. The largest estimate for any reservation was less than 20; at some reservations not even 6 could be named. The inferior and sometimes corrupt men who have almost invariably held judicial positions long kept in the background many who desired justice. Nine marriages at Cattaraugus and 6 at Tonawanda during the census year, with additions to the churches only after rigid examination into the antecedents of the parties, have done much to quicken the progressive party. The moral tone is low, but residence in the small cabin, or even in the single room cabin, elsewhere sufficiently described, is not the prime source of the evil. It is when different families come into improper associations, as in crowded tenement houses, that all natural restraint is lost; and the people of the Six Nations, with all their unhappy surroundings and poverty, in this matter have suffered opprobrium beyond their true desert in the judgment of christian America.

At the Onondaga reservation, where there is no semblance of a court and no regular method of approach to any organized and certain source of relief, the moral plane is below that of the other reservations. The condition is deplorable. Jealousies, local antagonisms, and the rapidly ripening struggle for an advance, even here, lead both parties into much injustice, and the statements of neither were accepted as fully reliable; but the sweeping charges so often promulgated have neither truth nor christian grace to qualify the wrong they do.

The New York Indians are not more given to betting on games than the white people. Debased by early associations with white people, without the restraints of education or religion, they are an example of a demoralization from without rather than from within. A day among them and their immediate surroundings, a Sabbath day in August, 1890, presented facts bearing upon this statement. The Indian Presbyterian church at Tonawanda, adjoining Akron, had a morning service and Sabbath school, the exercises in all respects befitting the day and occasion; while nearly a mile westward, at the new council house, 65 young men of the pagan party were playing the javelin game and getting ready for an evening pagan ceremony. Near a house, southward, about 20 pagan women were boiling supper for the coming entertainment. Still farther south, in view from the front steps of 2 christian churches, about 130 white men and boys were racing horses on a regular track or looking on, and the barrooms of the village were open, but the Indians were present at neither. These pagan sports were taking place between the Indians and the white man's center of christian effort. The fact bears upon the condition of the Six Nations during the census year.

With the St. Regis Indians quarrels are rare. When once disarmed of suspicion, their hospitality is generous for their means, and rudeness or discourtesy has no natural place in their intercourse with visitors and strangers.

Ignorance is the key to much of their passivity, and the safeguards which religious forms have placed about their homes lack intelligent application to their outside relations, since they use the English language so little.

The temptation to use spirits has had its effect here as on the other reservations, and, aside from the church influence, there is little formal effort at temperance work. Intemperance is not general, but, as at Cattaraugus, it is often found among the men who have the greatest capacity for good.

Immorality among the St. Regis Indians, other than intemperance, is also rare. The statistics of the family relation show that constitutional diseases have not destroyed their vigor, nor have they become debased through immoral practices. However humble the home, it commends its loyalty to the respectful consideration of the white citizens of the United States. There are men upon each reservation who honor and illustrate the virtues and capacities of true manhood, and women who are conspicuous for their domestic life, purity of character, and christian grace.

EDUCATION, SCHOOLS, AND LANGUAGE.

The pagan element, as a general rule, is opposed to education. Exceptions are sometimes found.

Families with small means, unwilling to make any effort to change their condition, claim that they need their children for home work. Even when they enter them at the beginning of the term, they do not enforce their attendance. The children, to a large extent, inherit careless, sluggish, indolent natures, and a lazy spirit.

In some respects their capacities are above the average standard of the white people. They are more uniformly good penmen, good musicians, and excel in drawing, but the statements of the Indians as to reading, writing, and speaking the English language magnify the facts. Their reading, as a general rule, goes little beyond the slow mechanical utterances of fixed lessons. Letters are merely objects easily memorized and related to each other in their fixed order, but the thought involved is rarely recognized. There are bright exceptions in all the schools, as well as among adults, but the ability to read ordinary books and papers is an aftergrowth. Writing, to many, is even more difficult than reading, but their mechanical copying, for which they have a natural faculty, will compare favorably with that of the best schools of the same grade in any state, girls and women doing better in this respect than boys and men. In several families the educated women have the care of their husbands' books and correspondence, and their social temperaments lead to letter writing, as among the white people. Thus, a woman of Cattaraugus conducts a successful school at Cornplanter, across the Pennsylvania line, which is attended by 9 white boys and 3 white girls, and her letters are examples of good composition, and their tone is that of a faithful, earnest, christian worker. She has a good normal school training, to which at least 20 of the Seneca girls now aspire. Another, also a normal school graduate, speaks and writes with purity of diction and expression, has refined manners, grace and dignity, and a personal carriage which would not discredit the best society. Three, including a retired teacher, who also taught freedmen in the south, and the afternoon teacher at the Onondaga state school, had the benefit of normal school training at Albany.

In contrast with these cases is the fact that very few of the men who can conduct ordinary conversation in fair English can clothe the same ideas with correctly written forms. Their court records, books, and correspondence, with the exception of portions of the records of the Seneca Nation, are generally full of errors. A fairly written constitution was revised by a citizen lawyer. "I do it if you want me do it" illustrates one form of a common statement, and the simplest connection of subject and predicate is the most common. This is partly because their own language is limited, and only careful training can secure good results. One of the people thus illustrates this idea: "The Seneca language can not carry what the English can". Taking from his parlor table the Buffalo Courier, he read the following sentence: "The diplomatic correspondence concerning the Bering strait embroglio does not seem to relieve the situation from embarrassment", adding, "You can not translate that into Seneca. There is no mental preparation or material out of which to explain the matter".

The Indian mind, which is quick to catch practical relations and natural correspondences or associations, lacks the mental discipline and the mental qualities which grasp pure logic. Their language seems to lack the stock from which to frame a compact and harmonious postulate. This accounts for the unusual backwardness of their children in pure mathematics. The person just quoted says: "Our people, especially our old men, have no conception of numbers any farther than hundreds. When you get to thousands, it is always a box or so many boxes, because in old times the annuities were paid in gold, the amount, $1,000, being so marked on the box".

The deportment of Indian children in the schoolroom is exemplary. Those who attend are well dressed and well behaved. At fully 20 schools visited there was no whispering or side play when the teacher's attention was diverted. Obedience is willing and prompt, but tardiness and irregular attendance, as elsewhere intimated, seem to be instinctive, as at church or other definite appointments. The success of the Friends' school, of the Thomas orphan asylum, and of normal school training in the education of the Indian lies in the system and routine of duty which exact punctuality and accept no compromise. The pupils return home after mere primary training and at the very point where the more intelligent can catch glimpses beyond their reach of opportunities for teaching or some other profitable calling in life through educational development. Once at home they drop into the old ruts, utterly unable to put their primary training to practical use.

The schools upon the 6 reservations in New York are as follows: 1 at Onondaga, employing a male teacher in the morning and an Indian female teacher in the afternoon; 3 at Tonawanda, employing 1 male and 2 female teachers; 6 at Allegany (a seventh building being abandoned), employing 2 male and 4 female teachers; 10 at Cattarangus, although numbered to eleven (the Thomas orphan asylum school practically counted as number 4), with 2 male and 8 female teachers; 2 at Tuscarora, 1 being taught by a native Tuscarora woman of good education, winning address, and admirable tact; and 5 at St. Regis employing 5 female teachers.

With the single exception of the dilapidated, unattractive, unwholesome "mission boarding school building" at Tuscarora, long ago unfit for school use, all the state buildings are well lighted, ventilated, and attractive. In this building, against all adverse conditions, the teacher makes the best of her surroundings, and holds her pupils fairly well by her magnetic force. Prevalence of the measles kept an unusual number at home the past year, and the interest of educated and christian parents seems to be lessened by the failure of the state to build a new schoolhouse. The Tuscarora Nation has repeatedly declared a readiness to share in the expense of such an enterprise.

The old dormitory of the former boarding school is partly woodhouse and partly barn. In one wing Miss Abigail Peck, the veteran teacher and missionary, resides, and at the age of 80 retains a fresh memory of her earnest work, which began in 1853. The original school was organized as early as 1808 as a mission school, in charge of Rev. Mr. Holmes, the first missionary to the Tuscaroras. In 1858 the American board of commissioners for foreign missions transferred the school to the state of New York.

The second school at Tuscarora is taught by the daughter of a man who devoted many years to teaching and promoting the welfare of this people, and who, with his family, has been among the most patriotic and self-sacrificing pioneers of Niagara county. The teachers of Indian schools are compelled to endure another discrimination against them in receiving less per week than others.

The Onondaga school, first in order, is taken as an illustration of the difficulties and embarrassments attending the teacher's work. The building, erected by the state of New York, is especially attractive and well located. A glance at the map will show that a great majority of the families live within a mile's distance. The clergyman teaches in the morning and an Indian lady teaches in the afternoon. At the fall term, 1889, the school opened with 12 scholars. The daily attendance during the 5 days of the first week was, respectively, 12, 19, 28, 21, 19, a total of 99 days' attendance. The totals for the succeeding 8 weeks were, respectively, 145, 132, 127, 159, 129, 81, 172, 177, the last being during the week before Christmas. Average daily attendance for first week was 19.8; for the succeeding 8 weeks as follows: 29, 26.4, 25.4, 31.8, 25.8, 16.2, 34.5, 35.4. The total number entered on the register during that period was 64. At the winter term only 45 pupils were registered. At the spring term 50 registered. The highest attendance any one day during the year was 32, on the 10th of April, 1890. Only 12 attended every day, even during the Christmas week, and one of these missed but 1 day in the term. Nine other pupils attended 40 or more days, and 26 were quite regular. The correspondingly fair attendance for the winter term was 18 and for the spring term 14. Two boys were above the age of 18. Of the others registered, 32 were males and 30 females, between the ages of 6 and 18, the average age being 10.66 years.

Those who lived farthest away were frequently the most punctual in attendance. One scholar, who came from far up Lafayette creek, from the home of a venerable Oneida chief and a christian man, lost but 1 day during the month of December; the highest average of the year, however, was attained during this month. These details indicate that in this school and in other schools there are thoroughly faithful, ambitious, wide awake, cleanly, well dressed pupils. They are neither bashful nor bold, but self-possessed, obedient, and willing.

The tabulation of the following data is impracticable owing to the variety of the information obtained:

TONAWANDA SCHOOLS.—School No. 1, frame building, cost $287; total annual salaries of teacher and employés, $252; all other expenses, $45; Indian contribution for fires, $10; accommodations for 35 scholars; largest attendance at a single session, 24; 9 males and 16 females attended 1 month or more; 8 males and 15 females are between 6 and 18 years of age; 1 male and 1 female are under 6 years of age; average age of pupils, 10 years; average daily attendance during the year, 9; largest average for a month, 18, in June, 1890. Illness of the teacher and a temporary supply scattered the children. The school is on the north and south road leading to the manual farm building.

SCHOOL NO. 2, frame building, similar to No. 1 in cost, equipment, salaries, accommodations, and expenses; largest attendance at a single session, 29; 27 males and 12 females attended 1 month or more; 24 males and 12 females are between the ages of 6 and 18; 1 male is over 18 and 2 girls are under 6 years of age; number of months of school, 9; average age of pupils, 11 years; average attendance during the year, 15; largest average attendance for a month, 21.6, in June, 1890. It is a model school, admirably conducted, situated on the central triangle, where the Baptist and Methodist churches are located.

SCHOOL NO. 3, frame building, similar to No. 1 in cost, salaries, etc.; largest number present during the year, 28; 23 males and 19 females attended 1 month or more; 1 girl under 6 years of age; average age of pupils, 10 years and 8 months; school maintained for 9 months, with an average daily attendance of 10, the average during September being 12.75, the highest for the school year. The teacher exhibited marked enthusiasm in his work, as well as pride in the progress of his pupils. The school is on the north crossroad.

ALLEGANY SCHOOLS.—The 6 schools upon the Allegany reservation are similar, each costing the state $322.33. Indian contributions for fires, $6.25; salaries, $276.50; all other expenses, $52.08; repairs during the year, $26.22 for each school building.

SCHOOL NO. 1, which had 2 lady teachers during the year, is at the fork of the road, west of the Allegany river, nearly opposite the old mission house, in a pagan district; estimated accommodations for 50; largest number present during the year, including some white children, 23; 4 males and 2 females attended 1 month or more during the year; 1 male under 6 years of age, 3 males and 2 females between 6 and 18 years of age: average age of pupils, 11.33 years; average attendance during the year, 4; largest average attendance any month, 5, in October, 1890. One, who claims to be the only living Seneca of full blood, missed school only 22 times during the year.

SCHOOL NO. 2 has accommodations for 50; largest number present, 26; 18 males and 12 females attended 1 month or more during the year; 2 of the females were under the age of 6 years; average age of pupils, 10 years; average attendance during the year, 9.5; largest attendance any month, 16, in May, 1890.

SCHOOL NO. 3 has accommodations for 50; largest number present during the year, 40; 4 males and 9 females, all between the ages of 6 and 18, attended 1 month or more during the year; average age, 10.33 years; average attendance, 13.66; largest average attendance any month, 15, in December. One was absent only 11 days in the year.

SCHOOL No. 4 has accommodations for 45; largest number present during the year, 21; 16 males and 10 females attended 1 month or more; 2 females under 6 years of age; average age, 9.5 years; average attendance during the year, 13.5, in December, 1889. One attended school every day, viz, 172 days during the year, and during 22 terms, or 7.33 years, missed school but 1 day when well (and that at the request of his father) and 3 weeks when sick. Special schedule 60 (Allegany) is that of a family of the Plover clan. The 3 children attended 156, 157, and 158 out of a possible 172 days. The school is near the Presbyterian church.

SCHOOL No. 5 abandoned.

SCHOOL No. 6 has accommodations for 50; largest number present, 23; 13 males and 11 females attended 1 month or more; 3 males and 4 females under the age of 6; 10 males and 7 females between 6 and 18 years of age; average age, 8 years; average attendance, 13; largest average attendance during any month, 14.5, for the month of June, 1890. This is the school at Carrollton, a strong pagan district; but a boy, age 11, attended school 163 out of a possible 166 days, and 2 other pagan children attended 159 and 160 days, respectively.

SCHOOL No. 7 has accommodations for 45; located near Quaker bridge and Friends' schoolhouse; largest number present during the year, 27; 12 males and 10 females attended 1 month or more during the year; 3 males and 2 females under the age of 6; 9 males and 2 females between 6 and 18 years of age; average age of pupils, 9 years; average attendance during the year, 8; largest attendance during 1 month, 10, in October, 1889.

CATTARAUGUS SCHOOLS.—The 10 schools upon the Cattaraugus reservation are similar in design, cost, and accessories to those of Allegany, and with the same superintendent. He writes frankly that he "can not secure competent teachers at the rates authorized". The result has been that young and immature persons from his own neighborhood have undertaken this work, some of them as their initial training in the school teacher's profession. The best educated parents complain. The attendance fell off at the fall term, 1890, and the work of training the Indian youth is not wisely and smoothly developed. The new teacher at Newtown, the most populous pagan center, is experienced.

SCHOOL No. 1, the most western school, is near the town of Irving. Visitations by the teacher to parents and children when absence becomes noticeable, and original ways of entertaining the pupils, indicate the spirit which can make Indian schools successful and Indian parents sympathetic and supporting; and yet even this school proves the necessity of some method to induce more regular attendance. Accommodations are estimated for 50; highest attendance during the year, 21; 10 males and 12 females attended 1 month or more; under 6 years of age, 1 male and 1 female; between the ages of 6 and 18, 1 male and 1 female; average attendance during the year, 7.1; largest average attendance during any 1 month, 10.75, in September, 1889; special attendance, 1 girl, 160 out of a possible 181 days.

SCHOOL No. 2 has accommodations for 40; largest attendance any one time, 12; attended 1 month or more, 5 males and 3 females; under 6 years, 1 female; between the ages of 6 and 18, 5 males and 2 females; average age, 10 years; average attendance during the year, 6.66; largest average attendance during any 1 month, 8, in April, 1890. This school is taught by a young man. Special attendance, 3 boys, 170, 170, and 163 out of a possible 171 days.

SCHOOL No. 3 has accommodations for 50; largest attendance, 30; 16 males and 13 females attended 1 month or more during the year; under 6 years of age, 1; between the ages of 6 and 18, 16 males and 12 females; average age of pupils, 10.5 years; average attendance during the year, 15; largest average attendance during any 1 month, 16, in May, 1890; location nearly opposite the Presbyterian church; special attendance, a girl, 158 out of a possible 178 days.

SCHOOL No. 4. The Thomas orphan asylum practically answers for this number.

SCHOOL No. 5 has accommodations for 40; largest attendance during the year, 18; 10 males and 11 females attended 1 month or more during the year; 1 male is under the age of 6, and 9 males and 11 females are between the ages of 6 and 18; average age, 10.33 years; average attendance during the year, 9; largest average attendance any 1 month, 9.5, in September, 1889. This school is central, near the Methodist church and the court house. Special attendance, a boy, 154 out of a possible 178 days.

SCHOOL No. 6 has accommodations for 40; largest number present at any one time, 25; 14 males and 13 females attended 1 month or more, all between the ages of 6 and 18; average age, 9.5 years; average attendance during the year, 10; largest average attendance during any 1 month, 12, in June, 1890. This school is on the summit north from the courthouse. Special attendance, a boy, 156 out of a possible 167 days.

SCHOOL No. 7 is situated in the strongly pagan district of Newtown, in the midst of a large school population. There are accommodations for 50 pupils, and the school is now in charge of an earnest and experienced teacher. Largest number present at any one time, 45; 28 males and 23 females attended 1 month or more during the year, 3 males were under the age of 6; 25 males and 23 females between the ages of 6 and 18; average age, 9.33 years; average attendance during the year, 24.33; largest average attendance during any 1 month, 34, in December, 1889; special attendance, 1 boy, 126 out of a possible 156 days, and 1 boy, 73 days, a fall term.

SCHOOL No. 8 has accommodations for 40; largest attendance at any one time, 40; 10 males and 7 females attended 1 month or more during the year; 1 male and 1 female are under 6 years of age; 9 males and 6 females are between the ages of 6 and 18; average age, 9 years; average attendance during the year, 6.5; largest average attendance any 1 month, 12, in November, 1889; location, on the "Four-mile level road" to Gowanda.

SCHOOL No. 9 has accommodations for 40; largest attendance at any one time during the year, 20; 12 males and 10 females attended 1 month or more during the year; 2 females under the age of 6; 12 males and 10 females between the ages of 6 and 18; average age of pupils 9.5 years; average attendance during the year, 12.33; the largest average attendance during any one month was in September, 1889; location, on the west road from Versailles to Gowanda.

SCHOOL No. 10 has accommodations for 50; largest attendance during the year, 18; 11 males and 4 females attended 1 month or more during the year, all between the ages of 6 and 18, average age of pupils, 10.5 years; average attendance during the year 10; largest average attendance during any 1 month, 12.5, in March, 1890; location, north from Versailles, on the west bank of Cattaraugus creek; special attendance, 2 pupils, 149 out of a possible 155 days.

SCHOOL No. 11 has accommodations for 50; largest attendance during the year, 25; 12 males and 15 females attended 1 month or more; 1 male is over 18 years of age; 2 males and 2 females are under 6 years of age; 9 males and 13 females are between the ages of 6 and 18 years; average age, 9.66 years; average attendance during the year, 15.66; largest average attendance during any 1 month, 22.33, December, 1889; location, on summit west of "One-mile strip"; special attendance, 4 pupils, the full fall term of 78 days.

TUSCARORA SCHOOLS.—SCHOOL No. 1, western district, on the crossroad from Frank Mountpleasant's to Captain C. Cusick's farm, on the mountain road, has accommodations for 35; largest attendance during the year, 32; attendance 1 month or more during the year, 31; males 19 and females 12; under 6 years of age, males 1, females 1; over 18 years of age, 2 males and 2 females; 20 males and 13 females between the ages of 6 and 18 years; average attendance during the year 13.33; largest average attendance during any 1 month, 19, in February, 1890; salaries of teachers and employés, $252; all other expenses, $17.75; value of building, $287.

THOMAS ORPHAN ASYLUM

Cattaraugus reservation, New York

SCHOOL No. 2, a boarding school building; accommodations, nominally 35; greatest number present at any one time, 28; attendance 1 month or more during the year, 43, 33 males and 10 females; under 6 years of age, 3 males and 2 females; over 18 years of age, 2 males and 2 females; average age of pupils, 16 yeras; average attendance during the year, 14; largest average attendance any 1 month, 17, in February, 1890; salaries, $252; all other expenses, $17.75. Prominent chiefs state that the mission buildings and the necessary assistance are available when the state of New York is prepared to do its part.

The superintendent of public instruction for the state of New York, in successive annual reports, earnestly deplores the condition of the Indian schools, the irregular attendance, and the indifference or opposition of parents, and states that "this indifference is not chargeable to the character of the schools". Many children do not attend school at all, and many are very irregular in their attendance after being entered on the school register.

THE THOMAS ORPHAN ASYLUM.—This institution, established in the year 1855 by Mr. Philip E. Thomas, of Baltimore, Maryland, and now maintained by the state of New York, is located, as indicated on the map, less than three-quarters of a mile west from the Seneca courthouse on the main road which leads through the Cattaraugus reservation to Irving. A productive farm, with buildings admirably arranged and suitably heated and ventilated, and with all the accessories of a good boarding school, also a well arranged hospital and cheerful home, make this a true asylum for the orphan and destitute children of the Six Nations. During the census year 48 boys and 57 girls under the age of 16 enjoyed its instruction and care, with but 2 deaths from the number. The property returns for the year represent the value of farm, buildings, and all properties that make the institution complete as $46,747. The board of trustees is responsible for its general welfare. Elias Johnson, the Tuscarora historian, Nathaniel Kennedy, of Cattaraugus, and David Jimerson, a Tonawanda Seneca, represent the Indians upon the executive board. The superintendent, Mr. J. H. Van Valkenburg, and his wife, after large experience at the state blind asylum, have demonstrated by their management and extension of this great charity the capacity of Indian children for the best development which discriminating forethought and paternal care can realize. The necessary condition that these Indian children can only remain in the asylum until they are 16 removes them from its influence at the very time they are beginning to respond to excellent discipline, regular habits, and careful teaching. They consequently return to their people unfitted for the lives they must lead, and yet unable to sustain the fuller, nobler life of which they have caught a passing glimpse.

Regular hours for study, recreation, and work, with every possible guidance which affection, sympathy, and good judgment can devise, combine in behalf of the orphan inmates to develop the elements of a religious and industrious life. During the year 14 returned to parents or guardians, 2 were sent out to work, and 2 were adopted. Besides the day system of routine duty, the evenings are made cheerful by readings, talks, games, and music until a reasonable retiring hour, and the order, willing obedience, and obliging manners of both boys and girls are noteworthy. The girls, who learn to sew, manufactured wearing apparel during the year to the value of $2,515. In addition, they make fancy articles, which they are allowed to sell to visitors on their own account, while the boys are efficient upon the farm.

The Indian's love for music is systematically developed by superintendent and matron, both being accomplished musicians. In addition to their music at home and their regular service of songs at the Presbyterian church on the Sabbath, they are welcome attendants at many public occasions. Through the agency of the asylum 767 Indian children have been educated, and to say that a boy or girl is at the Thomas asylum is a proverbial assurance of a promising future. In reading, grammar, geography, and history, in deportment, penmanship, drawing, and in their sports, there is a visible pride and interest. The system establishes regular habits, industry, and zeal. The studies at the asylum during the year and the number of pupils in each branch are presented in the following statement of English studies:

PRIMARY.—Reading, 50; writing, 29; arithmetic, 36; United States history, 24.

INTERMEDIATE.—Reading, 42; geography, 32; writing, 44; language lessons, 44; arithmetic, 24; physiology, 35.

ADVANCED.—Reading, 35; spelling, 36; grammar, 29; civil government, 46; arithmetic, 30; geography, 32; United States history, 28; physiology, 46; writing, 36.

Recitation and declamation—all pupils.

MUSIC.—Instrumental, 55; voice culture and special training, 7; intermediate chorus singing, 24; musical notation and singing, 80; advanced chorus singing, 20; primary chorus singing, 36; anthems and church music, 70.

Sunday school music—all pupils.

There is an active band of hope in the school, and the atmosphere of the entire institution is that of a happy family.

SCHOOL WORK OF THE FRIENDS.—William Penn's treaty with the Indians at Shackamaxon "on the 14th day of the 10th month, 1682", laid the foundation for that confidence in the Society of Friends which prompted the great chief Cornplanter to write in 1791: "Brothers! we have too little wisdom among us, and we can not teach our children what we see their situation requires them to know. We wish them to be taught to read and write, and such other things as you teach your children, especially the love of peace".

Sag-a-ree-sa (The Sword Carrier), a Tuscarora chief who was present when Timothy Pickering made the Canandaigua treaty of 1794, requested some Friends who accompanied the commissioner from Philadelphia to have some of their people sent to New York as teachers. As secretary of state, Mr. Pickering afterward granted the request. Three young men began work among the Stockbridge and Oneida Indians in 1796, and 4 visited the

Seneca settlement of Cornplanter in 1798. The foundation thus laid was strengthened by the visit of a committee of Friends to all the Six Nations in 1865, and the Friends' school, now in vigorous operation on the verge of the Allegany reservation, less than a mile from the station at Quaker bridge, on the Allegany river, is the mature fruit of that early conception. It comprises a farm and boarding school with an attendance of 40 pupils, soon to be increased to 45.

The course of instruction here, more advanced than at the state schools, coupled with the financial benefits enjoyed, is the cause, in part, of the abandonment of the school near the house of Philip Fatty, on the west bank of the Allegany, below West Salamanca, as indicated on the map.

During September, 1890, a committee of Friends from Philadelphia visited the school and addressed the Indians in both council house and church.

EDUCATION AND SCHOOLS AT ST. REGIS.—There are 5 state schools upon this reservation, under the personal supervision of the state superintendent of these schools. The last school building was erected at a cost of $500, and the aggregate value of the 5 buildings is about $1,400. The salaries of the teachers, all females, are $250 each, and the annual incidental expense of each school is $30. The schools are judiciously located, and the deportment and progress of the pupils are commendable. A new interest has been aroused, as on other reservations, by the various investigations of the conditions and necessities of the Six Nations.

SCHOOL No. 1, on the St. Regis road, north from Hogansburg, shows the following record: largest attendance any one day, 31; number attending 1 month or more, 25, namely, 12 males and 13 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 13; largest average attendance any single month, 18, in February. One boy and one girl did not miss a day

SCHOOL No. 2 is 3.33 miles from Hogansburg, on the direct road to Fort Covington. Largest attendance any one day, 32; number attending 1 month or more, 28, namely, 12 males and 16 females; under the age of 6, males 2, and females 1; between the ages of 6 and 18, males 11 and females 13; average age, 10 years; average attendance, 13; average attendance any single month, 17, in February. One boy attended every day and one girl lost but 1 day of the long term.

SCHOOL No. 3 is nearly 2 miles from Hogansburg, on the direct road west to Messina Springs. Largest attendance any one day, 21; number attending 1 month or more, 24, namely, 11 males and 13 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 15; largest average attendance any single month, 18, in February. One girl lost but 1 day.

SCHOOL No. 4 is 2.25 miles northeast from Hogansburg, as indicated on the map. Largest attendance any one day, 25; number attending 1 month or more, namely, 13 males and 14 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 15; largest average attendance any single month, 18, in February. Three girls and one boy showed exceptional attendance.

SCHOOL No. 5 is 1.33 miles southwest from Hogansburg, on the new road leading west from the Helena road, at Frank Cook's. Largest attendance any one day, 21; number attending 1 month or more, 26, namely, 14 males and 12 females, all between the ages of 6 and 18; average age, 10 years; average attendance, 14; largest average attendance any single month, 17, in February; exceptional attendance, 1 girl and 2 boys each lost but one day of the spring term.

The highest aggregate of attendance any single day in the 5 schools was 130. The number of those who attended 1 month or more during the school year of 36 weeks was also 130, or about one-third of the 397 of school age, which in New York ranges from 5 to 21 years. The data given are in accordance with the census schedules.

The qualification as to "reading and writing", which was made in reporting upon the educational progress of the other nations of the Iroquois league, has even greater force among the St. Regis Indians. One adult read accurately a long newspaper article, upon the promise of half a dollar, but freely acknowledged that he did not understand the subject-matter of the article. In penmanship the faculty of copying or drawing and taking mental pictures of characters as so many objectives becomes more delusive when the question is asked, "Can you write English?" As for penmanship, most adults who can sign their names do it after a mechanical fashion. The Mohawk dialect of the Iroquois has but 11 letters, A, E, H, I, K, N, O, R, S, T, W. Striking metaphors and figures of speech, which catch the fancy, are in constant use, and to reach the minds of this people similar means must be employed: hence it is that the Methodist minister among the St. Regis Indians proposes that his granddaughter learn their language, as the best possible preparation for teaching in English. The objection to Indian teachers is the difficulty of securing those who have thoroughly acquired the English. The St. Regis Indians who conduct ordinary conversation in English almost universally hesitate to translate for others when important matters are under consideration, although apparently competent to do so. The white people do not sufficiently insist that Indians who can speak some English should use it habitually. It is so much less trouble to have an interpreter. This people do not, as might be expected, understand French: neither do the Canadian St. Regis Indians. Contact with the Canadian St. Regis Indians, however social and tribal in its affinities and intercourse, retards, rather than quickens, the St. Regis Indians of New York in the acquisition of the English language. It is true with them, as with the other nations, that this is a prime necessity in their upward progress.

LANGUAGE.—At all times and places where the use of English is not absolutely indispensable the Indian language is used, but this is not for the purpose of concealing their meaning. The native courtesy toward strangers, offhand kindliness of manner, and good address of this people prevent breaches of companionship; and yet, even among the nations themselves, the acquirement by one nation of the language of another is rare. Among the Tuscaroras, however mellifluous and musical their dialect, the lips are not used in speaking, and the labials not being pronounced, many intelligent Tuscaroras are unable to converse freely with those of other nations. The constant dependence upon interpreters is a drawback, and represses the desire to understand English. It keeps down the comprehension of ideas, which can not find expression through the Indian vocabulary, and it is simply

ALEXANDER JOHN (Ska-no-eh), Fleeting Arrow." Head chief of the Cayugas.
EDWIN M. SPRING (Ho-dyah-yoh-gweh), "Spreading Sky." Cayuga chief.

RUSH S. WILSON (Ha-ja-ah-gwysh), "He Carries the Fire." Chief of Cayuga Nation.
HIRAM TALLCHIEF (Dah-eh-Jeh doh), "Burning Hand." Cayuga chief.

impossible for the Indian either to appreciate his condition and needs or make substantial progress until he is compelled by necessity to make habitual use of English. The use of an interpreter seems generally to be necessary at the church services to impress a religious sentiment; but this perfunctory deliverance is unsatisfactory. The minister can not know how far he touches both understanding and heart, nor, without knowledge of the Indian language, can he realize the best results.

HEALTH, AND RACE ADMIXTURE.

An examination of the annual reports of the United States agents for many years indicates the classes of diseases heretofore most common among the Six Nations. The reluctance of the Indians to employ physicians springs from want of means, want of easy access to physicians, and, in some measure, to the fact that from time immemorial they have relied much upon the use of medicinal roots and herbs in ordinary ailments. The women are practical nurses. This lack of professional treatment and the ignorance of the names of diseases have almost entirely prevented an accurate specification of the causes of death during the census year. The chief diseases reported, other than consumption and kindred lung troubles, of which there are many, have been scrofula and syphilitic ailments in some form. Their relations to the white people have been credited with these to a large extent; but it can not be correctly claimed that pure white and pure Indian blood involves an enfeebled race. Catarrhal troubles and diseases of the eye are common with the Tuscaroras, due, they think, to exposure to the lake winds, while at Cattaraugus many attribute their coughs to the harsh winds that sweep up the valley from Lake Erie.

William Bone, of Allegany, claims that he is the only Seneca. It is not certain that any are purely such. The presence of the mustache and beard shows how largely the white element has united with the red, and many are of distinct white admixture. This admixture of blood also appears conspicuously among the children. It is a popular error to attribute to vice only all Indian approximation to the white man in respect of hair, complexion, and color. The Six Nations are not on the decline. In the Six Nations, from June 30, 1889, to June 30, 1890, the deaths were 161, the births, 185; gain, 24. This includes the St. Regis Indians and the Cornplanters, of Pennsylvania.

The Indians of New York invariably trace their stock to that of the predominant female sources, and as remotely as tradition will warrant, notwithstanding there may have been an occasional admixture of white female blood. This last incident is rare, that of Mary Jimerson, the Wyoming captive, being the most conspicuous. It is doubtful whether the Mohawks among the St. Regis, who are the proper representatives of the old Mohawks, are free from admixture with other tribes. Caughnawaga (of Montreal) is properly but another name for Mohawk.

The admixture of French white blood is very marked among the St. Regis Indians. Other New England captive white people besides the Tarbells, of Groton, Massachusetts, left their impress upon these Indians, and also upon the Oneidas and Onondagas. The grandfather of a Seneca was a French officer. The spirit of each of the Six Nations is adverse to white admixture, and the jealousy of successive generations of "fading" Indians is still very marked among the old pagan element. This is fostered by the fact that children of a white mother, although of half blood, are not within the distribution of annuities, while the children of an Indian having a white father, although of half blood, share the distribution. As a general rule, the Indians themselves do not specially recognize as of exclusively pure Indian origin, with no admixture, those who assert that distinction. Intermarriage between clans, while technically prohibited, does not, as formerly, greatly prevent marriage between the tribes, so that the maternity of the Indian generally determines whether he is to be styled Seneca, Onondaga, or otherwise.

INDIAN NAMES, TRADITIONS, AND REMINISCENCES.

Indian nomenclature almost invariably has a distinct and suggestive meaning, especially in geographical locations, relations, and peculiarities. Only a few of those which relate to the accompanying maps are supplied. The location of Bill Hill's cabin, near the foot of the Onondaga reservation, was called Nan-ta-sa-sis, "going partly round a hill". Tonawanda creek is named from Ta-na-wun-da, meaning "swift water". Oil spring, on the Allegany map, was Te-car-nohs, "dropping oil". The Allegany river was O-hee-yo, "the beautiful river", and the Genesco was Gen-nis-he-yo, "beautiful valley". Buffalo was Do-sho-weh, "splitting the fork", because near Black Rock (a rocky shore) the waters divided, uniting and dividing again at Date-car-sko-sase, "the highest falls", on the Ne-ah-ga river. The modern Canajoharie was Ga-na-jo-hi-e, "washing the basin"; Chittenango creek, Chu-de-naang, "where the sun shines out"; Oriskany creek, Ole-hisk, "nettles"; Onondaga, O-nun-da-ga-o-no-ga, "on the hills"; Cayuga lake, Gwe-u-gweth, "the lake at the mucky land"; Canandaigua, Ga-nun-da-gwa, "place chosen for a settlement". The Indian meaning for other names finds expression in recognized English substitutes. Thus, "the place of salt" becomes Salina, and "Constant dawn" becomes Aurora.

Personal names were given from peculiarities or sudden fancies, and upon elevation to chieftainship a new name was given. The eloquent Red Jacket, O-te-ti-an-i, "always ready", became Sa-go-ye-wat-ha, "keeper awake". So special uses and qualities are supposed resemblances entered into their nomenclature. "It sheds its blush" describes the watermelon. The white ash was the "bow tree". The corn, bean, squash, strawberry, and maple were classed as "our life supporters".

At present, through adoption of English customs, the names of John Adams, Andrew Jackson, Martin Van Buren, Andrew Johnson, Millard Fillmore, General Scott, Ulysses, Rutherford B., Grover, and Benjamin Harrison have appeared on the Tonawanda list. The name of Washington escapes use. On this same Tonawanda list the Bible names of Abram, Adam, Andrew, Benjamin, Cephas, David, Elijah, Eli, Enos, Elizabeth, Eunice, Esther, Hannah, Isaac, Joshua, Jacob, Jesse, John, Lydia, Mary, Moses, Martha, Noah, Norah, Peter, Reuben, Samson, Samuel, Simon, Simeon, and Stephen are both christian names and surnames, in contrast with those of Big Fire, Blue Sky, Hot Bread, Big Kettle, Black Snake, Silverheels, Spring, Ground, Stone, and Steep Rock on the Allegany reservation and elsewhere. Bone, Blackchief, Bucktooth, Cornfield, Fatty, Hemlock, Halfwhite, Redeye, Logan, Longfinger, Ray, Snow, Twoguns, and Warrior have companionship with Beaver, Crow, Deer, Eel, Fox, and Turkey.

With the exception of old family names of traditional value, names are less frequently given than formerly through some distinct association. Many do not even know their proper Indian name. The tribal relation itself has become so immaterial a matter, through daily association with the white people, that in hundreds of inquiries for "tribe or clan" the first response was good humored laughter, and often a reference to some one else to give it. Even the most conservative of the old party are losing their relations to the past, except through their religious rites. No single item more impressively shows a social transition in progress than this indifference to old names. On the Onondaga school register only 4 ancient Bible names are opposite 29 such names of parent or guardian, and throughout the Six Nations the names of the young children, especially those of the girls, are selected from the more euphonious ones in general use among the white people.

Incidental reference has been made to the principal characters who have figured in the history of the St. Regis Indians. Thomas Tarbell (*a*), the only surviving grandson of the elder captive Tarbell, now at the age of 89, retains a fresh recollection of his childhood and the stories of his grandfather's experience. He was baptized on the day of his birth, March 2, 1802, as Tio-na-ta-kew-ente, son of Peter Sa-ti-ga-ren-ton, who was the son of Peter Tarbell. One of the family, living on the summit of the Messena road, was known as "Tarbell on the Hill", giving the name Hill to the next generation. Old Nancy Hill, a pensioner, and 76 years old, thus "lost her real name". Chief Joseph Wood (*b*) lost his name through turning the English meaning of his Indian name into a surname. The first Indian who was persuaded to abandon moccasins slept in the boots he had substituted, and was afterward only known as "Boots", his children perpetuating that name. Another, who was surrendered for adoption on consideration of "a quart of rum", thereby secured to his descendants the name of "Quarts". Louis Gray, the son of Charles Gray, who figured in the war of 1812, gives the story of his grandfather, William Gray, who was captured at the age of 7 in Massachusetts, and at the age of 21 was permitted to visit his native place, but returned to the Indian who had adopted him, to live and die where Hogansburg is now located. Elias Torrance exhibits the silver medal given to his grandfather by George III, displaying the lion and church, in contrast with a cabin and a wolf, without a hint as to the meaning of the design. Louis Sawyer tells the tale of the early days of St. Regis, learned from his grandmother, Old Ann, who died at the age of 100. Louis has 3 sons in Minnesota, and a French wife, so that he has much trouble about the time of the annuity payment. He is a Methodist, can read and write, and thinks he pays a penalty for these distinctions.

The St. Regis Indians have a strangely mixed ancestry of French pioneers, white captives, and 1 colored man, with well preserved traditions of all, but with few memorials of their purely Indian history. One wampum, now owned by Margaret Cook, the aged aunt of Running Deer, represents the treaty of George I with the Seven Nations. The king and head chief are represented with joined hands, while on each side is a dog, watchful of danger, and the emblem is supposed to be the pledge: "We will live together or die together. We promise this as long as water runs, the skies do shine, and the night brings rest". Hough describes Tirens, one of the sources of the name Torrance, as an Oswegatchie Indian, known as "Peter the Big Speak", because of his bold oratory, as a son of Lesor Tarbell, the younger of the captive brothers. Here again the confusion of names finds its result in the various names culminating in the surname Lazar.

The surroundings of St. Regis are named with singular fitness to their properties, and yet these, as elsewhere, have gradually lost their title in order to honor some ambitious white man, whose life is crowned with glory if the word "ville" or "burg" can be joined to his name, sacrificing that which the red man so happily fitted to its place.

ANNUITIES.

The Six Nations, with the exception of the St. Regis Indians, who receive no annuities from the United States, draw from the United States and from the state of New York annuities on the basis of past treaties, which secured this fixed income on account of lands sold from time to time, and rights surrendered. This payment is

a The recent work of Dr. Samuel A. Green, secretary of the Massachusetts Historical Society, entitled "Groton Spring Indian wars" cites the action of the Massachusetts legislature toward redemption of the Tarbell captives and their sister Sarah, who was subsequently educated at a Montreal convent. It appears that the name "Lesor", now used as a surname, was the familiar name for Eleazur.

b A more striking fact is, that the Indian name for "Wood", which Chief Joseph Wood's father perpetuates as a surname, was an original rendering from English to Iroquois, and, incidentally, back to English, without knowledge of the family up to this day of the reason for either change. The Groton town records, where the family is still largely represented, show that the maiden name of the mother of the captive Tarbell was Elizabeth Wood. Joseph (Tarbell) Wood therefore perpetuates the names of both white ancestors.

proportionately less in value each year, as the Indian's condition constantly exacts a greater outlay to meet increased cost of his changed mode of living.

The annuities themselves bring small returns in visible benefits. The payments by the United States, which are theoretically paid in the early autumn, for the census year were not completed until February, 1891, through delay of the appropriation by Congress.

The various payments during the census year were so similar that reference to one of each, viz, of money at Cattaraugus and goods at Onondaga, will indicate the methods and incidents of all similar payments.

After due notice, the importunate inquiry, extending over months, "When is our annuity money coming"? had its solution. The court house of the Seneca Nation was crowded with men, women, and children of all ages and conditions. Robert Silverheels, a veteran of the war of 1812, past 90 years of age, and entirely dependent upon the charity of his people, emerged from his little cabin to receive his welcome share. Solomon O'Bail, grandson of the great Cornplanter, and rapidly reaching his fourscore years, was there. Blind John Joe, already in his ninth decade, and John Jacket, the tall, bright, and clear headed representative of the illustrious Red Jacket, awaited their turn. Joseph Hemlock and wife, each just 80, were there; also Abigail Bennett, at the age of 92, and Mary Snow, but little younger.

The poor, the sick, the wasted, and the cripples came together as at no other time. It was a damp day, yet not cold; but the echoes of many a cough told how surely the dread consumption still retained its grasp. In contrast with the wrinkled and weary faces which eagerly watched the pay table, more than 100 little Indians, from the age of a few weeks upward, were borne, well wrapped, for an additional amount, payable to the family which owned them, for every new child is a recipient, the allowance dating before its birth as well as a year after its death, so that during the autumn enumeration there sounded the careful injunction from 5 humble homes: "Write Agent Jackson we've got a new baby. Tell him to mark it down"!

The official interpreter called the roll. Some responded with a rush; others edged slowly through the crowd at the doors, either extreme calling forth a humorous hit, an outvoiced laugh, or some side remark, all in good humor; but there were those who were hardly able to be present at all, and they silently approached the table, hid away their little treasure, and disappeared.

Those who could write signed the voucher sheet and those who could not made their cross. But there was a second pay table where the Indian man and woman sometimes left the entire sum received from the agent. It was the table of the merchants, from as far away as Steamburg and Red House, who gave up the orders for goods which had been discounted the year before. This stream also flowed steadily and cheerfully, without higgling or contest, and the payment was spontaneous, the silent testimony to the honesty of hundreds, who needed the money for approaching winter. But one dispute arose, where an overlined item exceeding the amount named in the order was questioned. When payment was complete a pen was handy, also a new order book in blank, and then was executed in favor of the applicant another assignment in way of trade, but discounting the annuity of 1891.

There were solid men and sensible women who secured their money and went straight back to work or home, and there were many on the court house square who settled fraternal debts. For 2 or 3 days also the hard cider dens at Lawton station and the "Four mile road" replenished their tills, and then the annuity had melted away. Decorum, good order, and cheerfulness had no interruption.

The agent of the United States for the Six Nations and the New York superintendent of the St. Regis Indians pay the same gross sum annually whatever the number, dividing accordingly. A scourge of disease would increase either of these distributive payments to each person without reduction of the aggregate; hence, the care taken by the Indians to report births and deaths.

The distribution of the annual quota of goods due from the United States to the Onondagas, closing the series of issues for the year 1890, took place at the council house on the public green at 1 o'clock p. m., February 5, 1891. Congress had postponed this distribution of cotton goods, greatly to the discomfort of the recipients.

The distribution at Onondaga is a fair representation of similar scenes at the other reservations. Upon due notice by the United States Indian agent of the day of his arrival, word was quickly circulated, and at midday men of all ages, and women bearing their children with them, assembled rapidly. They came by the roads and across fields by the most direct routes, and with the utmost propriety seated themselves upon the benches ranged against the walls in the council house, the women occupying one end of the building and the men the other. Very little conversation took place, and the quiet was that of a quaker meeting. In the center lay the bales of muslin, and one of the headmen stood, knife in hand, ready to open them at proper announcement. Meanwhile the agent and his clerk prepared receipts for signature, and at 1 o'clock the president of the Onondagas announced the hour for distribution. Several chiefs were summoned to the table to sign the receipts on behalf of the people. These were attested by the clerk and a second white man, and the distribution began. With a rapid dash of hands alternately through the folds of muslin, swift as a weaver's shuttle, there were told off to the Oneidas 11 and to the Onondagas 9 yards. A touch of the knife and a sharp, crisp tear told off one share which was quickly passed to the expectant owner. Now and then the representative of a large family would be half buried under the accumulating load, and good natured laughter would disturb the silence. With here and there a bonnet, the greater number of the women sat with heads wrapped in bright shawls, nearly one-half holding children, and as

quickly as a share was fully made up the contented owner quietly started homeward with the burden. The same was true of the men. Perfect decorum prevailed and all had contented faces. The distribution lasted until nearly 5 o'clock, and not a rude word, an impatient gesture, or a wry face disturbed the good order and genial feeling. At one time 80 people occupied each end of the hall, all neatly and modestly dressed.

The very names contrasted with those of other reservations, Webster, Hill, Thomas, Brown, Jones, Jacobs, and Lyons being English. John Adams, of the war of 1812, Abram Hill, the honored Oneida chief, and Chief Theodore Webster, keeper of the wampum, bore their years with dignity, and were among the most interested of those present.

During the 4 hours occupied in the distribution, although both men and women use tobacco freely, no pipes were lighted, and the floor remained unsoiled to the end.

The annuities, in money and goods, are as follows:

The Senecas receive annually from the United States $16,250 in money and $500 from the state of New York. The Onondagas receive from the state of New York $2,430. The Cayugas, living among the other nations, receive from the state of New York $2,300. The St. Regis Indians receive from the state of New York $2,130.67. They do not receive any annuity goods from the United States. The Six Nations also receive from the United States annually the value of $3,500 in goods. The Tuscaroras and Oneidas receive no money annuities.

GENERAL REMARKS.

The state and federal courts, as the former have recognized in several instances, should recognize the "Indian common law title" of occupants of reservation lands, where such lands have been improved. They should assure such titles, as well as sales, devises, and descent, through courts of surrogate or other competent tribunals, wherever local Indian officials refuse just recognition of such titles or delay a just administration when conflicts arise.

All statutes which offer the Indian a premium for dishonest dealing should be repealed, and the Indian should be held to his contracts to the extent of his personal holdings.

All state laws which regulate marriage, punish adultery and kindred offenses should be available for the Indian complainant, and none of the Indian estates, once legally recognized as held in practical severalty, should hereafter be cumbered by the claims of illegitimate offspring. The liquor laws should not only be maintained but enforced, with the deliberate purpose on the part of the American people to strengthen the Indian for his own sake and for the sake of the commonwealth into which he must, in due time, be fully adopted.

THE TITLES TO INDIAN LANDS.—Independent of the pre-emption lien of the Ogden Land Company upon the lands of the Seneca Nation, and absolutely as respects the Onondaga, Tonawanda, and Tuscarora Senecas, the Indians already hold their lands substantially in severalty. The theory advanced by many that these lands are so absolutely held in common that the people have no stimulus to improve them is founded upon an erroneous idea of law and fact. The same principle that underlies the English, and therefore the American, common law obtains here. It has been settled among the Six Nations beyond question that occupation, building upon, and improvement of land by consent of the authorities representing the whole people confer a title, practically in fee simple, excepting that it is inalienable to a foreigner, but it may be conveyed or devised within the nation, and that it is inheritable by the immediate and natural heirs in absence of a will.

It is equally true that when a party without land applies to the authorities for the formal allotment of land for improvement and cultivation permission to so select and improve land is almost always given. The national title has itself been a guaranty to each individual occupant that this perfect title in the nation is his to control as if he held a deed therefor, and that his use and disposal of said land can not be disturbed. There is public domain enough on each reservation to give every family seeking it all the land needed, and the disinclination to work, to improve land, and secure support therefrom is the only barrier to rightful possession and use. This tenure is so fully recognized that no body of chiefs or ruling representatives of the Six Nations dare assert any right to disturb that tenure or prevent its sale or devise by the tenant, and every case, so far as known, reported as a violation of this right by the peacemaker courts or by other authority, upon the settlement of an estate or dispute as to adjoining boundaries or conflicting titles, has been adjusted upon evidence.

An act of Congress or an act of the general assembly of the state of New York which affirmed such titles would simply modernize in form that established, unwritten law of Indian custom which has the same sanction as the original English title in fee simple, while neither an act of Congress nor an act of the general assembly of the state of New York can reach and disturb the Indian title in severalty as thus established and enjoyed.

On each of the reservations white men work the lands for a cash rental or upon shares, rarely occupying the soil for homes. Nearly 100 white persons occupy Indian lands in the vicinity of Red House, on the Allegany reservation. These were counted in the general census.

On April 14, 1890, the following official announcement was made by the Seneca Nation, but its arbitrary and illegal penalties barred any practical enforcement:

LAWS OF THE SENECA NATION.

[Passed April 14, 1890.]

Pursuant to the resolution of the Seneca Nation in council dated this aforesaid, your committee respectfully report the following, namely:

Whereas the laws of the United States forbid the occupancy of any other persons than Indians upon any Indian lands; therefore be it—

Resolved, That any Indian or Indians violating the above mentioned law, outside of the village boundaries, shall be subject to a punishment by confiscation of the land so leased by the council; and, further, that the said Indian or Indians so violating shall be deprived of his annuity for the term of 10 years; and, furthermore, that he shall be deprived of the privileges of voting at any elections or holding any office in the gift of the people of the Seneca Nation.

The "village boundaries" referred to indicate the corporations of Carrollton, Salamanca, West Salamanca, Vandalia, Great Valley, and Red House, which were surveyed and located by commissioners under act of Congress approved February 19, 1875. This was a ratification of certain antecedent leases which the supreme court of New York had held to be illegal, and these leases, which will mature in 1892, except those to railroads, were provisionally extended by act passed by the Fifty-first Congress, upon mutual agreement of the parties, "for a period not exceeding 99 years from their expiration, May, 1892". The Oil Spring reservation, which is already on a long lease, is not occupied by Indians.

The income from the corporation lands, which is paid directly to the treasurer of the Seneca Nation, supports the peacemaker court and maintains such other executive functions as are within the purview of the national council. The present amount is not far from $9,000 per annum, and the ground rent in many cases is only nominal, that of the principal hotel being but $30 per annum, and others, as a rule, proportionately small.

The Onondaga Nation also receives into its treasury rental from stone quarries.

The demand made by white citizens, as citizens or as legislators, state or national, is based upon the idea, before intimated, that in case the Indians of the Six Nations should abandon their tribal or national systems all lands owned under an original general title, theoretically in common, would call for proceedings in partition, as in the case of an estate where no provision had been made by a decedent for a distribution among joint heirs. Independent of previously matured rights through purchase, gift, or settlement, this claim has no legal basis, unless it first be made to appear that existing individual holdings are at the expense of rightful copartners in interest, who, without their choice and adversely to their rights, are deprived of their distributive shares in a common inheritance.

The immemorial recognition of the right of any family to enter upon the public domain and occupy land equally open to all, and only improved by the industrious, disqualifies the assenting, passive tenant from claiming any benefits from the industry of the diligent. The indolent Indian alone is responsible for the neglect to avail himself of that which is free to all.

There is not the faintest similarity between Indian occupation of any western reservation and the titles of the Six Nations to their lands.

All lands were held in common by the various members of the Iroquois league. As at present, the same choice inured to each family to select, cultivate, buy, sell, and transmit to posterity whatever the members thereof elected. The result of that choice or want of choice, of industry or idleness, of economy or waste, of good judgment or thriftlessness is visible in farms or weedy patches, in houses or cabins, in education or ignorance, in decency or filth. The natural and universal law in all generations of men is plainly evident that the percentage of the relative grades of acquisition or waste of large or medium accumulations, of bare support or of scant support, is almost identical with the average of communities wholly white, and the percentage of absolute suffering from want much less among these Indians than in very many settlements of white people.

The following particulars are from the report of the United States Indian agent:

SANITARY.—The sanitary condition of the Indians during the past year has been very good. On account of the mildness of the winter they were not compelled to keep housed up, and the most of the time were able to be around, exercising; and this, in my opinion, does away with a large amount of sickness. If it were one continual summer, the Indians of western New York would be able to live better, but our winters are too much for them. Scanty clothing, scanty food, and unclean living make the lot of our Indians a hard one during the cold weather.

AGRICULTURE.—The crops of the Indians upon the reservations in western New York are, I think, fully up to the average. In consequence of the agitation among the Indians in regard to the bill in the legislature for the division of their lands in severalty, there have been few improvements made during the past year. This unsettled condition of these Indians is a great hindrance to their advancement toward civilization. They are expecting at any time some new steps will be taken to change their condition, and they are consequently loath to make extended improvements either in building or clearing up their land, as they are afraid the benefit will be reaped either by the whites or other Indians.

WHISKY.—There has been very much trouble upon the Allegany reservation during the past year (prior to June 30, 1890) on account of the sale of whisky to the Indians. At Red House drunken rows have been frequent, and fights between white men and Indians in several instances have resulted in serious injuries to the Indians. All efforts to secure conviction of the guilty parties have proved unavailing on account of the refusal of the Indians to tell where they got their whisky. Early in the spring the commissioner of internal revenue was notified by the authorities at Washington not to issue stamps to persons who were to sell liquors on the Indian reservations, and stamps were refused to the dealers residing in the villages upon the Allegany reservation. Pending an appeal by the dealers to the authorities at Washington, some were given authority to sell until the matter was decided. After considerable delay the

opinion of the Attorney General upon the question was received, deciding that the government had no authority to issue licenses to sell liquors upon the reservations, and consequently the sale of liquors in the villages upon the reservation has been stopped altogether. This action on the part of the officials at Washington has caused great consternation among the local liquor dealers.

THE SHINNECOCK, POOSEPATUCK, AND MONTAUK INDIANS, IN NEW YORK.

The report of the special committee appointed by the assembly of New York in 1888 to investigate the Indian problem of that state, made February 1, 1889, contained the following in relation to the Shinnecock, Poosepatuck, and Montauk Indians:

THE SHINNECOCK RESERVATION.—This reservation is located on a neck of land running into Shinnecock bay, near Southampton, on Long island. When the whites discovered the island 13 Indian tribes occupied the land, one of which was the Shinnecock, claiming the territory from Canoe Place to Easthampton, including Sag Harbor and the whole south shore of Peconic bay. All the Long Island Indians were subject to the Mohawks and paid tribute to them. They were much more peaceful and less aggressive than the Iroquois, and never formed any general conspiracy against their white neighbors. They are supposed to be descendants of the Mohegans and spoke the language of the Delawares. They formerly held a lease of their lands, about 3,600 acres, for 1,000 years, from trustees of the common land of Southampton, but under an act of the legislature of 1859 they acquired the fee to about 400 acres, giving up the remainder. They also have a claim to and are in possession of 50 acres of woodland in the same town, purchased by the tribe many years ago, which their trustees assumed to sell to one Benjamin Carpenter, about 1883, and which sale they allege to be invalid, owing to lack of authority in the trustees of the tribes to sell their land. The people dwelling here called Indians number about 150, 60 males and 90 females. Upon the reservation are 2 schools supported by the state at an annual expense of $737.73. The number of children of school age is 59, of whom 53 attended school some portion of the past year. The average daily attendance for the past year was 25. The school work here is not any in advance of that upon the other reservations of the state. There are 2 church buildings upon this reservation, only 1 of them, Presbyterian, being in use. Here services are held each week by one of the Indians. A Sunday school has been organized by Miss Sarah Lewis, an intelligent and public spirited young lady of Southampton, who has taken great interest in the welfare of these people, and is expending much well directed effort for their improvement. Nearly all of these Indians attend church, and many of them are professors of the christian religion.

They cultivate only one-tenth of their land, and a portion of the remainder is leased to and worked by white men. Some part of it is swampy and the residue runs to waste, covered with weeds and briers. Many of the men in past years served as whalers, and made good seamen and under officers.

Their social condition is not enviable. During the time when negroes were held as slaves in the state these Indians largely intermarried with them, and their descendants apparently have more of the negro than of the Indian blood in their veins, and in fact are only Indians in name. They have entirely lost their native language and have not used it for more than a hundred years, speaking now the English language exclusively. They have intermarried until they may fairly be considered one family. Marriage ceremonies among them are usually performed by a clergyman or magistrate. Divorce laws are not in force among them, and when a separation is desired it is had and the marriage relations cease. Nearly all of them can read and write to some extent. As a class they are indolent and shiftless, living from hand to mouth, generally in cheap, poor houses, and with insufficient clothing and food, at least in winter. None of them cultivate to exceed 10 acres of land and some not more than an acre or two. Their law of intestate succession is very peculiar as well as interesting. Upon the death of her husband, the wife usually takes all of his estate; if the wife be dead, all things being equal, the eldest daughter inherits, but if there be any child apparently in greater need of the property than any other, that one receives the estate.

These people are largely governed by the laws of the state, and in almost every instance apply to the state courts for redress and protection. In any action with reference to this tribe charity should be largely mingled with good judgment.

POOSEPATUCK AND MONTAUK INDIANS.—In this connection mention may be made of 2 other remnants of the Long Island Indians, the Poosepatucks and Montauks. The former occupy 50 acres on the southern shore of the island, near the mouth of Mastic river, in the south part of the town of Brookhaven. They number 10 families and elect annually 3 trustees, who manage their affairs. They have a church and Sabbath school and a state school. Colonel William Smith, chief justice of the province, received a patent for the lands where these Indians live from William and Mary in 1693, and in 1700, July 2, conveyed to the tribe 175 acres to "the intent sayd Indians, their children and posterryte may not want sufficient land to plant on forever". Of these lands only 50 acres remain to them.

The Montauks, at Montauk Point, number only 8 or 10 persons. Both of these remnants are also mixed Indian and negro.

NORTH CAROLINA.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	1,516
Indians in prison, not otherwise enumerated	2
Indians, self-supporting and taxed (counted in the general census)	1,514

The civilized (self-supporting) Indians of North Carolina, counted in the general census, number 1,514 (741 males and 773 females), and are distributed as follows:

Cherokee county, 47; Cumberland county, 28; Graham county, 151; Harnett county, 27; Jackson county, 314; Moore county, 15; Robeson county, 174; Swain county, 700; other counties (7 or less in each), 58.

The Indians of North Carolina are mostly descendants of the Cherokees, many of whom have so little Indian blood as in no way to attract the attention of a stranger. A considerable property interest attaches to membership in the Cherokee tribe, and it is claimed by some parties that there are more entitled to enumeration as Indians than were so designated by the census enumerators.

It is in no way surprising that enumerators should return so few Indians, as many of them are not distinguishable from whites except on special investigation as to their racial relations. On the other hand the claims of some who wish to be enrolled as Cherokees would be disputed. There is a marked tendency among the Eastern Cherokees to emigrate to the Indian territory, and the number in North Carolina appears to be gradually diminishing from this cause.

By the laws of North Carolina the Indians vote and they are subject to a property tax, but they are not allowed within the third generation to marry whites.

The Indians of North Carolina were enumerated with the general population and were entered as 1,514, of whom 174 are in Robeson county and are known as Croatans. Claims are made that both Croatans and Cherokees far exceed the numbers given by census enumerators for Indians in the counties in which these people live. The state of North Carolina recognizes a greater number as Croatans than are returned as Indians in Robeson county.

THE CROATANS.

A body of people residing chiefly in Robeson county, North Carolina, known as the Croatan Indians, are generally white, showing the Indian mostly in actions and habits. They were enumerated by the regular census enumerator in part as whites. They are clannish and hold with considerable pride to the traditions that they are the descendants of the Croatans of the Raliegh period of North Carolina and Virginia.

Mr. Hamilton McMillan, of Fayetteville, North Carolina, in 1888 published a pamphlet of 27 pages, the title page of which is as follows: "Sir Walter Raleigh's Lost Colony * * * with the traditions of an Indian tribe in North Carolina, Wilson, North Carolina". This pamphlet is to show that Raleigh's colony was carried off by the Indians, and that the Croatan Indians of North Carolina are their descendants. Mr. McMillan also, in answering an inquiry in reference to the Croatans, wrote the following to the Commissioner of Indian Affairs:

RED SPRINGS, NORTH CAROLINA, July 17, 1890.

* * * The Croatan tribe lives principally in Robeson county, North Carolina, though there is quite a number of them settled in counties adjoining in North and South Carolina. In Sumter county, South Carolina, there is a branch of the tribe, and also in east Tennessee. In Macon county, North Carolina, there is another branch, settled there long ago. Those living in east Tennessee are called "Melungeans", a name also retained by them here, which is a corruption of "Melange", a name given them by early settlers (French), which means mixed. * * * In regard to their exodus from Roanoke island their traditions are confirmed by maps recently discovered in Europe by Prof. Alexander Brown, member of the Royal Historical Society of England. These maps are dated in 1608 and 1610, and give the reports of the Croatans to Raleigh's ships which visited our coast in those years. * * * The particulars of the exodus preserved by tradition here are strangely and strongly corroborated by these maps. There can be little doubt of the fact that the Croatans in Robeson county and elsewhere are the descendants of the Croatans of Raleigh's day.

In 1885 I got the North Carolina legislature to recognize them as Croatans and give them separate public schools. In 1887 I got $500 a year from the state for a normal school for them for 2 years. In 1889 the appropriation was extended 3 years longer.

Their normal school needs help; at least $500 more is needed. The appropriation for the public schools amounts to less than $1 a head per annum.

February 10, 1885, the general assembly of North Carolina provided by law for separate schools for the Croatan Indians of North Carolina. This act contained the following:

Whereas the Indians now living in Robeson county claim to be descendants of a friendly tribe who once resided in eastern North Carolina, on the Roanoke river, known as the Croatan Indians, therefore, the general assembly of North Carolina do enact:

SECTION 1. That the said Indians and their descendants shall hereafter be designated and known as the Croatan Indians.

The provisions for separate schools follow.

March 7, 1887, the general assembly of North Carolina established the Croatan normal school in Robeson county for the Croatan Indians, and February 2, 1889, the same body enacted that all children of the negro race to the fourth generation should be excluded from the Croatan separate Indian schools. The Croatan normal school is at Pates.

The census enumerators recognized 174 persons in Robeson county as Indians. The state school report for the year ending June 30, 1890, shows 649 boys and 593 girls between 6 and 21 years of age among the Croatans of Robeson county, of whom 188 boys and 422 girls attended school. The disbursements for the Croatan schools by the county treasurer were $765.75 to pay teachers and $284.87 for schoolhouses and sites.

J. W. Powell, under date of January 11, 1889, wrote of the Croatans:

Croatan was in 1585 and thereabouts the name of an island and Indian village just north of Cape Hatteras, North Carolina. White's colony of 120 men and women was landed on Roanoke island, just to the north, in 1587, and in 1590, when White returned to revisit the colony, he found no trace of it on Roanoke island, save the name Croatan carved upon a tree, which, according to a previous understanding was interpreted to mean that the colonists had left Roanoke island for Croatan. No actual trace of the missing colonists was ever found, but more than 100 years afterward Lawson obtained traditional information from the Hatteras Indians which led him to believe that the colonists had been incorporated with the Indians. It was thought that traces of white blood could be discovered among the Indians, some among them having gray eyes. It is probable that the greater number of the colonists were killed; but it was quite in keeping with the Indian usages that a greater or less number, especially women and children, should have been made captive and subsequently incorporated into the tribe. The best authority to be consulted with regard to the above colony is Hawk's History of North Carolina, Fayetteville, North Carolina, 1859, volume I, pages 211. 225, 258.

The region inhabited by the Croatans is a low woodland, swampy region, locally known as pocoson land, abounding in whortleberries and blackberries, which bring some revenue to the people. The existence of a peculiar people, claiming Indian ancestry and nominally distinct from negroes and whites, has not prevented such admixture as to confuse every inquirer who has undertaken to solve their relations and the numbers of those rightfully claiming any defined racial distinctions, but it has made certain districts a refuge for men of all races who preferred the half wild life of the woods to regular labor, or who preferred the bullet to the slow forms of law to settle difficulties. In past years some of the most noted disturbances in the state seem due to a desperado whose racial connections are not clearly known, who married among the Croatans, and who was finally brought to justice only when the governor called out the militia. No such disturbance has occurred in recent years.

THE EASTERN BAND OF CHEROKEES.

BY THOMAS DONALDSON.

The Eastern Band of Cherokees of southwestern North Carolina in 1890, with very little care or attention on the part of the national government, has become self-sustaining and self-reliant, and the members thereof have developed into good citizens of the United States and the state of North Carolina. While nominally a tribe or band, with a chief and a council, these Indians are in fact citizens of North Carolina. They have never been considered reservation Indians, and therefore the Indian policy of the United States has not been applied to them. There is a United States Indian agent among them who is a member of the band, as many of his predecessors have been. His duties are nominal.

The Eastern Band of Cherokees is now a body politic and corporate under the name, style, and title of The Eastern Band of Cherokee Indians, with all the rights, privileges, franchises, and powers incident and belonging to corporations under the laws of the state of North Carolina. The band was incorporated by the general assembly of North Carolina March 11, 1889. (Laws of North Carolina, 1889, chapter 211, page 889.)

The Eastern Band of Cherokees of North Carolina reside on lands in portions of Cherokee, Graham, Jackson, and Swain counties, in southwestern North Carolina. There is no reservation, but the tract occupied by these Indians, known as the Qualla boundary, contains about 65,000 acres, and is held in fee by the Eastern Band of Cherokees and the Eastern Cherokees once resident of this region, but who removed west, and are now one of The Five Civilized Tribes, occupying lands in Indian territory.

Many are full-blood Cherokees. They all wear citizens' clothing, and are classed as enterprising, moral and law-abiding.

EASTERN BAND OF NORTH CAROLINA CHEROKEES.

Principal chief, Nimrod J. Smith, "Cha-la-di-hih," "Charles the Killer."

EASTERN BAND OF CHEROKEE COUNCILMEN OF 1891.

Rear group: Rev. John Jackson, Graham county, N. C.; Morgan Calhoun, Big Cove.
Front group: Wm. Ta-la-lah, Bird town; Wesley Crow, Wolf town.

Farming, lumbering, and day labor are the chief occupations of these Indians, but some few mechanics are found among them. Many of them hire out as farmers and laborers. They have a written language, and while in many respects they are progressive. they preserve some traditions and customs of their old Indian life.

The Indian farming tracts are small. The Indians own and occupy 256 1-story log or block houses.

The economic and social condition of the Eastern Cherokees residing in Alabama, Georgia, and Tennessee is about the same as that of those residing in North Carolina. They are self-supporting and are citizens of the several states wherein they reside.

The Eastern Cherokees do not now receive any portion of the annuities given to the Cherokees of Indian territory, the Supreme Court of the United States having decided that they were not entitled to participate in them.

The Eastern Band of Cherokees of North Carolina receives only a small sum annually from the United States in aid of schools.

As the result of a census of the Cherokees east of the Mississippi river, taken in 1884, the total membership was given as 2,956, and it has been carried in successive reports at the round number of 3,000. It will be noted in the detailed account of the census of 1884, just below, that these Indians were scattered in many states. Since 1884 the scattered Indians have been more and more lost among the general population, and changes have taken place by migration and otherwise.

It will be noted that many more claimed to be Cherokees without convincing the enumerator of their right to the name.

In 1884 Hon. Hiram Price, Commissioner of Indian Affairs, in his annual report, page 51, mentioned several censuses of the Eastern Cherokees, as follows:

In September, 1882, Joseph G. Hester was appointed agent to take a census and make a list of all the Cherokee Indians residing east of the Mississippi river, as required by an act approved August 7, 1882. To assist him in this work I furnished him with copies of 4 previous lists of this people, one taken by J. C. Mullay as early as 1848, containing the names of all who resided in the state of North Carolina at the time of the treaty of 1836 and who had not removed west, and one taken by D. W. Siler in pursuance of an act approved September 30, 1850, which, it is believed, includes all of these people then residing in North Carolina, Georgia, Tennessee, and Alabama. This roll was used by Alfred Chapman, acting for this department, in the following year to make a per capita payment to the Eastern Cherokees, and in doing so he found it necessary from evidence presented to make a few changes, so that a copy of the pay roll made by him was also given to the agent, together with a copy of a list of these people taken by S. H. Swetland under an act approved July 27, 1868.

In consequence of the wide distribution of these Indians and their descendants over many states, a great majority living in localities remote from all usual routes of travel, the task proved to be of much greater magnitude, difficulty, and expense than was at first anticipated, and it was not until the 5th of last January that it could be completed and the list submitted. It contains the names of 1,881 members residing in North Carolina, 758 in Georgia, 213 in Tennessee, 71 in Alabama, 11 in Kentucky, 8 in New Jersey, 5 in Virginia, 3 each in Kansas (at present) and South Carolina, and 1 each in California, Colorado, and Illinois (at present), making a total membership of 2,956.

It gives the English and Indian names (when they have both), the age and sex of each, and the residence or post office address of every family or single person, together with the relationship of each member of a family to the head thereof. Reference is also made to the numbers opposite their names or the names of their ancestors on the previous rolls above noted that they may be identified there, and there are such marginal references and explanatory notes as special cases seemed to require. Thus, no person's name was enrolled on this list whose name or the name of whose ancestor does not appear on some one of the previous lists, and all except 47 on the previous lists are accounted for, either as dead, as having gone west to reside with the nation in the Indian territory, or by enrollment as now residing east of the Mississippi river. These 47 persons, whose whereabouts could not be ascertained, are believed by their friends and relatives to have either died, gone west, or to be now known by different names from those under which they were previously enrolled. A list of the 47 names is given with this census. While the agent was engaged in the work various persons presented themselves to him, claiming to be Eastern Cherokees or their descendants, whom he declined to enroll, not believing the evidence they submitted sufficient to sustain their claims. He files with the census a list of their names, accompanied by all the papers and information he had received or could obtain in reference to them, which may be useful in case any of those so rejected in future claim that they have been wronged.

The census list, together with all evidence and information available pertaining to it, was laid before a council of the Eastern Cherokees at their request (due notice having been given to the Cherokee Nation in the Indian territory to be present by delegates if they so desired), and after having been carefully scrutinized by said council was fully approved by them. A certificate signed by the council to that effect accompanies the list, which list, after having been carefully examined and compared with the previous rolls in this office, was, on my recommendation, approved by the department on the 4th of last February.

HEALTH.—One case of chronic paralysis and 2 of pneumonia are reported. Three deaf and dumb, 2 blind, and 2 idiotic persons are also mentioned. The number of children under the age of 1 year is given as 38, but the number and causes of death must be supplied from the regular enumeration.

WHITE INTRUDERS.—The agent reports 56 white families as unlawfully upon the tract, occupying and farming 6,000 acres, most of it good land.

LAND.—About 20,000 acres of land are classed as arable or tillable and 30,000 acres as only fit for grazing. The remainder, consisting of many mountain tracts, is valuable for timber.

The Indians cultivated 2,400 acres during the year, which, with the 6,000 acres unlawfully occupied and cultivated by white people, make 8,400 acres cultivated. Of this land 500 acres were broken during the year and 3,000 acres are fenced. One thousand rods of fencing were built or rebuilt during the year. Special reference is made to this careful fencing.

CROPS.—Crops of the value of $3,859.50 were raised during the year, as follows: wheat, 300 bushels, $300; oats, 125 bushels, $62.50; barley and rye, 65 bushels, $32; corn, 6,000 bushels, $3,000; potatoes, 400 bushels, $200; turnips, 150 bushels, $15; onions, 50 bushels, $25; beans, 300 bushels, $225.

STOCK.—Horses, 38, $1,130; mules, 2, $150; cattle, 210, $2,420; swine, 300, $900; sheep, 160, $180; fowls, 1,800, $180.

WAGES AND COST OF LIVING.—The average earnings of the male Indians above 21 years of age is about $166 per year; this includes lumbermen. The wealth of the band is placed at an average of $217.25 per capita. Wages are very low in the mountains of North Carolina, but the cost of living is small, and the Cherokees earn as much and live as well as the white people about them.

SCHOOLS.

The training school for the Eastern Band of Cherokees is also a boarding school, with 4 white teachers. It has had 84 boarders, the average daily attendance being 80, and 24 day scholars. The full details of the operation of this school are given elsewhere. The total cost in maintaining this school for 1890 was $11,264.47, expended as follows: for salaries of teachers and employés, $3,350; all other expenses, $7,914.47. The entire expense is paid by the United States from a special appropriation for the Eastern Cherokee training school. The buildings occupied, 11 in number, including a barn, are owned partly by the United States and partly by the Cherokees. The school, while a government school, is under the charge of members of the Society of Friends, and its establishment and maintenance by the United States is in the nature of a gratuity.

The statistics of the 3 Cherokee day schools for the year 1890 are as follows:

STATISTICS OF DAY SCHOOLS.

SCHOOLS	Location	School accommodations	Number of months open.	TEACHERS. Total.	Sex. M.	Sex. F.	Race. Indian.	Race. White.	PUPILS. Number attending 1 month or more during year. Total.	Male.	Female.	Average age.	Attendance. Average.	Largest at one time.	Largest average during any month.	ANNUAL COST. Total.	Salaries of teachers.	Repairs.	All other expenses.
Total.	.....	145	.....	5	4	1	1	4	136	68	68	.....	.....	136	.....	$1,081.02	$910.00	$59.00	$112.02
Big Cove.	16 miles northeast of agency	60	-	2	2	....	1	1	54	28	26	9.0	26.4	54	(Jan.) 36	424.42	350.00	29.00	45.42
Birdtown	2.11 miles south west of agency.	30	7	1	1	.....	.....	1	30	13	17	11.1	16.4	30	(Dec.) 30	233.46	210.00	.....	23.46
Macedonia or Soco.	4 miles southeast of agency.	55	7	2	1	1	.....	2	52	27	25	10.8	30.1	52	(Oct.) 34	423.14	350.00	30.00	43.14

The Cherokees own 5 schoolhouses, but only 3 are occupied. These are log or block houses, the one at Birdtown being weatherboarded.

The school buildings are all owned by the Eastern Band of Cherokees, and the expenses of the schools are paid with the interest from the Eastern Band of Cherokees' education fund held in the treasury of the United States.

The illustrations herein are from photographs made by General Henry B. Carrington.

THE EASTERN BAND OF CHEROKEES OF NORTH CAROLINA. (a)

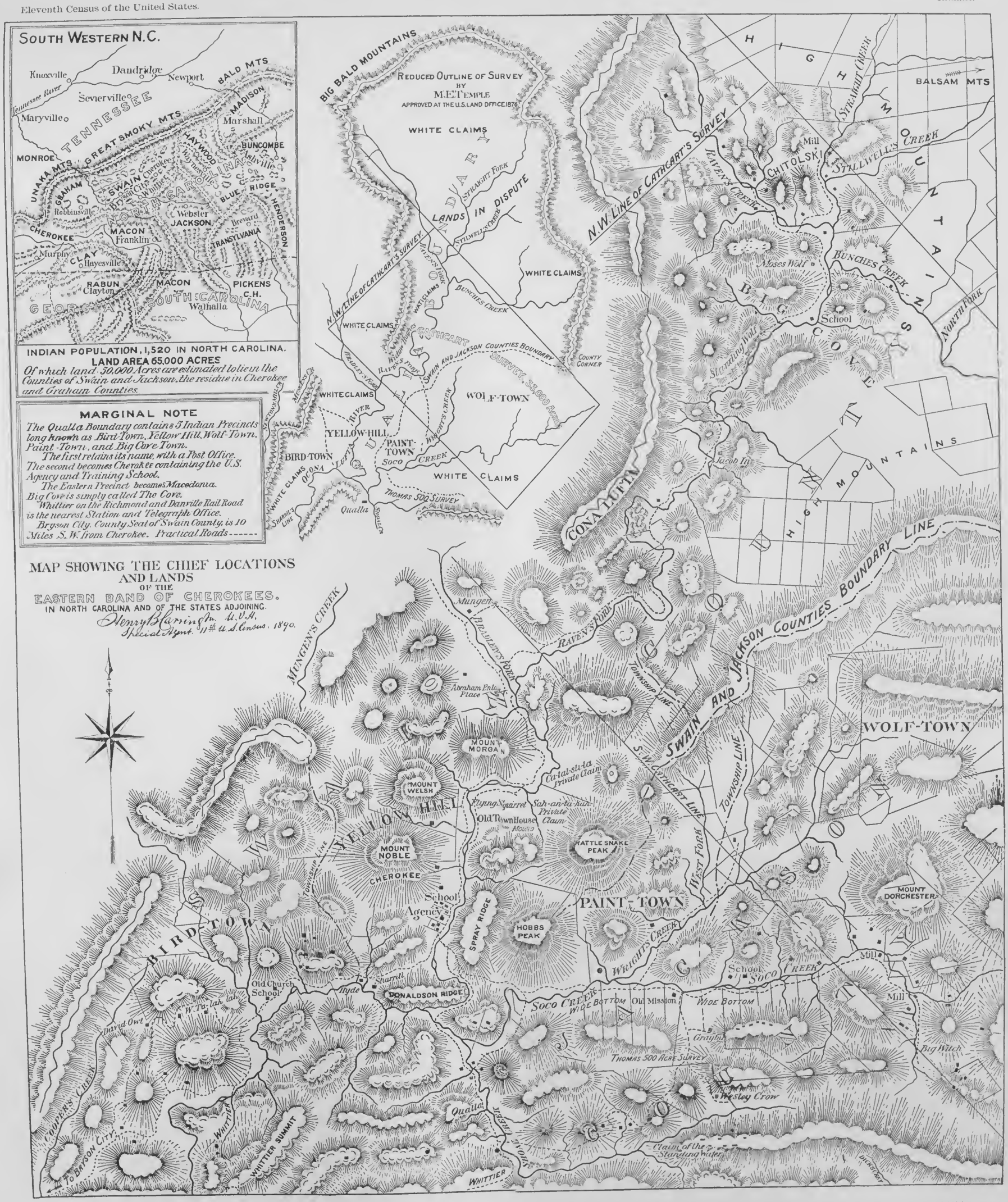
BY HENRY B. CARRINGTON.

No section of country in the United States combines a greater variety of inland scenery than that occupied by the Eastern Band of Cherokee Indians, embracing portions of the counties of Cherokee, Graham, Jackson, and Swain, in southwestern North Carolina. The "Qualla boundary", as it is styled, nestles between the Blue Ridge on the east and the Smoky mountains on the west, partially sheltered by sharp ranges and lofty peaks exceeding Mount Washington in height and more than 2,000 feet above sea level. Swift streams, which abound in speckled trout, wind about all points of the compass for their final outlet, leaving at almost every change of course some fringing skirt of mellow land well suited for farm or garden purposes. Choice timber is found throughout the entire region. Strawberries, blackberries, grapes, and other wild fruits are abundant in their season, and the peach and apple generously respond to moderate care. The corn crop rarely fails. The potato is prolific in bearing and excellent in quality. Wheat, rye, and oats are cultivated with moderate returns, but sufficient, as a rule, for the population, while melons and all garden products do well. Creeks and small streams and springs

a This report is [illegible] as to the condition of these Indians in the census year [illegible]

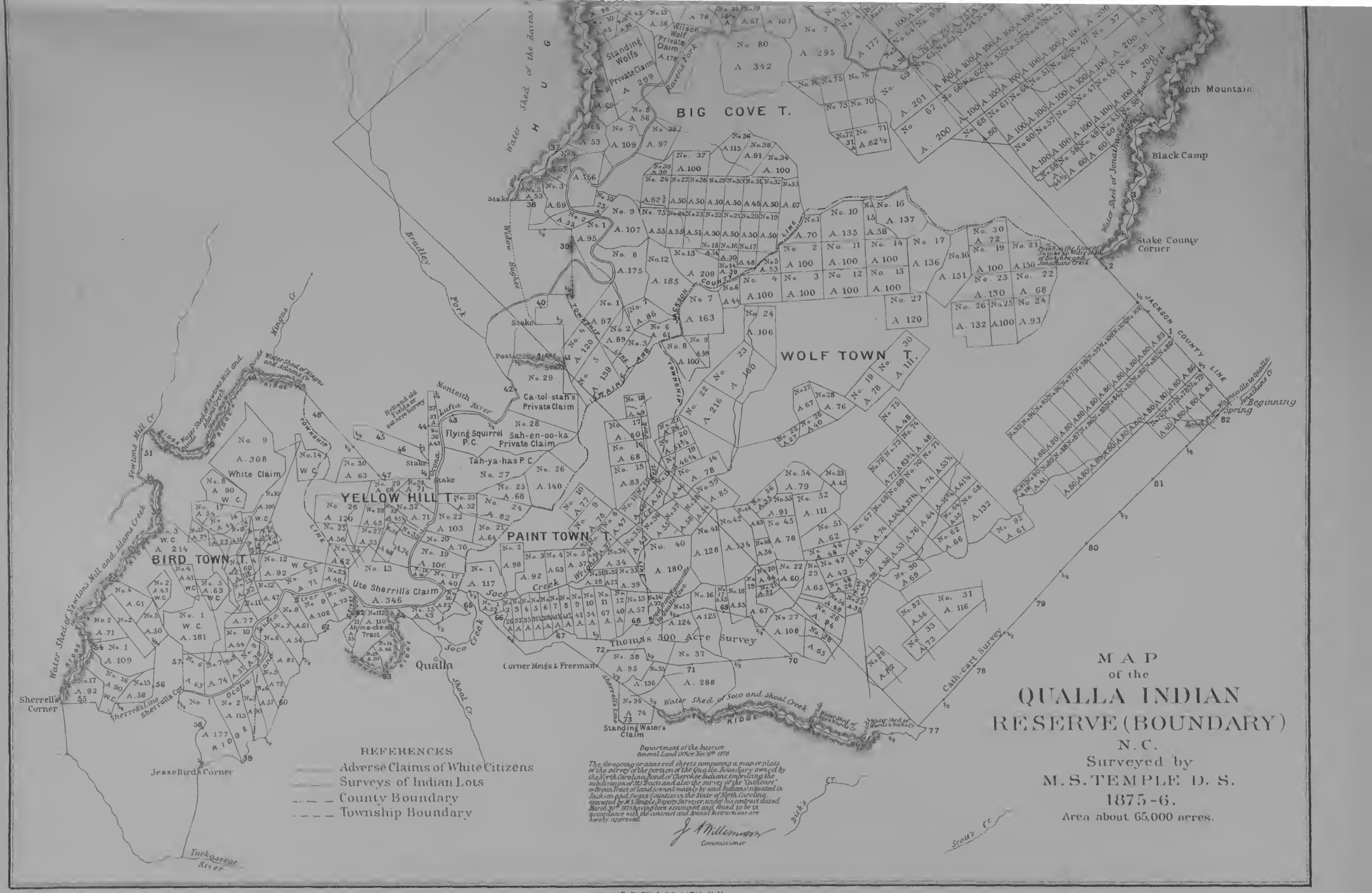
OCONA LUFTA VALLEY
BIRD TOWN SCHOOLHOUSE

COUNCILMAN WESLEY CROW, AT HOME.
CHAPEL OAK, BIRD TOWN, CHEROKEE NATION, N. C.



MAP SHOWING THE CHIEF LOCATION AND LANDS OF THE EASTERN BAND OF CHEROKEES, IN CHEROKEE, JACKSON, GRAHAM, AND SWAIN COUNTIES, NORTH CAROLINA.

Water Shed of the Raven Fork of the Oconaluftee River and Big Creek
Water Shed of the Tennessee and North Carolina Waters
SMOKY MOUNTAIN
IRON MOUNTAIN
LINE BETWEEN STATE OF TENNESSEE AND NORTH CAROLINA
SWAINE COUNTY LINE
Deep Gap
Low Gap
Narrow Ridge
Divide
Point in State and Swayne Co. Line where leave Smoky Mtn and run with Hughes Ridge
HUGHES RIDGE
Water Shed of the Raven Fork and Bradley Fork
Big Bald Mtn
Cataloochee River
Mt. Starling Ridge
BALSAM MOUNTAIN
Water Shed of the Straight Fork, Raven Fork and Cataloochee River
Raven Fork
Big Cove Church



JULIUS BIEN & CO LITH N Y

are so numerous and ample in flow that the simplest diversion of the water is sufficient for the irrigation of the most reluctant soil. The hay crop is limited by the small meadow area, so that corn husks are the main reliance for stock fodder. The almost universal use of a single steer for plowing and general farming purposes is because of the character of the land, which is made up of steep hillsides and narrow valley strips. Agricultural implements are of the simplest kind. The fences are well built and well maintained throughout the farming tracts, even where the most primitive methods of farming prevail. The principal roads, with easy grades, good drainage, and free from abrupt or dangerous inclines, skirt mountain sides or follow water courses. Single trails, that often diverge to cabins which lie among the mountains or on their slopes, are only accessible on foot or in the saddle; but the chief thoroughfares show good judgment and skillful engineering to meet the difficulties which had to be surmounted. Some of these roads are better within the Indian district than over the approaches to or through the settlements of the white people. The houses are nearly all "block houses", a few only being log houses, rarely having a second room, unless it be an attic room for sleeping or storage purposes, and are without windows. Cornerib, stock sheds, and tobacco barns are of material similar to the houses, except where, as with cornerib, logs are used for better ventilation. Hinges are mainly of wood, and the stairs are constructed of pin poles, ladders, or inclined, slatted planks. Fireplaces are often supplemented by stoves, but there is at all times an abundance of pine knots and similar fuel for light, heat, and cooking. The climate is invigorating and healthful, but cases of pneumonia are frequent, due to the rapid changes of temperature.

The surveys made in 1875–1876 by M. S. Temple under the auspices of the United States land office were embodied in a map published as "Map of the Qualla Indian reserve". The term "reserve" is a misnomer, as the lands so described were purchased for or by the Indians, and were not in any sense "reserved" for them by the United States. The map is recognized by the federal courts in the adjudication of the conflicting claims of Indian and white settlers as a general base of demarcation, but not as an exact definition of specific titles. The lines, except those surrounding the entire tract, are so entangled as to form a labyrinth of conflicting courses, which are inexplicable by surveyor, court, or jury. The Temple survey located "entries". These, successively imposed, took slight notice of previous entries or, indeed, of occupation. A copy of the Temple map giving the numbers, as from time to time designated, is herewith furnished as a basis for the topographical map, which gives the present roads and the general occupation of the valleys. It also includes county lines. A new survey, already initiated, will be essential to the settlement of existing conflicts of title and any exact definition of title hereafter.

A marginal map, on a reduced scale, indicates the relations of the 11 southwestern counties of North Carolina to each other and to the adjoining states of Georgia, South Carolina, and Tennessee, in each of which states the Cherokees once had lands and homes.

The practical center of interest and divergence in a description of the Cherokee country is the site of the United States agency and the adjoining training school at Cherokee, formerly known as Yellow Hill. It is about 6 miles from Whittier, the nearest railroad and telegraph station, and 10 miles from Bryson city, formerly Charleston, the county seat of Swain county. The Ocona Lufta river, which joins the Tuckasegee, a tributary of the Tennessee, less than 2 miles below Whittier, flows directly south along the school grounds, receiving its 2 principal tributary sources 2.5 miles to the north. The Bradley fork enters through white settlements near the house once the home of Abraham Enloe, which, by an absurd fiction, is associated with the old home of Abraham Lincoln. Ravens fork from the northeast is an impetuous stream, at times a torrent, flowing in its upper course through narrow valleys, coves, or pockets, whose soil is rich, deep, and black, like that of the bottoms of the Miami and Scioto in Ohio. On Straight fork of this creek, at the very verge of the line of the Cathcart survey, in the last Indian house in that direction, lives Chitolski (Falling Blossom), a Cherokee of means and influence, whose name is expressive of the condition of the corn when the pollen, dropping into the silk, is supposed to bear some part in fertilizing the ear. His home is a new and spacious block house, very comfortable, with the usual piazza in front. Upon accepting an invitation to dine, the water was turned upon the wheel of the mill close by, and fresh meal was soon served in the shape of a hot "corndodger". "Long sweetening" of honey or molasses gave a peculiar sanction to a cup of good coffee, and this, with bacon and greens, supplemented with peaches grown on the farm, made a most excellent meal. This mill is one of many, alike simple in construction, where neighbors deposit their toll of grain, turn on the water, and grind their own meal. Some of these mills have only a slight roof over the hopper and are open at the sides. Very few houses of the white people upon Indian lands or lands adjacent approach Chitolski's house in comfort. Some large peach trees were loaded with safely developed fruit, and he had a vigorous young orchard, carefully planted. A horse, several heifers, and chickens and ducks imparted life to the scene. Chitolski is building a new path out from his snug valley "wide enough for wheels", so that visitors will not be compelled to unhitch and mount harnessed horses to share his hospitality. Specimens of quartz and varieties of spar having suspicious yellow specks were produced and information was sought as to their value. The washings of the streams give "gold color", and some claim that they can net $1 a day when the water is low.

The whole trip to Big Cove, as this region is named, is attractive, from its rich soil, its well worked hillsides, its fertile coves between the mountain spurs, its excellent fences, and the universal indications of well applied industry. The supply of trout at the proper season is abundant for table use. Eastward from the agency, crossing the Ocona Lufta river, below a substantial, elevated foot bridge over the southern verge of Spray ridge, and at the

foot of Mount Hobbs, the panorama of the Soco valley, with its bright vista is brought suddenly into view. Mountain spurs, carefully fenced gardens, well lined furrows, and gleaming streams are distributed for 10 miles until closed by the lofty Mount Dorchester, which, at the end of this valley, presents to the view an area of at least 30 miles. Descending from this point of outlook, the valley distance is varied by careful cultivation, with wheat and rye most conspicuous, while several strips of nearly a quarter of a mile in breadth are fenced with stone and irrigated by ditches, showing how resolutely the open spaces are utilized for substantial crops. At a distance of 5 miles the old mission house, long since abandoned for church purposes, still affords a popular gathering place for political and other meetings.

Less than a mile farther east, across the creek, is the spacious Soco schoolhouse. Excellent desks and accomodations greatly superior to those of some schoolhouses outside the Indian lines distinguish this school, and the building is also used for church or Sunday school work on the Sabbath. It is a block house, well hewn, closely jointed.

At the foot of Mount Dorchester, and not more than 3 miles distant, an open tract of 30 acres is in good cultivation, while upon the steep hillsides several patches of from 5 to 10 acres were green with well developed wheat, and on one of the slopes a "working bee" of 30 men, women, and children were uniting their forces to help a neighbor put in his corn. In places where even a single steer could not hold footing with the lightest plow a long line of willing workers hoed successive parallel seed trenches.

The Soco river enters this valley from the south at Oocomers mill, and at less than half a mile distant is the quaint, uncovered Washington mill, well patronized by the neighbors. Here Big Witch creek joins the Soco, and by a rocky road or trail the cabin of Big Witch is reached. Big Witch is a genial, white haired Cherokee, at the age of 105.

The Soco valley road is joined at the old mission house by a road from Webster and Whittier. At less than a mile a wagon trail leads to the house of Wesley Crow, a leading Cherokee councilman, who is one of the strongest supporters of the public schools. Penned in by abrupt mountains, at the head of one of the forks of Shoal creek, comfortably supplied with farm conveniences, industriously tilling wheat, corn, rye, and potatoes, he points with great satisfaction to the loom and spinning wheel on his piazza as representing the industries of the household within. The absence of windows was no serious discomfort, as the inside comforts were all that he deemed desirable or necessary. He is a good representative man, steady, industrious, and interested in the welfare of the people. South from the trail leading to Crow's house, as soon as the Indian lands are left, to the bridge across the Tuckasegee, at Whittier, both houses and roads are inferior to those upon the Indian lands, and the fences are poor. Immediately upon crossing the ford below the agency, and without ascending the summit that overlooks Soco valley, a road leads under the ridge, along the Ocona Lufta river, past the comfortable house and well arranged barns of Vice Principal Chief John Going Welch, until it crosses Shoal creek, just above its union with the river. It then bears away, past the old agency headquarters, the deserted trading house of Thomas, past the residence of Rev. John Bird, a venerable retired missionary, who long labored successfully among the Cherokees, and is still enthusiastic in their welfare, past the old site marked "Qualla" on the map, and leads off to Webster, the county town of Jackson county, 14 miles distant. A second road from the Soco valley joins it at the old agency, where the broad, fertile tract of Enloe receives full sunlight and well repays culture. The road from the old mission also joins the Webster road near Qualla, and then turns southwest to Whittier. At the ford below the agency the Ocona Lufta river suddenly turns eastward for a short distance, then as abruptly southward and westward, almost encircling Donaldson ridge, which faces the agency. Without crossing the ford, but passing directly under this ridge, the shortest road for Whittier gradually rises, crossing the foot of Mount Noble, and presents at its summit a view of a portion of the Ocona Lufta valley. This road descends westward, and soon rejoins the river, bearing toward Bryson city. At the distance of 1.25 miles another dilapidated church stands, and in the center of the highway is a mammoth oak, where in midsummer the Indians gather for church and Sunday school services in preference to the old church or the schoolhouse a little beyond. The old church is not wholly abandoned, however, the open sides seeming to be no special objection to those who habitually live with doors open for most of the year. A few hundred yards beyond the oak is located the Birdtown Indian schoolhouse. This also is a block house, but has been weatherboarded, and only needs paint to give it a modern dress.

Less than a mile below the schoolhouse a rude road bears to the right, winds over and between hills near the source of Adams creek, passes the foot of the ascent upon which the new and spacious schoolhouse for the white people of Birdtown is located and the little Birdtown post office, and enters again the well traveled road to Bryson city, about 4.5 miles from the agency, as indicated on the map. The most direct road to Whittier leaves this Bryson city road 3.5 miles from the agency, crosses the Ocona Lufta river and the Whittier summit, and then descends rapidly to the valley of the Tuckasegee. The home of William Ta-la-lah, a prominent councilman, stands upon a hill to the right, shortly after passing Adams creek. All roads which border the numerous creeks are subject to rapid overflow in the rainy season or after heavy summer showers, and the streams become impassable. Simple bridges of hewn logs, often of great size, and guarded by hand rails, supply pedestrians the means of communication between the various settlements until the waters subside. In deep cuts, or where the

OPEN MILL.
EASTERN CHEROKEE PLOWING WITH ONE STEER

CLOSED MILL
MULBERRY TREE BAND STAND, EASTERN CHEROKEE AGENCY, NORTH CAROLINA.

THE OLD MISSION HOUSE.
OLD BIG WITCH AT HOME

INDIAN TROUTING.
SOCO SCHOOLHOUSE

Oeona Lufta river is thus crossed, substantial trestles or supports have been erected on each shore and in the stream, as no single tree would span the distance. Numerous short cuts or foot trails wind among the mountains and over very steep divides, but all the wagon roads for general travel have been indicated upon the map and described. Wagon trails for hauling timber to single cabins or hamlets are not infrequent.

The somewhat minute description of the map is necessary for a true conception of the character of this people and their neighborly intercourse as of one great family. Their wants are few. They are peaceable, sociable, and industrious, without marked ambition to acquire wealth, and without jealousy of their more prosperous neighbors.

INDUSTRIES.—The main occupation of the Eastern Band of Cherokees of North Carolina is that of farming. The acreage is very limited in each tract, but crops more than sufficient for home necessities are generally realized. Seed sowing is mainly done by hand. The people of both sexes, children included, are domestic and industrious. With the exception of blacksmithing, some cobbling, and plain harness work, mechanical trades have few followers. The men are expert with the ax, however, hewing out thick planks for wagon beds, and the timber of the block houses is well shaped and well fitted. Ingenuity and skill are exhibited in pottery, but as a business it has ceased to be profitable. Plain ironwork is done by a few, and Sololah makes a good knife, with well tempered blades. Davis Welch, a wagon maker, runs his forge bellows by convenient water power. Wooden spoons, both beautiful and useful, are made from the laurel, and there are those who can manufacture "ancient relics" as well as white men, and can at short notice produce the "genuine old furniture of colonial times". Baskets are also made from oak splints and the cane for household and farm uses, but this is no longer followed as a general industry. The cost of lumber and hauling is an obstacle to the construction of frame houses. The oak, pine, holly, laurel, walnut, chestnut, sourwood, service, mulberry, hemlock, spruce, and sassafras woods cost practically only the felling and hauling, and the supply is abundant. A single sawmill established near the government agency would soon revolutionize the building system. Trespassers have already commenced systematic robbery, and the federal courts are handling the offenders. Access to schools and to neighboring markets will be quickened in proportion as the secluded trails give place to good roads, which are only possible in that mountain region when bridges, well built above high water mark, become frequent. Suitable clay for the manufacture of brick is accessible, as well as kaolin, which is rapidly making the village of Dillsboro a beautiful and flourishing commercial center.

RELIGION AND MORALS.—The superstitions and religious extravaganzas of ancient times have almost disappeared. Lingering fancies as to witches and witchcraft crop out from time to time among these Indians, but in no more unreasonable forms than among their neighbors. The church organizations are in a languishing condition. While the people as a whole are christian in theory and no pagan element remains, the early mission enterprises among the Cherokees have not advanced with the intelligence and physical prosperity of the people. Both Baptists and Methodists early occupied the field, and with marked success. At present the old church buildings, indicated on the map, and one adjoining the agency, are uninviting and of no value in bad weather. Schoolhouses are used both for public worship and Sunday school gatherings. Religious denominational jealousies and proselytism have had their part in this apparent religious declension. At present the rules adopted for the management of the common and district schools are decidedly in the direction of religious and moral progress. No teacher is employed who is not a christian man or woman, but no preference in the selection of teachers is shown as to the different evangelical denominations of the Protestant church. The school buildings are also readily opened for religious meetings, and in addition to this the training school, while nominally under control of the Friends, is thoroughly catholic in spirit and wholly without bigotry or proselytism in its management. The attendance at this school habitually of about one-fourth of the children of school age, where religious training forms a cardinal feature of the work, has its wholesome effect elsewhere.

A minister of the West North Carolina Baptist convention preaches 3 times each month in some one of the districts. Connected with the Baptist church are several Indian helpers or ministers. The contributions, as reported, average about $1 a Sabbath, which is applied to the allowance from the Baptist convention. Communicants, widely scattered, and consequently irregular in their attendance at church, are estimated at 100, many once active members being counted as backsliders or indifferent. A white minister of the Methodist church visits the territory once a month. A Cherokee minister is one of the most consistent and active workers of that denomination. The absence of the Cherokee from the criminal courts, the uniform observance of the marriage rite, the character and development of the schools, and the industry of the people are signs of real progress. Evidence on file at the Interior Department shows that illegitimate births are less frequent than among the white people. There are no formal temperance organizations among the Eastern Band of Cherokees, but intemperance is not common. At the training school, which is the center of interest, no employé is retained who is either intemperate or profane. This institution, with its many pupils and its liberal market arrangements with the Indians, exerts an elevating and wholesome influence in all directions.

EDUCATION.

Three hundred and sixty-five of these Indians over the age of 20 and 300 under the age of 20 can read English, and 180 under the age of 20 can write English. This latter fact is attributable to the efficient school system. Six hundred and twenty can use English in ordinary intercourse. The number of children between 6 and 18 years of age is given as 403 and there are school accommodations for 275, including 2 schoolhouses not occupied. There are 5 schoolhouses owned by the Indians, valued at $600.

There are at present among the Eastern Band of Cherokees 3 schools of a common school grade in addition to the Cherokee training school. There was also a grammar school in Graham county, but it was abandoned because the children were few and scattered and several of them attended the training school. These schools are supported by the interest, payable annually, from an educational fund held in trust by the United States for the Eastern Band of Cherokees.

Big Cove school is 10 miles northeast from the agency, on Ravens fork of the Ocona Lufta river. It has 2 teachers, both males, and is sustained at a cost of $424.42. There are accommodations for 60 pupils. The largest attendance during the year was 54, of whom 28 were males and 26 were females, all between the ages of 6 and 18 years. The average age was 9.019. The average attendance for 1 year was 26.429; the higest average attendance for 1 month, that of January, was 36.

Birdtown school is 2.11 miles southwest from the agency, with 1 male teacher and accommodations for 30 pupils, and the whole number, viz, 13 males and 17 females, all between the ages of 6 and 18, attended, their average age being 11.118. The average attendance during 7 months was 16.429, and the highest average attendance any one month, that of December, was 30, the full number. One pupil missed but 2 days in 2 years.

Macedonia school, on Soco creek, above the old mission house, has been already mentioned in connection with the topographical outline of the Qualla boundary. The expense of the Macedonia school for the census year, including salaries, was $423.14. There are accommodations at this school for 55 pupils, and the largest attendance was 52. This number, viz, 27 males and 25 females, attended more than 1 of the 7 school months during the year. Of the scholars 2 were over 18 and none were under 6 years of age, their average ages being 10.8. The average attendance for 1 year was 30.14, and the largest monthly average attendance (October) was 34. Two teachers, 1 male and 1 female, were employed. One boy and 1 girl missed but 1 day each in 2 years.

The Eastern Band of Cherokees has a written language, and this furnishes the basis for a rapid development in proportion as vigorous schools are maintained under interested and judicious instructors.

THE CHEROKEE TRAINING SCHOOL.—The Cherokee training school, established under the auspices of the western meeting of Friends of the state of Indiana, occupies for school and farm purposes nearly 50 acres of land along the Ocona Lufta river, at the foot of Mount Noble, as indicated on the map.

This Cherokee training school was a natural result of the system initiated by President Grant, whereby various religious bodies were encouraged to enter into contracts for the education and training of Indian youth. The council of the Eastern Band of Cherokees made such an agreement with the Friends for a term of 10 years, which term expired in May, 1890. The majority of the council favored its indefinite continuance. The principal chief interposed his veto, although nearly at the end of his term of office, and left the matter unsettled.

The school is under the direction of 4 white teachers, all female, and 9 other employés, 13 in all, of whom 10 are white and 3 are Indian. The number of pupils who can be properly and healthfully accommodated in the main building, the boarding house, is 90, including 20 day pupils. As many as 84 have been accommodated. Forty-three males and 41 females have attended the school more than 1 month, in addition to 15 male and 9 female day scholars, all between the ages of 6 and 18 years. The school was maintained 10 months, with an average daily attendance of 80 boarding pupils and 5.2 day pupils. The average age of the boarders is 9.071 and of day pupils 10.042. During the month of September, 1889, the average attendance of the boarders was 80 and of the day pupils 17.708. The cost of maintaining the school for 1890 was $11,264.47, expended as follows: for salaries of teachers and employés, $3,350; all other expenses, $7,914.47. The government appropriated $12,000 for this purpose. Industrial work forms a marked feature, and this includes farming, fruit culture, gardening, grazing stock, and some shop work. The general duties of the housewife are taught the girls, as well as plain sewing and other needlework. Scholars take their turn in laundering, cooking, and housework, so that all learn to make bread and qualify themselves for all kitchen duty. Practically 125 acres have been cultivated. Among the products are 50 bushels of wheat, 500 bushels of corn, 75 bushels of oats, 600 pumpkins, 10 tons of hay, and 50 pounds of butter. The boys and girls have acquired 33 swine and 150 domestic fowls. Five horses and 56 cattle, including 25 milch cows, form the stock of the institution. Four frame houses and 7 outbuildings are owned by the government or the Cherokee Nation, of which 1, a spacious, well arranged barn, costing $400, was erected during the year. The week day programme of exercises is as follows: morning bell, 5 o'clock; breakfast, 5:30; industrial work, 6 to 9; school exercises, 9 to 11:15; dinner, 12 m; industrial work, 12:30 p. m.; school exercises, 1:30 to 4; industrial work, 4 to 6; supper, 6; recreation, 6:30 to 7; evening study, 7; evening prayers, 8; retiring bell, 8:30.

According to age and necessity, a portion of the hours for industrial work and evening study is used for such occupations as partake of the character of recreation, and an excellent brass band among the boys is the result of

EASTERN CHEROKEE TRAINING SCHOOL AND MOUNT NOBLE. FROM SPRAY RIDGE AND UNITED STATES INDIAN AGENCY.

BOYS DORMITORY EASTERN CHEROKEE TRAINING SCHOOL, SWAIN COUNTY, N. C.

CHEROKEE TRAINING SCHOOL, 'HOME,' SWAIN COUNTY, N. C

EASTERN CHEROKEE LUMBERMEN.
BRYSON CITY COURT-HOUSE, SWAIN COUNTY, N. C. POST-OFFICE OF THE AGENCY.

DONALDSON RIDGE AND GAP FROM SPRAY RIDGE.
JESSE REED AND ANDY STANDING DEER, CHEROKEE, N. C.

one phase of this system. At the breakfast hour a few verses are read from the Bible, followed by a brief prayer, and the blessing upon the meal is uttered either by a teacher or by the school in unison. The Sabbath exercises are varied by Sunday school recitations, but no sectarian or dogmatic teaching has a place at any time. The familiar but proper forms of a large family are observed at all hours, and the handshaking "good night" is as pleasing and genial as if all were indeed one family in fact. Religious instruction is largely a matter of precept and example, without catechismal or other strait forms for the inculcation of principles of right and duty.

The superintendent buys produce largely from the Indians, and secures for them many articles of clothing at cost. This offends visiting merchants, who are not always free from the suspicion that ardent spirits reach the Indians through the carelessness of their employés.

The general management of the institution by the Friends and their representatives has been catholic in spirit, conciliatory toward all denominations.

The large building called the boarding house was erected by the United States.

HISTORICAL OUTLINE.

The Eastern Band of Cherokees has been thus officially recognized, to distinguish it from that portion of the nation which emigrated west between 1809 and 1817 and located on the public domain at the headwaters of Arkansas and White rivers, now in Cherokee Nation, Indian territory. The latter became known as the Cherokee Nation west, while the general term, the Cherokee Nation, included both. Between 1785, when certain boundaries were allotted to these Indians for hunting grounds, and 1809, when the movement westward was initiated of their own deliberate choice, annuities were from time to time granted by the United States in consideration of the successive sales to the United States of portions of their land.

By a treaty made in 1817 the Cherokee Nation ceded to the United States certain land lying east of the Mississippi river, and in exchange for the same the United States ceded to that part of the nation on the Arkansas river as much land on said river, acre for acre, as the United States received from the Cherokee Nation east of the Mississippi river, and provided that all treaties then in force should continue in full force with both parts of the nation.

As early as 1809 the aggregate of annuities due the Cherokee Nation on account of the sale of lands to the United States had reached the sum of $100,000, and it was provided by articles of the treaty of 1817 that a census should be taken of those east and of those west and of those still intending to remove west, and also that a division of the annuities should be made ratably, according to numbers as ascertained by said census, between those who were east and those who were west. Thus the tribe or nation, although geographically separated, was treated as a unit, and all property owned by it was treated as common property.

By a treaty made in 1819 the formal census was dispensed with, and for the purposes of distribution it was assumed that one-third had removed west and that two-thirds were yet remaining east of the Mississippi river. At the same time the nation made a further cession to the United States of land lying east of the Mississippi. Upon the basis of this estimate of numbers in lieu of a census annuities were distributed until the year 1835. (*a*)

Cross suits and conflicts between the two bands of Cherokees as to their rights to different funds have occupied the attention of the federal courts and the court of claims proper. Present litigation involves more especially their title to the lands now occupied by them, which were purchased for them by their agent, W. H. Thomas, as trustee for that purpose, from their share of funds held by the United States for their benefit. Encroachments upon these lands, plundering of timber, and all forms of aggression are still harassing their peace and antagonizing their efforts to be an industrious, contented, and prosperous portion of the people of North Carolina.

In the year 1874, pursuant to act of Congress passed in 1870 (16 United States Statutes, page 139), which authorized these Indians to institute suit in the circuit court of the United States for the western district of North Carolina against Thomas, a reference of the subject-matter of conflict was made to a commission, consisting of Rufus Barringer, John H. Dillard, and T. Ruffin. A decree of award was subsequently made in accordance with the findings of the commission, and since their approval in November, 1874, and a confirmatory act of Congress in 1876, proceedings have been in progress to define the exact boundaries of the various tracts set forth in said award, and to discover the chain of title through which Thomas and his representatives derived the same. (See House Executive Document No. 196, Forty-seventh Congress, first session, for particulars respecting the conveyance of the Qualla boundary, stated as 50,000 acres, to the Eastern Band of Cherokees of North Carolina, October 9, 1876, and conveyance of August 14, 1880, of 15,211 acres to the Commissioner of Indian Affairs and his successors of outlying lands in Cherokee and other counties, in trust for said band.)

GOVERNMENT AND POLITICS.—At a general council assembled at Cheoh, December 9, 1868, the Eastern Cherokees inaugurated a plan of organization under a republican form of government with a constitution. There was to be a delegate council, the chairman or president of which was to be president or chief of the Eastern Cherokees for a term to be fixed by the council, not exceeding 4 years. A system of schools and a national fair were authorized. Successive councils enlarged and modified the plan.

a The general legislation thereafter is indicated in connection with the report on the Cherokees in Indian territory.

OFFICERS AND COUNCIL OF EASTERN BAND OF CHEROKEES, 1890.—Principal chief, Nimrod J. Smith (Cha-la-di-hih, Charles the Killer); assistant chief, John Going Welch (Tsani, Always Going); chairman of council, Jesse Reed; council, Stilwell Saunooka (Shawnee), Andy Standing Bear (Enidth Ahrwigadawga), Wesley Crow (Caw-daah-ry-eh-lig-is-ki, Crow Marker), Davis George (Dew-isi-ool-ay-oeh, Went Astray), Sampson Owl (Sah-mi-si-nih Oo-goo-coo, Hooting Owl), Bird Salolanita (Young Squirrels), Jessean Climbing Bear (Yo-no-ga-la-ki), Abraham Hill (O-quan-ih), Morgan Calhoun (Au-gan-aahf-to-dah, Ground Sausage Meat), Suate Martin (Suy-e-ta-Tlu-tlu, Mixed Martin), Will (Ta-la-lah, Redheaded Woodpecker), John Mullethead (Tsis-da-qua-lun-na, Mullethead Fish). Armstrong Cornsilk (Ka-nau-tsi-da-wi Oo-ne-noo-di), and John Davis (Axe, no Indian name.)

INCORPORATION OF THE EASTERN BAND OF CHEROKEE INDIANS, 1889.

By an act of the general assembly of North Carolina, ratified the 11th day of March, 1889 (Laws of North Carolina, 1889, chapter 211, page 889), the North Carolina or Eastern Cherokee Indians, resident and domiciled in the counties of Cherokee, Graham, Jackson, and Swain, were created a body politic and corporate under the name, style, and title of "The Eastern Band of Cherokee Indians, with all the rights, privileges, franchises, and powers incident and belonging to corporations under the laws of the state of North Carolina".

By section 2 said Eastern Band of Cherokee Indians was authorized to sue and implead, and might be sued and impleaded, touching and concerning all the property of whatever nature held in common by the said band in said counties.

By section 3 any grants to any person or persons for any of the land held by said Eastern Band of Cherokee Indians, and under whom said Indians claimed title, as also all deeds made by commissioners of the state to any person or persons for what are known as Cherokee lands held by said Cherokee Indians in said counties and under whom said Cherokees claim, are held as valid.

By section 4 it was provided that in all cases where titles or deeds have been executed to the said Eastern Band of Cherokee Indians, or any person or persons in trust for them under that name and style, by any person or persons, either collectively or personally, officially, or in any capacity whatever, such deeds or titles should be held as valid against the state and all persons or any person claiming by, through, or under the state by virtue of any grant dated or issued subsequent to the aforesaid deeds or titles to the said Eastern Band of Cherokee Indians.

By section 5 it was provided that in case any person or persons claiming any part of the lands described in the preceding sections adversely to the said Indians under colorable title or titles shall be sued by reason of such adverse claim, or any possession under such colorable title or titles, said act shall not be used in evidence on either side nor in any way prejudice the rights of either party, but such suit or suits shall be determined as if said act had not been passed.

By section 6 said act took effect from and after its ratification.

SOLDIERS.

The surviving Union soldiers of the Eastern Band of Cherokee Indians number 14, of whom 13 were in Company D, Third regiment North Carolina mounted infantry, and 1 in a regiment and company unknown. There are 5 widows of Union soldiers. There are 50 survivors who were in the Confederate service.

RATTLESNAKE PEAK, ABOVE THE CLOUDS.

VALLEY OF THE SOCO.

UNITED STATES INDIAN AGENT JAMES BLYTHE, son-in-law of Chief Smith, on the right. SAMPSON GEORGE on the left. Mount Noble in background. COUNCILMAN YONA CALEY. "Climbing Bear." Three daughters and grandson of Chief Smith.

NORTH DAKOTA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	8,174
Reservation Indians, not taxed (not counted in the general census)	7,980
Indians off reservations, self-supporting and taxed (counted in the general census)	194

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	8,264
Reservation Indians, not taxed	7,980
Other persons with Indians, not otherwise enumerated	284

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		7,980	3,903	4,077	3,514
Devils Lake agency		2,496	1,239	1,257	464
Fort Berthold agency		1,388	726	662	183
Standing Rock agency		4,096	1,938	2,158	2,867
Devils Lake agency		2,496	1,239	1,257	464
Devils Lake reservation	Remnants of Sioux: Cuthead, 295; Sisseton, 420; Assinaboine, 2; Teton, 2; Santee, 54; Wahpeton, 142; Yankton, 123.	1,038	485	553	*a*100
Turtle Mountain reservation	Chippewas and Crees, 261; Chippewas, Crees, and other mixed bloods, many perhaps belonging in Canada, 1,197.	1,458	754	704	364
Fort Berthold agency		1,388	726	662	183
Fort Berthold reservation	Arickaree	447	249	198	67
	Gros Ventre	522	270	252	78
	Mandan	251	117	134	38
	Dull Knife's band of Gros Ventres (*b*)	168	90	78	.....
Standing Rock agency		4,096	1,938	2,158	2,867
Standing Rock reservation	Yanktonnai Sioux	1,786	1,938	2,158	2,867
	Uncapapa (Hunkpapa) Sioux	1,739			
	Blackfeet Sioux	571			

a From 75 to 100 of the entirely destitute draw rations.

b Nominally at Fort Berthold, but roaming.

The civilized (self-supporting) Indians of North Dakota, counted in the general census, number 194 (93 males and 101 females), and are distributed as follows:

Buford county, 93; Emmons county, 14; Grand Forks county, 21; Pembina county, 20; other counties (9 or less in each), 46.

Many bands of the Sioux are progressive. Some remain "blanket Indians", but none are roamers except on reservations in search of food or herding horses, cattle, or sheep. The reports of the several agents in charge of Sioux reservations, which are published annually in the Report of the Commissioner of Indian Affairs, as well as the reports of the special agents of the census, will furnish full data. The civilizing of the Sioux is progressing fairly well. They have been in the past the terror of the west and northwest, but are now far from the warlike savages they were. Sioux outbreaks of moment occurred in 1862, 1867, 1876, and as late as December, 1890. The Sioux are almost all ration Indians, which condition is due chiefly to the bad lands of their reservations. Up to 1886 the Sioux had received for ceded lands alone from the United States about $42,000,000.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN NORTH DAKOTA.

TRIBES.	Stock.	Reservation.	Agency.
Arikara	Caddoan	Fort Berthold	Fort Berthold.
Assinaboin	Siouan	Devils Lake	Devils Lake.
Blackfeet	Siouan	Standing Rock	Standing Rock.
Chippewa	Algonkian	Turtle Mountain	Devils Lake.
Cuthead Sioux	Siouan	Devils Lake	Devils Lake.
Gros Ventre, or Minitari	Siouan	Fort Berthold	Fort Berthold.
Mandan	Siouan	Fort Berthold	Fort Berthold.
Santee Sioux	Siouan	Devils Lake	Devils Lake.
Sisseton Sioux	Siouan	Devils Lake	Devils Lake.
Unkpapa	Siouan	Standing Rock	Standing Rock.
Wahpeton	Siouan	Devils Lake	Devils Lake.
Yanktonnai	Siouan	Standing Rock	Standing Rock.
Yankton Sioux	Siouan	Devils Lake	Devils Lake.

DEVILS LAKE RESERVATION.

The Indians on this reservation are all Sioux. The Cuthead Sioux, 295, and a few Yanktonnais came to Devils Lake agency from the Missouri River valley in 1873–1874. There are intermarried with them 2 Assinnaboine, 2 Teton Sioux, 54 Santee Sioux, and 123 Yanktonnai or Yankton Sioux. The Sisseton Sioux at Devils Lake agency, 420, were originally located in Minnesota, and after the massacre of 1863 were placed on a reservation. They were moved to the agency in 1867. The Wahpeton Sioux, 142, were also located in Minnesota, and were in the massacre of 1863. They were placed on a reservation and then removed to Devils Lake in 1867. The small portions here of great Sioux bands are parties who separated in war or for personal reasons from them, and when the reservation was established were gathered up and placed on it. They should properly be called the Sioux of Devils Lake. These are not blanket Indians, as they all wear citizens' dress.—JOHN H. WAUGH, United States Indian agent.

TURTLE MOUNTAIN RESERVATION.

The area of this reservation is very small, but the Chippewas and half-bloods on it occupy an enormous area in addition to the reservation.

STANDING ROCK RESERVATION.

This is a Sioux reservation, and some of the Sioux on it formerly lived in Minnesota and Iowa, but by far the greater number followed the chase, roaming over Nebraska, Wyoming, North and South Dakota, and Montana. They are of the fiercest bands of the Sioux, and among them are many of the famous Sioux warriors.

The Upper Yanktonnai, now numbering about 420, and Lower Yanktonnais, numbering about 1,366, have merged into one band at Standing Rock agency. They were formerly two distinct bands, but speaking the same language. The Uncapapa Sioux are also called Hunkpapa Sioux. They number 1,739. The Blackfeet Sioux number 571. The first Indians came to this reservation after 1875. The area in the present reservation was once partially in what was known as the Great Sioux reservation.

Many of the Indians at the agency were a portion of the Sioux engaged in the Sioux wars prior to 1878, and were in the battle of the Little Big Horn or Custer massacre in July, 1876. Almost two-thirds of the Indians here are ration Indians.—JAMES MCLAUGHLIN, United States Indian agent.

FORT BERTHOLD RESERVATION.

The Arickaree or Ree Indians were here when the reservation was set aside. They were in this region at the beginning of the century, and are of the Caddoan family. They were formerly with the Pawnees, from whom they separated in Nebraska and Kansas. Local tradition says they came from the Black Hills. The Rees were originally in 6 or 10 bands, but there was in fact no particular distinction between individuals of the different bands, which were a tribal convenience. There is now no recognition of bands in this tribe, nor has there been for a decade past.

The Gros Ventres say they came from Devils lake to this region in 1804. They are of Siouan stock and claim to have once been one with the Crows. Devils lake was probably a temporary location. They were originally in 8 bands. One, "The Willows," became extinct 5 years ago. Of the 7 bands now existing, 3 affiliate closely, and the other 4 go by themselves. No distinction as to marriage between the bands or into them is made.

The Knife River Gros Ventres, Dull Knife's independent band, belong to the Gros Ventres (of the river). These are 168 in number, and are a fine body of roaming, self-sustaining Indians, friendly with the whites, and a good

people. This tribe claims to have been for a long time allied with the Crows, and at one time are supposed to have resided with them, and near the Mandans. They were called "Minatarees" by Lewis and Clarke, or "People of the Willows". In 1832 they were estimated at 1,000.

While the Gros Ventres may have lived as a part of the Crow tribe, they are now a different people. This band must not be confused with the Gros Ventres at Fort Belknap agency, Montana, who are Algonkian.

The Mandans in 1804 were settled 100 miles farther down the river from where they are located now. They moved up here and allied with the Arickaree and Gros Ventre Indians about 30 years ago. The Gros Ventre and Mandan traditions say that the Mandans came from the mouth of the river, the ocean, to this region very early. There were no other tribes in this country when they came. The Gros Ventres followed, and then the Arickarees. These tribes have never been on any other reservation. The Mandans figure out 6 bands, but distinctions are now practically obliterated. They have been one tribe for many years.—JOHN S. MURPHY. United States Indian agent.

THE MANDANS.—In 1832 George Catlin, the famous American Indian investigator and painter, lived several months with the Mandans, and in his works he describes their manners, customs, and personal appearance. They at that time lived in circular houses covered with mud in a village, the present town of Mandan, North Dakota.

Mr. Catlin had a theory of their being Welsh, and of their ancestors coming from across the Atlantic to a southern port, and afterward migrating to the upper Missouri. The Mandans were the best of the North American Indians.

The Mandans, or Mi-ah'-ta-nees, "people of the bank", have resided on the upper Missouri for a long time, occupying successively several different places along the river. In 1772 they resided 1,500 miles above the mouth of the Missouri, in 9 villages located on both sides of the river. Lewis and Clarke found them in 1804 100 miles farther up, in only 2 villages, one on each side of the river. Near them were 3 other villages belonging to the Minnitarees and Ahnahaways.

In the year 1832 these Indians were in their most prosperous state, industrious, well armed, good hunters and good warriors, in the midst of herds of buffalo mostly within sight of the village, with large cornfields, and a trading post from which they could at all times obtain supplies, and consequently at that time they might have been considered a happy people. In their personal appearance, prior to the ravages of the smallpox, they were not surpassed by any nation in the northwest. The men, who wore their hair banged, were tall and well made, with regular features and a mild expression of countenance not usually seen among Indians. The complexion, also, was a shade lighter than that of other tribes, often approaching very near to some European nations, as the Spaniards. Another peculiarity was that some of them had light hair, and some gray or blue eyes, which are very rarely met with among other tribes. Mr. Catlin observed some Albinos among them. A majority of the women, particularly the young, were quite handsome, with fair complexions, and modest in their deportment. Their virtue was regarded as an honorable quality among the young women, and each year a ceremony was performed in the presence of the whole village, at which time all the females who had preserved their virginity came forward, struck a post, and challenged the world to say aught derogatory of their character.

In these palmy days of their prosperity much time and attention was given to dress, upon which they lavished much of their wealth. They were also very fond of dances, games, races, and other manly and athletic exercises. They were also a very devotional people, having many rites and ceremonies for propitiating the Great Spirit, practicing upon themselves a severe self-torture.

In the spring of 1838 smallpox made its appearance among the Mandans, said to have been brought among them by the employés of the fur company. All the tribes along the river suffered more or less, but none approached so near extinction as the Mandans. When the disease had abated, and when the remnant of this once powerful nation had recovered sufficiently to remove the decaying bodies from their cabins, the total number of grown men was 23, of women 40, and of young persons 60 or 70. These were all that were left of the 1,800 or more souls that composed the nation prior to the advent of that terrific disease. Mr. Catlin wrote after this that they were extinct, but this was an error.

In 1838 the survivors took refuge with the Arickarees, who occupied one of their deserted villages, but retained their former tribal laws and customs, preserving their nationality intact, refusing any alliance with surrounding tribes. The two tribes have lived together since then upon terms of excellent friendship. In 1876 they numbered 420, living, like the Pawnees, in dome shaped earthen houses, which are now replaced with log houses.

In 1886 the Mandans numbered 283.

INDIANS IN NORTH DAKOTA, 1890.

The Indians living within the present limits of the state of North Dakota at the time of the occupation by white people were the Arickarees, Chippewas, Gros Ventres, Mandans, and Sioux.

DEVILS LAKE AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Devils Lake reservation, Devils Lake agency, North Dakota, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Assinaboine, Cuthead, Santee, Sisseton, Yankton, and Wahpeton, Sioux.

The unallotted area of this reservation is 230,400 acres, or 360 square miles. The outboundaries have been surveyed and partially subdivided. It was established, altered, or changed by treaty of February 19, 1867 (15 U. S. Stats., p. 505); agreement, September 20, 1872, confirmed in Indian appropriation act approved June 22, 1874 (18 U. S. Stats., p. 167). (See pages 328–337, Compendium Indian Laws.)

Indian population, 1890: Cutheads, 295; Sissetons, 420; Assinaboines, 2; Tetons, 2; Santees, 54; Wahpetons, 142, and Yanktons, 123; total, 1,038.

DEVILS LAKE RESERVATION.

This reservation is situated on the south shore of Devils lake, or Lake of "Minniwakan", and is bounded on the north by the lake, on the south by the Cheyenne river, and on the east and west by established boundary lines.

The line defining the western boundary is a matter of dispute, and is not at all satisfactory to the Indians.

The treaty by which the reservation was established provided that the western boundary should be marked by a line running from "the most westerly point on Devils lake to the nearest point on the Cheyenne river", but owing to an alleged error the line was run to a point 2.5 miles farther distant; or, in other words, the line as called for by the treaty would have run in a southwesterly direction from the lake, whereas the line as it now exists runs in a southeasterly direction, making a difference in area of 64,000 acres of land. Negotations have been pending for some time for the settlement of the differences.

The lands may be partly classified as follows: tillable land, 41,600 acres; timber land, 20,000 acres; meadow land, 20,000 acres; fit only for grazing, 84,800 acres.

The soil is a light sandy and gravelly loam, and can not be depended upon to produce more than 2 or 3 good paying crops, owing to the lack of moisture and the dry nature of the soil. The soil in the timber land is better, but as a rule is too rolling to be classed as tillable land, and in many places is very stony. The meadow lands are found in small tracts, ranging from 4 to 40 acres in extent.

The quality of the grass is good.

The timber is generally oak, with some ash and poplar, generally "scrubby" and short, owing to the rough and rolling nature of the country and the ravages from time to time of prairie fires.

The reservation as a whole is much better adapted to stock raising or mixed farming than for exclusive grain growing, being rough, broken, rolling, and stony. It affords in many places excellent shelter for stock in midwinter.

POPULATION.—The census just completed shows the population to be 1,038, consisting of the Cuthead, Sisseton, Assinaboine, Teton, Santee, Wahpeton, and Yankton bands of Sioux.

In the following table the general population consists of remnants of different bands, yet they are all of the Sioux tribe and so reported:

BANDS.	Total.	Males.	Females.
Total	1,038	485	553
Cutheads	295	142	153
Sissetons	420	197	223
Assinaboines	2	1	1
Tetons	2	1	1
Santees	54	23	31
Yanktons	123	53	70
Wahpetons	142	68	74

These different bands represent what were once strong and numerous bands, but by intermarriage and abandonment of tribal relations they can be classed only as the Sioux Indians of Devils lake.

It is a notable fact that the Indian family as a rule is small, while we invariably find large families among the mixed bloods. A reason for an apparent increase in recent years is that some have come here from other reservations during the past year. There are 14 males and 19 females under 1 year of age and 105 of mixed white and Indian blood (males 49, females 56); over 20 years, 536; over 30 years, 392; over 40 years, 266; over 50 years, 159; over 60 years, 94; over 70 years, 32; over 80 years, 4; over 90 years, 1; married, 516; single, 522.

They are fast losing their traditions and customs as tribes or bands, and with few exceptions they do not depend upon their chiefs or the headmen of the band for advice and counsel.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

INFLUENCE OF THE CHIEF.—The men who have heretofore been known and recognized as chiefs or leaders are as a rule opposed to the allotment of lands in severalty. There are exceptions to this, however.

AGENCY BUILDINGS.—The agency buildings at this reservation seem ample for all purposes and are generally in good condition. There are 5 good frame dwelling houses connected with the agency, 1 occupied by the agent, 1 by the agency clerk and storekeeper, and the others by agency employés. The office is a frame building. There are also 2 large frame warehouses, 1 blacksmith shop, 1 carpenter and wagon shop, and a good, commodious barn, belonging to the agency. These buildings are all located on a beautiful rise of ground on the southwestern shore and about 20 rods distant from Devils lake, in a very picturesque and pleasant locality.

WATER.—Excellent water is obtained here at a depth of about 25 feet.

EMPLOYÉS.—The regular employés of this agency are the agency clerk and storekeeper, interpreter, farmer, blacksmith, and carpenter, with their assistants. There is also a company of Indian policemen.

OCCUPATION.—While there are many Indians of this reservation who seem to have no occupation, there are many whose occupations are classed as follows: 216 farmers, 32 laborers, and 202 housewives.

POLYGAMY.—There are 7 polygamists, 6 with 2 wives each and 1 with 3, but the custom of plural marriages no longer prevails and is not tolerated either by tribal authority or by the agent.

DRESS.—These people all wear citizens' dress. With a very few exceptions they still adhere to the ancient custom of wearing beaded moccasins.

EDUCATION.—The census shows that there are 25 over the age of 20 years and 61 under 20 years who can read English. A school has been maintained here for years by the government. There are 224 children 6 to 16 years of age, 108 males, 116 females; 257 from 6 to 18, 123 males, 134 females, with school accommodations for 138.

The industrial boarding school, situated one-half mile northwest of the agency, is a commodious structure, capable of healthfully accommodating 100 pupils. This school has been run for several years under contract with the bureau of Indian missions of the Catholic church, and has been in charge of the gray nuns of Montreal. About 20 feet distant from the schoolroom is a church building, the property of the Roman Catholic church, in which services are regularly held, and a covered walk has been erected from the schoolroom to the church. The boys' industrial boarding school is situated 7 miles east of the agency, and has accommodations for about 38 pupils.

HOUSES.—There are 308 Indian families owning and occupying 234 houses on the reservation. The houses occupied by them are, with a few exceptions, miserable and unwholesome huts built of logs, with dirt roofs, leaking when it rains, no floors, poorly lighted, and with no ventilation. These they occupy in winter, but in summer they mostly live in tepees built of poles placed in a circular position so as to form a cone shaped frame, which is covered with canvas. This is always found on some elevated knoll where they can get a good view of the surrounding country, and where they can get good drainage and be free from vermin. Very few of the Indian houses contain any furniture other than a cook stove and a few dishes. They seem to prefer sleeping on the ground; they also seem to prefer eating upon the earth floors.

SUBSISTENCE.—The subsistence of these Indians is about all obtained by themselves in civilized pursuits. Had there not been a succession of very poor crops in this country for 3 years many of them would have been in fairly good condition ere this. Many of their white neighbors have been compelled to ask aid, and some have left their farms, to seek more favorable localities. Had it not been for the help these people received last winter from Congress, many would have starved, and with the short crop this season, caused by drought, their immediate future is dismal.

CROP IN 1890.—The amount of grain raised this year by these Indians will not be more than double the amount sown last spring, and as there is no game to hunt and but very little work to be found, their prospects for the future are not very bright.

CHURCHES.—There are 3 missionaries and 4 churches, 2 of them Catholic, with 227 communicants. There are 2 Presbyterian churches, with 2 missionaries, both full-blood Sioux Indians, and the communicants of these churches number 72.

PHYSICAL CONDITION.—The general physical condition of these Indians is not very good. There were 270 cases treated and 45 deaths occurred during the past year. The number was large owing to the grippe, that became epidemic here last winter. The general health of the older people is better than that of the young and middle-aged, especially of those who have been in school. We find many afflicted with scrofula, consumption, and catarrh, and particularly among the half and quarter bloods these complaints are general. Another source of trouble seems to be found to some extent in the quality of food these people eat. It is a common remark here that "salt pork is killing the Indians off faster than could be done with bullets". As a rule they are free from rheumatism, but scrofula, consumption, catarrh, and constipation seem to be very common, and syphilis, with all its attendant evils, is only too apparent among them.

ALLOTMENTS.—The agent sent to allot the lands found many difficulties to overcome and much opposition, especially from some of the older men. Many claimed that the land already belonged to them, and that there was no need of an allotment; but these objections were overcome, and now they are all eager to receive their allotment. The whole number of allotments made to date is 653; to males 397, acreage 42,100; to females 256, acreage 20,240.

Among the older ones are some who will never conform to the ways of the white man; but among the younger are many who, if only favored by the elements, will do fully as well as farmers as the average white man, although as a rule they are inclined to extravagance and give little thought for the morrow.

MORALS.—Their morals will compare favorably with those of a like number of white people. Theft is almost unknown. As a rule they are peaceable and quiet, unless intoxicated, when they at once become quarrelsome and surly. With few exceptions they have a natural appetite for strong drink; but at this reservation they rarely succeed in obtaining it.

CHASTITY.—Up to about 1875 it was common for these people to sell their wives and daughters for immoral purposes; but this custom is no longer allowed by the Indians themselves, and they are now as chaste as any other people.

RESPECT FOR THE INSANE.—These people were never known to harm any person who was idiotic or weak minded, believing such a person to be under the direct care and supervision of the Great Spirit. Under no circumstances would they allow harm to befall such a person if they could prevent it.

SUPERSTITIONS.—These people are very superstitious regarding the water. Unlike most Indian tribes, they have a natural dread of the water, and are in fact purely the "pony Indian." Many of them have lived on the shores of this lake for years, yet there is not a boat or a canoe in the entire tribe. They never allow themselves to go on the water if possible to avoid it, as they always had a mortal fear of "Minniwakan," or Devils lake, "Minni" meaning water and "wakan" the evil spirit.

No amount of persuasion or inducement can get one of them to cross the lake on the steamboat. They claim that the lake is inhabited by a huge sea monster that has repeatedly been seen by them, and is of such gigantic proportions that it can devour the largest steamer with all on board. Another superstitious belief is that the presence of cracks in the ice in winter, caused by the contraction of the water in freezing, is the work of this demon of the deep. They also believe that whole herds of buffalo that have attempted to swim across narrow parts of the lake have been devoured almost instantly by this monster of the lake.

There was no custom among these people in ancient times that was of so much importance to them as their medicine feast. There is something about it that is sacred to them, and they are very loath to give it up, although the power and influence of the medicine men among the tribe is now practically nothing, except with a few of the older ones. They believe that when the Creator populated the earth he treated all men alike, giving both the white and red man certain privileges and blessings to enjoy and certain secrets to keep and cherish. Among the most sacred of these is the medicine dance or charm. They believe that only those who were honorable, upright, and true to the tribe were permitted to participate in this sacred custom, and whoever joined in the feast must swear eternal secrecy to the affairs of the tribe. One old man says: "The medicine feast is to us what the orders of masonry and odd fellowship are to the white man"; that "it is much older"; that "the old men could never renounce it, but the young men will no doubt discontinue the custom as soon as we are all gone". Those who still adhere to this custom are not connected with any church, but look upon this as a kind of religion of their own, as well as a protection from disease.

At these feasts they meet at some place agreed upon and proceed to invoke the aid and favor of the Great Spirit by beating the tomtom, a kind of drum, and marching around in a circle, chanting their favorite songs and beating their fists until all are tired out, when they proceed to partake of the feast. A favorite dish was dog soup, together with fresh meats. They eat as long as it is possible for them to do so, and the more discomfort they experience from their folly on this occasion the more blessings and favors are to follow and the greater will be the power of their medicine men to baffle disease.

TURTLE MOUNTAIN RESERVATION.

Report of Special Agent JERE E. STEVENS on the Indians of Turtle Mountain reservation, Devils Lake agency, North Dakota, September, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Chippewas of the Mississippi.

The unallotted area of this reservation is 46,080 acres, or 72 square miles. This reservation has been surveyed. It was established, altered, or changed by executive orders of December 21, 1882, and March 29 and June 3, 1884.

Indian population 1890: 1,458, of whom 1,197 are of mixed blood.

The Chippewa band of Indians belonging to the Devils Lake agency are located on the Turtle Mountain reservation, about 90 miles northwest of Fort Totten. The reservation consists of 2 townships of land, containing 46,080 acres, all in Rolette county, North Dakota, the northern boundary being only 4 miles south of the Canadian

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

(Haynes, photographer, Fargo.)

DEVILS LAKE AGENCY, NORTH DAKOTA.

BEAR COAT.

GRAY BEAR.

line. The general character of the reservation is rolling, rough, and stony; the north half contains some very fair timber of the oak, ash, and poplar varieties, and is well watered by several small lakes; the south half is all prairie, and contains but little good farming land. The subagency is a branch of the Devils Lake agency.

The population of this reservation consists of 261 full blood Chippewa Indians, 1,178 mixed bloods ranging from one-eighth to seven-eighths Indian blood, mostly descendants of the Red River, French, and Canadian half-breeds, and 19 other mixed bloods. Of the 261 of full blood, 128 are males and 133 females. There are 60 children of school age, 120 over 20 years of age, and 45 over 50 years of age. About one-fourth of them wear citizens' dress wholly; the remaining three-fourths are "blanket Indians". Only a few of them live in houses or have any fixed habitation. They are here to-day and there to-morrow, on either side of the boundary line, as best suits their fancy, taking good care to be on the reservation, however, when rations are issued. They are commonly called "renegade Chippewas". They are close to the boundary line, and when they feel disposed to commit any petty depredation they do so and immediately cross the line and claim to be Canadian Indians.

Social condition.—Of the 261 pure bloods, 125 are married and 136 single. There are 3 polygamists, 2 with 3 wives each and 1 with 2 wives. There are 80 families, with an average of 3.25 persons to the family. Polygamous marriages are no longer allowed either by tribal or other authority, and generally their social and moral condition is fully as good as that of the mixed bloods who mingle with them.

Education.—There is but little education among these Indians. A few have attended school for a few days at a time, but, living in wigwams, subject to all the savage surroundings and customs of their people, they can not be prevailed upon to attend regularly.

Subsistence.—About 25 per cent of the subsistence of those on this reservation is obtained by issue of government rations, the balance by hunting, fishing, and root gathering. They are always willing to deny themselves anything needful for the sake of getting liquor, which they succeed in getting, the stringent laws to the contrary notwithstanding.

Surroundings.—In addition to the Chippewas and mixed bloods on this reservation there are some 500 to 600 mixed bloods living on the lands bordering it. It is impossible to determine the status of some of these people, as there is so great a mixture of French Canadian and Indian blood. Many of them are unable to tell when or where they were born. Some claim to be wards of the United States, others of Canada, and some do not know where they belong, but seem to think the country they occupy belongs to them and that it is the duty of the government to protect and feed them when they need help. As a rule they are an improvident and shiftless race, given to gambling, horse racing, and drinking.

Traditions and beliefs.—They have a tradition that the winds that blow from the north, southeast, and west each represents a different spirit, which exerts an influence over the different members of the tribe. Some are guided by the wind from one direction and others by the wind from other directions, and when one of them imagines he has been peculiarly blessed or favored in the chase or on a hunting expedition he immediately looks upon that particular wind as the one that will be true to him through life, and measures his hunting operations by that particular standard. When finally he dies his friends see that he is buried facing that point of the compass from which he was guided through life. In consequence of this custom of burying their dead they have no regularity in laying out a cemetery.

Sun dance.—The sun dance was a savage and barbarous custom. The method was as follows: a spot was selected on some high ground where a tree of medium size could be found with several branches 15 or 20 feet from the ground. In these branches they would build a seat of sticks, timber, and grass, in which 1 of the men would sit from the rising until the setting of the sun. Those who joined in the dance were expected to be all ready to commence at the rising of the sun, always having their wigwams built and everything in readiness the day before. One end of a rope was fastened to the tree, the other to a post about 20 feet distant, and all those who wished to show their bravery and test their qualifications for warriors did so in the following manner: they cut slits in the skin on their breasts at a distance of about 2 inches apart and passed a strong cord or a piece of rawhide through between the flesh and outer skin, with which they were securely tied to the rope that was stretched from the tree to the post. In this manner they were expected to dance from "sun to sun" without being liberated from the rope to which they were fastened unless they could release themselves by literally tearing loose. If they succeeded in doing this they were classed as "brave", but if they failed to endure the tortures of the day, or fainted, as was often the case, they were not so classed. Under no circumstances could they be known as the great warriors of the tribe until they could undergo this horrible treatment. During this time the men and women of the tribe danced in groups around the suffering victims, commencing at the first appearance of the sun and never ceasing, except from exhaustion, until it sank behind the western hills. Each member of the dancing party held in his mouth a whistle made for the occasion, called a sun whistle. These they blew constantly, and all the time kept their faces turned toward the sun if possible to do so. There are 2 trees now standing on the reservation that have been used for this purpose. The last dance they had of this kind was about 3 years ago.

Statistics.—The agency headquarters is at Devils lake, about 90 miles distant. The agency buildings here consist of 4 old log buildings, with an estimated value of $600, all greatly in need of repair.

The agency employés number 13, and their total compensation is $4,464. They are: a farmer in charge or subagent, interpreter, assistant farmer, 7 Indian policemen, and 3 teachers.

The census schedule shows the total Indian population of the reservation to be 1,458; 261 full bloods, 1,178 mixed bloods, speaking the French, Cree, and Chippewa languages, and 19 other mixed bloods. Among the 1,178 mixed bloods there are 616 males and 562 females. Over 20 years of age there are 509, and under 20 years of age there are 669. Of children under 1 year of age there are 26 males and 30 females. There are 439 married and 739 single. There are no polygamists. Number of families, 258; average of family, 4.5. Nearly all wear citizens' dress wholly. There are 14 over 20 years of age and 72 under the age of 20 who can read. About 500 use English enough for ordinary intercourse. There are 235 6 to 16 years of age. all of whom could be accommodated at the schools of the agency.

There are 5 schoolhouses, with a capacity of healthfully accommodating 350 pupils. Three of these are log buildings, owned by the government, and cost $600 each. One is a frame building, owned by the Episcopalians, which cost $1,000. The school has been in charge of a young man from the Missississaga reservation, Canada, a descendant of the Eastern Chippewa Indians. Born and raised on a reservation, he is thoroughly conversant with the needs of the Indian schools.

The fifth and largest school building is owned by the Roman Catholic church. It is a fine and commodious building, with a capacity of 230 pupils. Of the 1,178 mixed bloods, 1,000 are communicants of the Catholic church. There are 2 Catholic churches. There is 1 Episcopal church, with about 30 communicants.

The census shows an increase in population. Censuses of 1886 and 1890 show populations of 1,245 and 1,458, respectively. The people are of a migratory nature and generally seek a home near the agency. Many of them may belong across the line in Canada. The occupations, as far as noted, are about as follows: 114 farmers, 7 policemen, 9 stockmen, 3 carpenters, and 122 hewers.

SANITARY CONDITION.—The sanitary condition of these Indians is not good, and there is much sickness. Many of them suffer from acute or chronic diseases, some of long standing. There is no physician at the reservation, and it is impossible to give an estimate of the number of the afflicted. Deaths during the year, 30.

The houses occupied by them, if they may be called houses, number 240. They are all log, many without floors, and mostly with dirt or thatched roofs. They are mere dungeons, unfit for habitation, and breeders of disease and disorder.

It is an impossibility to state just how many persons are unlawfully on the reservation, as there is no way of ascertaining who are American Indians or how many have enough Indian blood to entitle them to be classed as Indians. It is a notorious fact that the worst characters to be found among the mixed bloods are those who have but little Indian blood in their veins. Some, however, express a desire to have their condition defined and to know what they must do, but this class is in a minority. The reservation area can be classified as follows:

	ACRES.
Total area of reservation	46,080
Tillable land, one fourth	11,520
Timber, lakes, and meadows	23,240
Fit only for grazing	11,320

The altitude is about 800 feet above Devils lake and about 2,250 feet above the sea. The country is dry, the soil poor, prairie rough, rolling, and stony.

There has been no allotment of land here; in fact, the reservation is not surveyed. So far as the full bloods are concerned, it would be of little use to try to accomplish anything in the way of making farmers of them until they are removed from the mixed bloods, who always have carried liquor among the Indians, which at once makes them quarrelsome and unfit for work of any kind. In fact, with the 1,197 mixed bloods on the reservation and the 500 or 600 who live in the immediate vicinity, the future prospect of the Turtle Mountain Indians is not very hopeful.

FORT BERTHOLD AGENCY.

Report of Special Agent GEORGE B. COCK on the Indians of Fort Berthold reservation, Fort Berthold agency, North Dakota, August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Gros Ventre, Arickaree, Knife River [Gros Ventre], and Mandan.

The unallotted area of this reservation is 2,912,000 acres, or 4,550 square miles. It was established, altered, or changed by unratified agreements of September 17, 1851, and July 27, 1866 (see page 322, Compendium Indian Laws); executive orders April 12, 1870, and July 13, 1880.

Indian population, 1890: Arickarees, 447; Gros Ventres, 522; Mandans, 251; Dull Knife's band, 168; total, 1,388.

a The statements giving tribes areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890, pages 434-442. The population is the result of the census

FORT BERTHOLD RESERVATION.

I arrived at Fort Berthold, North Dakota, on Saturday, August 23, 1890. After due investigation I found that the agent, Mr. J. S. Murphy, had completed the enumeration in a very careful and accurate manner. I have taken pains to verify his enumeration by visiting the several tribes and getting the enumeration from the most intelligent men in each community. The number of each of the tribes and the aggregate are as follows: Arickarees, 447; Gros Ventres, 522; Mandans, 251; and Dull Knife, 168; making a total of 1,388. Three hundred and sixty-three Arickarees, 298 Gros Ventres, and 217 Mandans, or a total of 878, draw ration supplies at the agency.

ARICKAREE INDIANS.—This tribe is located nearest to the agency, on the Missouri river, and its people are brought in daily contact with the whites at agency headquarters and other settlements down the river. They seem to have deteriorated in health and physical condition of late years, owing to their frequent contact with soldiers of the United States army and steamboat men. Syphilis and consumption are prevalent among them. Consumption seems to have resulted from their changed condition of life, from a wild state to one of semicivilization. Since their permanent settlement on this reservation they have lived for the greater part in small, low tenements, built of cottonwood logs, with only the ground for floors and with sod roofs. Most of their houses are very poorly constructed, with but little regard to light and ventilation. In the long, severe winters the houses are closed by banking up the earth around outside, and, being warmed mainly by stoves, often heated and then permitted to grow suddenly cold, with want of proper ventilation, they produce coughs, colds, and a tendency to pulmonary disease.

When sickness comes upon them they may perhaps apply to the agency physician for medicine, who instructs them to administer the medicine and remedies according to prescribed rules or methods. After the administration of a few doses they may not perceive any improvement in the condition of the patient; then they go back to their former methods of treatment by their sweat houses or by charms, or erecting offerings of bundles of clothing, sheaves of grain on poles outside of their cabins, or by putting the head of some animal which they have slain on the housetop. They appear to be bright, and are quick to learn in any kind of mechanical work. By painting and drawing, as well as by tradition, their personal and tribal histories have been transmitted from generation to generation. Their vocabulary is very limited, hence the great difficulty encountered in teaching them to spell and read. Those who have had the advantages of schools write beautifully, but calculations of an arithmetical character are for them very difficult. Since the breaking up of the village system of living and their settlement on farms there is an appreciable improvement in their healthfulness.

Their principal industry and means of livelihood for the past few years has been wheat farming, yet in 5 years they have had but 1 good crop. That was in the beginning of the farming industry, which gave them great encouragement and led them to believe in great possibilities for the future, but their hopes have been sadly disappointed by successive failures. At present they are very poor and extremely discouraged, and are anxious to engage in some other branch of industry.

A few families among them have cows, several have work oxen, but most of them have the small Indian horse or broncho. The principal reason for the failure of their wheat crop is the severe and protracted drought which comes in July and August, accompanied with hot winds, while their wheat is yet young. At such times the moisture of the earth is rapidly evaporated, vegetation is parched and dried up in a few hours, and the grass is cured into hay as it stands on the ground, where cattle feed on it the balance of the year. The river bottom lands, to which their farming operations have heretofore been wholly confined, are an alluvial soil, intermixed with a sand and gravel subsoil of a very porous nature, which readily yields its moisture by evaporation. The upland prairies furnish better pasturage.

GROS VENTRES.—The larger number of the Gros Ventres are situated on lands farther up the Missouri river than the Arickarees, the principal settlement being on a broad bottom land a few miles below and opposite the mouth of the Little Missouri. Their settlement extends northwest to the mouth of Shell river, a distance from the agency of about 45 miles.

The principal industry and means of livelihood of this tribe has been wheat farming, with the raising of bronchos or Indian ponies, a small, scrub race of horses, of great hardihood and with remarkable powers of endurance and ability to take care of themselves. The Indians have carried on a considerable traffic in buffalo bones, which they gather from the vast expanse of prairie on all sides and haul away to Minot, on the Great Northern railway, a distance of from 50 to 60 miles, and barter for goods, receiving payment therefor at the rate of $8 per ton.

The men of the Gros Ventres are as a rule larger and more powerfully built than the Arickarees. They have become to some extent inoculated with syphilis and consumption. Their habits of life are very unhealthful. Their cabins of wood are low and poorly constructed, and in many instances show the existence of very uncleanly habits; in fact, cleanliness is a rare exception among them. It seems to be impossible to induce them to break away from the habits of centuries of ancestral influence and acquire the manners and usages of enlightened races. The change is too great, and attended with too much effort against their natural indolence and the lack of appreciation of a higher civilization.

DULL KNIFE'S BAND.—There are of the Knife River Gros Ventre Indians, as reported by their chief, Crow That Flies High, 168. This band of Gros Ventres do not live on the reservation, although they occasionally visit it. They separated from the main band some years ago on account of the claims of rival chiefs. Dull Knife, their chief, is an able and peaceable Indian, and the entire band is true to the government. They are self-supporting, hunting, fishing, trapping, and gathering and selling bones. They are fine specimens of the roaming Indian, and do not molest the whites. These Indians occupy lands on the south and west sides of the river, opposite the mouth of Little Knife river.

MANDAN INDIANS.—The Mandans are superior to the other tribes in physique and in mental endowments. Their women are more comely and much neater in their appearance, with smooth oval faces, generally fairer complexion, are more modest and quiet in their demeanor, and are noted for greater virtue and adherence to their conjugal obligations.

The Mandan men have been noted warriors, brave in battle and courageous in defense of their homes and families against the aggressions of the Sioux and other hostile tribes. In their relations with the whites they have been peaceful and friendly. They excelled other northern tribes of Indians in the manufacture of a peculiar black pottery which they used for cooking utensils. There are but few among them now who can make it. Since their settlement on this reservation they have procured from the government supplies of cooking stoves, with a sufficiency of pots and pans for their needs, and no longer manufacture the pottery in quantity. Some of their women excel in baking light bread and biscuit. Most of the Mandans live on the south and west sides of the river and are thus separated from the other two tribes. This is a benefit to them in some respects, but disadvantageous in others, as, for instance, in getting their wheat to the agency mill, in procuring supplies of all kinds, and in the transaction of any business which requires their presence at agency headquarters.

It would be a great convenience to them and to all the employés of the agency if a ferry could be established across the river at some central point on the reservation. The Mandans and Gros Ventres are mixing by intermarriage, but both to a considerable degree refuse to mix with the Arickarees, whom they regard as interlopers and their inferiors. There are a number of light haired men and women in the tribe, and blue eyes are common.

The best men among them seem willing to do all they can to help themselves, but they are like children and have to be taught over and over again. It would be a cruel thing indeed to leave them now to their own unaided resources, since the country is swept of the buffalo and other game which nature so bountifully provided for them in their native state.

The lands of the reservation are fertile and very productive in seasons of frequent rainfall, but there are times of drought, when the moisture is soon evaporated and all cultivated crops become parched and dried up. Particularly is this true in the time of greatest heat and of the hot "Chinook winds", which come in July and August. At this time, September 25, the earth is as dry as dust to the depth of 5 to 6 feet, and there is not a green thing visible except the willows and cottonwood trees near the river and along the spring runs or coulees. The nights are delightfully cool, but the days are hot.

If found practicable to irrigate the valley lands by artesian wells or ditches for conducting the water of the river and the numerous creeks to the surface of the fields, no better or more productive lands can be found than those of this reservation. The upland prairies furnish excellent pasturage at all times; even in winter cattle and horses keep fat on the nutritious grass. Wheat farming is entirely too precarious for this dry climate. Indeed, farming in order to be remunerative will always have to be conducted on the most economical plan possible, by skilled and intelligent farmers who know how to turn everything to account, and with the best machinery. If attempted on any other plan, and as it has been here by the Indians, it will always prove a failure.

Their natural habits of indolence and wastefulness, with their indifference to future needs, preclude the possibility of their ever becoming frugal and prosperous farmers in this climate. Those of them who have attended school and have attained a degree of education, on their return to the reservation and again mingling with their people as a rule relapse into their former habits of life and have no influence for good. This is particularly the case with girls. They return from the government schools wearing the dress and showing evidences of refinement and cultivation, but having no money and no incentive among their own people to keep up civilized habits, they soon relapse into the old ways of the untutored ones, and perhaps marry an uneducated man and soon lose all traces of their former cultivation.

When a young man or an old man desires to mate with a girl or woman she is made an article of barter or trade by her father, who may set a price on her and demand the payment of a number of ponies, cows, or steers, or a sum of money, before she can become a wife. If a man for any reason, however trivial, becomes dissatisfied with his wife, which frequently occurs, he may go away and leave her, or he may put her out of his house, and she then returns to her father and may become an article of sale again to any other man. If a man, after meeting with a girl or woman, goes to live with her in the house of her parents, which is also a frequent custom, and the wife becomes dissatisfied with him, she may refuse to live with him and cause his expulsion from the family. This will sometimes occur in cases where the husband refuses to support any or all of his wife's relatives, as her parents, brothers, and sisters.

As a rule these Indians are kind to each other, honest and truthful in their transactions with the whites, remarkably temperate, abstaining entirely from the use of intoxicants, very orderly, and yield ready obedience to

(Logan, photographer, Fargo.)

1891.

FORT BERTHOLD AGENCY, NORTH DAKOTA.

SHORT BULL, MANDAN INDIAN.

(Gilbert Gaul, special agent.)

1890.

STANDING ROCK AGENCY, NORTH DAKOTA.

SIOUX AND WIFE, SEMI-CIVILIZED.

(C. M. Bell, photographer, Washington, D. C.)

STANDING ROCK AGENCY, NORTH DAKOTA.

JOHN GALL, SIOUX ORATOR AND LEADER.

On the warpath at the Custer massacre in 1876.

Farmer and cattle raiser in 1890.

the regulations of the agent, only remonstrating in a few instances against having their children sent away to school, which may be accounted for by the fact that a number of their children have died while away or soon after their return with consumption. This forms their great objection to sending the children away. They manifest great affection for their children. Both the children and parents weep immoderately when the former leave the reservation for a few months' absence at school at Fort Stevenson, a few miles away.

AGENCY BUILDINGS.—The buildings of the agency are very inferior in material and construction, and not in any sense sufficient to meet the emergencies of North Dakota winters. A fair estimate of their valuation is about as follows: 5 dwelling houses, at $300, $1,500; property house, $300; old boundary house, now the office, $450; ice house, $30; blacksmith shop, $300; carpenter shop, $300; old barn, $300; new barn, $400; mill building, $400; granaries, $100; guardhouse, $25; total, $4,105.

This may be regarded as a low estimate of the property referred to, but it is safe to estimate the total value at $5,000.

REMOVAL OF THE AGENCY.—I believe that the efficiency of the service, the better oversight of the affairs of the Indians, the greater convenience of the agency employés, as well as the general welfare of all concerned, will be much better subserved by the removal of the agency headquarters to a more central point on the reservation, where more comfortable, commodious, and permanent buildings should be erected. To this end I would recommend the establishment of a brick manufactory at a point about 16 miles up the river from the present agency, where there is a fine spring of water flowing out of the bluff, and where there is coal in abundance and very easy of access, also good brick clay; in fact, where all the material necessary for the enterprise is found in great abundance. I have discussed this subject with the Indians and they are very favorably impressed with the idea, and their young men are willing to take a hand and learn the business of making and laying bricks, so that they can in the future build more comfortable houses for themselves, and also with the view of making a permanent business in the manufacture and sale of bricks. I may say that they readily become good mechanics. Two of their young men are now employed in the carpenter shop, also 2 in the blacksmith shop, and all of them display mechanical skill. Such as have the opportunity to work in the shops prefer this to their former mode of living.

TIMBER.—There is comparatively little timber on this reservation. Some low points of land along the river are covered with cottonwood, willows, and other low brushwood. The best of the cottonwood has long since been cut away, and what is left is good for little except fuel or to build shelters for sheep and other stock. When the lands are surveyed and given in severalty to the Indians I would advise the planting of several rows of cottonwood on the north and west sides of each claim as windbreaks. If they grow they will add something to the comfort of the people and stock in winter and furnish shade in summer.

MINERALS.—There are no minerals in any quantity on the reservation except coal. All the lands are underlaid with abundance of lignite coal. In many places it has been washed bare by the floods of the river. Along the benches adjacent to the river it shows in veins varying from 2 to 10 feet in thickness, and in some places even more. This coal is of good quality, burns freely, gives out great heat, and leaves an abundant light white ash. It is used at the Fort Stevenson industrial school for winter fuel, and is also used to some extent at this agency.

SCHOOLS.—The number of pupils now in attendance at the mission school is about 30. The number enrolled last year was 39.

STANDING ROCK AGENCY.

Report of Special Agent GILBERT GAUL on the Indians of Standing Rock reservation, Standing Rock agency, Fort Yates, North Dakota, August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Blackfeet, Unkpapa, and Lower and Upper Yanktonnai Sioux.

The unallotted area of this reservation is 2,672,640 acres, or 4,176 square miles. The reservation is partly surveyed. It was established, altered, or changed by treaty of April 29, 1868 (15 U. S. Stats., p. 635); executive orders January 11, March 16, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats., p. 254), and executive orders, August 9, 1879, and March 20, 1884. (1,323,840 acres in South Dakota.)

Indian population 1890: Yanktonnai Sioux, 1,786; Uncapapa or Unkpapa Sioux, 1,739; Blackfeet Sioux, 571; total, 4,096.

STANDING ROCK RESERVATION.

Standing Rock Indian agency is 11 miles north of the line dividing North Dakota from South Dakota, on the Missouri river. The reservation has an area of 2,672,640 acres, of which 1,348,800 acres are in North Dakota, the remainder in South Dakota. The agency, being at Fort Yates, is given as being in North Dakota.

Standing Rock is so called after a rock that is exhibited on a pedestal in front of the agency office. The history of it is this: several generations ago, when this country belonged to the Arickarees, from whom the Dakotas took it by force of arms, two war parties met near the site of the present agency. The Arickarees, being the weaker, were obliged to retreat, leaving behind them an old squaw, who refused positively to go, preferring to die in her own country, which would undoubtedly have been the case had she been captured. The enemy approached, intending to kill her, but what was their surprise to find that the woman was turned to stone. This stone was for a long time carried about with them to and from their different camping places and was regarded with

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

great reverence. At the time the agency was located here it was in the woods on the river bank, and offerings were made to it of tobacco, meat, or anything they might have to give. It was painted and decorated, and at different times dances were held around it, and it was considered a "great medicine," but, being neglected, some white masons in building a government building on the reservation placed it in the foundation. The agent secured it. All this adoration is now discontinued, and the stone, mounted on its pedestal, stands in front of the agency as a relic of the past. There are some that still look on it with awe.

All Indians on the reservation are Sioux or Dakotas, and the different bands of that tribe are as follows: Upper Yanktonnais (families), 133; Lower Yanktonnais (families), 355; Uncapapas (families), 437; Blackfeet (families), 145; total number of families, 1,070; number of individuals (same as in Report of Commissioner Indian Affairs, 1890, page 37), 4,096.

Of these there are 1,132 males over 18 years of age. The females only slightly outnumber the males, as there are 1,466 over 14 years of age.

Sioux is a name given to the tribe by the French, and Dakota is the name the Indians have given themselves, pronouncing it La-ko-ta. These Indians are located on individual claims along the Cannon Ball and Grand rivers for a distance of 40 miles from their mouths west. These rivers empty into the Missouri, which forms the eastern boundary of the reservation, along whose western bank there are also settlements. The most distant settlements are 60 miles southwest from the agency.

As rations are issued every 2 weeks, time is spent on the road that might be saved and made profitable to them. This interferes seriously with their planting, cultivating, and haying.

The climate is extremely cold in winter and very warm in summer, the thermometer sometimes indicating as high as 110° in the shade, and during cold weather falling as low as 40° below zero. The ground freezes to the depth of 5 feet.

Plenty of rain falls up to the middle of June, and any crop that will mature by that time will do well. After that warm winds do much damage, parching everything in a few days. The wind sometimes blows furiously, carrying with it great clouds of dust, making it impossible to see and obliging one to shield his face. The sand sifts into the houses, making it impossible to keep them clean. A strong wind in winter is called a blizzard, and carries with it snow instead of sand.

MEANS OF SUBSISTENCE.—There has been considerable change in the condition of the Indian since the disappearance of game. The days when he spent most of his time in the war camps subsisting on buffalo and deer, and only coming into the agency to destroy the flour that was issued to him by pouring it on the ground and using the bags for breechcloths, are gone; now he is glad to take all he can get, and is never satisfied. The rations are their main dependence and form two-thirds of their support. There is no hunting and little fishing. Fruit and berries are not in large quantities, only growing along the water courses. They have cut and sold some wood to the government, and earned $1,403.95 by freighting. The value of their products and labor, sold to the government, is about $6,500.

The soil is rich and deep, say from 1 to 2 feet of loam, and is what is called alkali. It is often so sticky after a rain, where there is much clay, called "gumbo", mixed with it, that wagon wheels become clogged and will not revolve, compelling the drivers to dismount and free them. There are indications of coal.

Rainfall is sufficient here to produce good crops if it fell at the right time. Most of it is in May and June, with very little during the summer. In the spring the storms are severe and heavy rainfalls are frequent. The soil not being absorbent, with no trees to help hold it, the water runs rapidly down the ravines and gullies into the river, the fierce sun and high winds then dry the earth quickly, and dust will be flying in less than 24 hours after a rain storm.

Opinions differ as to the practicability of irrigating this country. There are three ways advocated: one is to lead water from the Missouri river down in pipes, and another is by the artesian well, which some say would prove successful. Others claim that the supply of water from wells would not be sufficient; that to pump from the river is too expensive, while to pipe the water down would not only be expensive but would ruin the river so far as navigation is concerned. It is now none too deep, as can be understood when the fact is stated that steamers are built to draw only 20 inches of water when loaded with 175 tons of freight, and if drawing 30 inches to strike a sand bar is not uncommon. This is a question seriously affecting the future of the country as to agriculture, and one that can only be decided by expert engineers.

TIMBER.—It is very difficult to cultivate trees on the upland successfully. Those planted at the military post, where water was to be had and men sufficient to give them care, are a failure. Out of thousands that have been planted from time to time very few are living to-day. Those that live thrive for only 15 to 17 years, cottonwood, willow, and box elder being the most successfully planted. The soil is dry 1 foot from the surface, even after considerable rain. Houses are roofed by throwing some of this earth on straw to the depth of 6 inches or 1 foot. Because of the shallowness of moist earth the roots of the trees do not penetrate deeply, but remain very near the surface, and are often exposed by the wind, which blows the soil away from them. Some of the Indians had built boxes several feet wide around the trees and filled them with earth as protection against the winds. Along the river banks and in some places on the flats that are inundated in the spring by the freshets trees spring up and do well, the roots striking down to below the water line of the river, thus receiving proper nourishment. Among

them are the cottonwood, some box elders, oaks, and ash. The acreage of timber land in comparison with prairie is very small, and greater care is now being taken of it than formerly, when contractors could go in anywhere with the ax, all the timber being common property. Now agents are appointed in each district to superintend the cutting under rules. Only dead or fallen timber is allowed to be cut, and permission must be obtained to do this. Trees growing near the river bank, that are likely to be washed out, are first used. As the river bed is constantly changing, much has been lost in this way. Most of the houses on the reservation are built of logs. The Indians have this year cut 2,300 cords of wood.

FARMING.—There is very little encouragement for the Indian farmer. His home is not in a country adapted to agriculture, and his land is not surveyed into sections, so that he is never sure that the land he claims and is improving may not overlap that of some one else and for that reason be taken from him or that he will have trouble in holding it. This can be overcome, but the repeated failure of crops occasioned by drought is something over which he has no control. Year by year he sees the corn withered by hot winds and return only a small amount, if any, for his labor. The seed oats planted produce for him only straw. Terrible hail storms beat his crops to the ground, yet he has to go on with his planting year by year. Deserted houses are seen all along the other side of the river from Pierre to Bismarck, each one telling plainly and unmistakably that the owner, a white man, could not live by farming and was obliged to find a more promising location.

There has been no really good crop here since 1882, and only one fair one since that time, the rest being failures in wheat and oats. Their best crop was 35 bushels of corn per acre; the average is 10 to 15. In spite of all this discouragement the Indian has under cultivation 5,000 acres of land, and he is trying more intelligently each year to make good crops. All the land is under fence, and the material is supplied them by the government.

About 1,000 families live on individual claims and farms, so that the floating population, or those living in tepees, would be only about 100. They plant a variety of things, and some are more successful than others. Vegetables do better than grains. Sugar beets are especially good, standing the drought better than anything else. Flax will also do pretty well. They plant a variety of corn called the Arickaree, the stalk of which is very short, and the ears are variegated in color. This year they harvested as follows: corn, 15,000 bushels; wheat, 5,000 bushels; potatoes, 7,500 bushels; oats, 5,000 bushels; turnips, 5,000 bushels; onions, 200 bushels; beans, 500 bushels; melons, 20,000; pumpkins, 25,000; hay, 5,500 tons; and made 1,000 pounds of butter.

STOCK RAISING.—The wild grass of this country is nutritious. It makes excellent hay, and all kinds of stock thrive on it. Stock raising is more profitable than farming. The men, white or Indian, off or on the reservation, that are the most successful are those that have small herds of cattle and ponies that can run to the wild grass; but there sometimes comes a year in which many of them die, so that cattle raising on a large scale has had to be abandoned by the large companies of the state. They raise herds farther south (Texas) and drive them north to fatten before selling. The individual ranchman with only 60 or 100 or 150 head can provide against loss by putting up hay for use in case of need. The Indians cut the hay from the bottoms and coulees with machinery, with which they are provided by the government. A certain number of machines are given to each district, to be used in common. They allow 1 ton of hay to the animal, and the most careful give 1.5 tons to growing stock. This seems to be sufficient, and their small herds are growing larger year by year. This year for the first time they will be allowed to sell the increase of their stock, and can furnish to the agent $15,000 worth of beef. This is an encouragement to them, and all are anxious to increase their herds. Their stock is as follows: cattle, 3,000; horses, 2,000; mules, 30; swine, 200; fowls (domestic), 6,000.

There are no sheep among the Indians. They do not do so well on the range as cattle and horses. To succeed with them one must provide shelter. A grass grows along the alkali creeks called by the people "wild oats". It is an enemy to sheep, but can be overcome by turning stock on it early in the spring to eat it down. The seed is barbed. It works its way through the wool and into the hides of the sheep, causing a festering, inflamed sore. The wool becomes matted, and drops off around affected spots. In either case the fleece is ruined, and the general health of the animal is affected. Sometimes death is the result, unless they are taken to the highlands, back from the streams, where the plant is not found, and kept there. The Indians give their animals care, and are very fond of them. It is true that they will ride a pony excessively, covering many miles in a day, but they remove the saddle frequently to allow the pony's back to cool, and while the Indian smokes his pipe at one end of the long lariat the pony grazes at the other. They also use a very hard bit, one that could break the jaw of the animal, but the rein is always held lightly, so that the bit is never felt unless in the case of an unruly horse. They guide them as much by the pressure of the knees as by the rein. They do not like trotting horses, and will not ride them if they can help it. They never have foundered animals. They sometimes erect bough houses to shelter their dogs, and will divide almost their last meal with them; but their last meal may be the dog. Each Indian is entitled to land sufficient to enable him to keep a small herd of stock comfortably.

TRADES.—At first it was difficult to get the Indians to apply themselves. After working for a short time they would go home; then when desiring to return their places were usually found to have been filled, and they were obliged to wait for a vacancy. Some of the later apprentices have been in the shops for more than a year steadily. The want of improved tools is greatly felt. In the shops 14 Indian apprentices are now employed, and the trades of blacksmithing, harness making, and carpentering are taught.

SCHOOLS.—There are employed 7 male and 21 female persons in 1 agricultural and 1 industrial boarding school and 7 day schools. The industrial boarding school building is a good one, and is kept neat, all of the work being done by the scholars. In case of fire there are 7 ways of escape. The writing was exceptionally good. At both of the boarding schools are taught general housework, care of stock, general domestic economy, dressmaking, sewing, laundry work, cooking and baking, dairying, and gardening. This year they will have, approximately, 45 bushels of wheat, 200 bushels of corn, 150 bushels of oats, 600 bushels of potatoes, 50 bushels of turnips, 15 bushels of onions, 9 bushels of beans, 1,500 melons, 900 pumpkins, 82 bushels of other vegetables, 50 tons of hay, 350 pounds of butter, and 100 pounds of cheese. They have for school use 5 swine, 16 cows, 2 mules, and 100 fowls.

The agricultural, or what is called the "lower school", is situated 16 miles below the agency and on the Missouri river bank. A part of the bank is washed away by the muddy waters of the river at each spring rise, and is now threatening to let down the pretty little chapel. The attendance at the church averages about 120, not counting the 100 school children. The main school buildings are back some distance from the river, say 150 yards, and are probably safe. They are the result of repeated additions. A building has been completed this summer (1890) that will enable them to accommodate 60 additional boys and girls. The accommodation has been for about 100, 65 boys and 35 girls. The pupils spend one-half of the day in the school room and the other half on the farm, or, if girls, at work in the sewing room, kitchen, or laundry. The carpenter and blacksmith shops are built, but are not in running order as yet. The farm land under fence and cultivation is about 100 acres.

The number of scholars that can be accommodated in all the schools is 540, and the number that has attended is 540, 298 girls and 242 boys. The average age is 12 years. In some of the day schools midday meals are supplied by the teachers from their own means to pupils who come from a great distance.

Some of the pupils are sent to schools and colleges in other states, for instance, Hampton College, Virginia, or Carlisle, Pennsylvania. It is estimated that 700 of the 4,000 Indians can now read. The total amount expended the past year in education was $29,921.70, and of this there was expended by others than the United States government $1,760, as follows: American Missionary Association, $715; teachers, for noon lunch for scholars, $20; on school farms, $175; and for private fund of teachers for extra clothing for pupils, $850, leaving the total expense to the government $28,161.70. All teachers agree that the ability of the average Indian pupil is equal to that of the white except in those branches where subtle reasoning is required.

RELIGIOUS BELIEFS.—Many of these Indians are converts to christianity; others still believe in their Great Spirit, and that some favored ones of their number are able to hold direct communication with him. These they call medicine men, and many secretly believe in them. One of the medicine men of the Cheyenne agency, adjoining Standing Rock, visited the Pacific coast early in the spring of this year to keep an appointment with the Great Power. He came home predicting the failure of crops, a pretty safe thing to do in this part of the country, and the destruction of all whites by floods, the return of the buffalo, the deer, and complete control of the prairie to the red man. Very few seem to have been influenced by him, however.

The wild Indian has many gods, both good and evil. He sometimes represents them by graven images of different kinds. He makes many sacrifices, mostly to evil deities, believing that good gods would do no harm, and that therefore it was not necessary to propitiate them. The great god, Tale-koo-waw-kan, or "What is mysterious", is supposed to permeate every thing and place. Tale-koo-waw-kan created the first minor deity, Unk te-lee, who was a dual god, male and female, the male occupying the waters and the female the land. From these two have sprung all conditions of the earth. Hence the male is called Toon-kan-she la, or grandfather, and the female, Oon-che, or grandmother. Under these there are many more gods of the prairie and woods, and one Hay-o-le-ka, or "God of contraries." This deity freezes in summer and suffers from heat in winter. Votaries wishing to propitiate him express themselves in words conveying the opposite of what they mean; for instance, if you were to make an Indian a present he would ordinarily say to you "You make me glad", but as a worshiper of Hay-o-le-ka he would say, "You make me mad". The medicine men are their religious teachers and conjurers. Any one can be a medicine man that can get a following.

They always speak in riddles, and the more incomprehensible they can make their ceremonies and rites the better. They work on the superstition and ignorance of their followers to the greatest possible extent, and for fear of exposure a white man is never allowed to see their performances. Their disciples are prepared to receive the manifestations of the spirits by subjecting them to steam baths to purify them. The medicine pole may still be seen standing by the lodge of some one of the less enlightened, supporting offerings to one of his gods. Of the Sioux there are very few that really believe in Tale-koo-waw-kan, or "What is mysterious", and about one-half of them are believers in and acknowledge the white man's God, or, as they call him, "Wa-kan-lan-ka", or the "Great mysterious". One can usually tell how much an Indian is civilized by the way he wears his hair. A christian usually cuts his like a white man; the savage wears his long. It requires considerable moral courage on the part of one to cut his hair or "make himself a woman", as he is a subject of ridicule to the unconverted, and the Indian is very sensitive to this.

There are 5 churches on the reservation. They are Catholic, Episcopal, and Congregational; 3 are conducted by 3 Roman Catholic priests and 6 nuns of the Benedictine order, as missionaries. There is also an Episcopal and a Congregational minister. As communicants the Catholics have 375, the Episcopalians 50, and the

GOOD BIRD.

A MANDAN, TWENTY YEARS OF AGE, SON OF "SON OF THE STAR."—NORTH DAKOTA, 1891.

Gilbert Gaul.

SIOUX CAMP.

Standing Rock Agency, North Dakota, September, 1890.

Congregationalists 35, but fully one-half of the people have been converted and baptized. They know the Catholics as the "black blankets" and the Episcopalians as the "white blankets". These names were given because of the color of the robes of the priests and ministers.

There were during the year 54 marriages, no divorces, and 208 births. The total number of deaths on the reservation was 213.

The custom of suspending the corpses of relatives or friends in the trees and on wooden platforms has been abandoned. Coffins were at one time supplied by the church to the Indians on their application, in order to induce them to give up this practice; but now they are told to bring the corpse and have it placed in a coffin prepared for it, because they frequently did not use it for its legitimate purpose, but would make it serviceable as a table or closet.

The Roman Catholics have spent in building their new church and for support of their mission $5,271; the Episcopalians, for the support of mission, $1,200, and the American Missionary Association (Congregational), for the support of mission and hospital, $2,000.

POLYGAMY.—There are 37 polygamists on the reservation now. Polygamy is not recognized, and the men guilty of it are considered unqualified to hold civil offices or to become members of the church. Many have voluntarily given up their second and third wives, and others have been declared divorced by the agent. On occasions there has been trouble, and the parties have come before the courts. In cases of separation the squaw is supported at the agency and is soon married to some one else. This plan has been found to work remarkably well. The women are usually true to the warriors of their choice, although by their old customs, should life prove unendurable with them, a legal separation was not considered necessary, except among those married by the church, and another choice was made. A warrior could have as many squaws as he could provide for.

SQUAW MEN.—This term is applied to those white men who have married squaws, but it is not particularly liked by them. There are not very many of them. The majority are French or of French descent, and some came from Canada many years ago, in the employ of the old Northwest Trading Company. Some of them have done well in cattle and horses, while others have been content to live as the natives. They draw rations for their wives and children and live on the land that is provided for half-breeds as well as Indians.

DANCES.—Most of their dances were religious ceremonies, except the war, the scalp, and the sun dances. This latter was one of torture, to show their endurance. The time of the full moon was always chosen. A pole was erected from which hung rawhide thongs; the ends of these thongs were split and tied through slits in the flesh of the performers by some one appointed for that purpose, after which they marched around the pole, looking at the sun by day and the moon by night, until the thongs were torn out either by their falling exhausted or their frantic dancing. At the time of this dance children's ears were pierced to receive metal ornaments, and in some cases as many as 6 or 7 rings were worn in each ear. In their dances all clothing but a breechcloth and such portions of their original costumes and ornaments as they may have retained were discarded. Strings of sleigh bells, fantastic head dresses, and many other ornaments made for the occasion were used. Paint was also profusely laid on. In one of these dances each performer is expected to relate his experiences in war and the hunt. His squaw, in the ring of spectators, gives vent to cries denoting grief or joy at the appropriate moments. Should the narrator draw on his imagination, some one is usually found in the audience to contradict him. A stick with a pad of buckskin on the end, and looking like a stick for a bass drum, and which is decorated with quills, feathers, and beads, according to the taste of the owner, is used by the squaw to administer love taps or taps of another sort to the men as they pass by them in the dance.

The grass dance is a performance that is taken part in by members of an association formed for the purpose. It is a modern affair, only having existed since 1882. The dance is always accompanied by a feast, and the feast is always preceded by these ceremonies: one of the performers carries a portion of the food to the center of the assembly and throws some on the ground as a sacrifice to Oon-che, or grandmother; then some is thrown to the north, and some to the south, east, and west. During the dance recitations are made of adventures, presents are made to visitors participating, and young men are advised to adhere to the customs and dress of their people.

Among the dances prohibited are the sun, the medicine, and the kiss dance. This last is the only one in which the men and women dance together. Promiscuous kissing was the rule, and the effect was to make much trouble, the Indian being a very jealous lover and husband.

The ghost feast is also forbidden. This consists in feasting the spirit of the departed and his friends among the living in a lodge in which his ghost is supposed to be imprisoned until a day appointed for setting it free, which is usually postponed until the food supply gives out. Ponies and other property were given away, and sometimes families were impoverished and illness encouraged; for this reason it has been put an end to as far as possible.

The older Indians have a superstitious belief that thunder is caused by the flapping of the wings of a mighty bird when angry, and that the lightning is the flashing of his eyes. They call this bird the wa-kea, and connect it with the remains of the mastodon that have from time to time been found here. As these remains are found exposed by some landslide, caused by the action of the water or other natural cause, they believe that he lived in the bowels of the earth, and that a slide was caused by a blow of the mighty wing of wa-kea aimed at his foe. He is not one of the very good gods of the Indian, and they believe that, should he appear to them either while awake

or in their dreams, unless they appease him by sacrifice or penance he would kill them in his anger by one of his fiery glances. Education and the church are fast doing away with their religious beliefs and their superstitions.

The church was sometimes ridiculed and called the house of lies. Only the wildest of them are guilty of this now, those that have not had the advantage of some education at the schools.

PHYSICAL CONDITION.—The physical condition of these Indians is fairly good, but not robust. The women, having had all the work to do, are better developed than the men, who have done nothing but ride ponies to water and tend the cattle. They are obliged to do more now, however, and their condition in this respect is improving. The women are no stronger in constitution, and many generations of burden carrying on the back has bent them forward and has given most of them a very awkward gait. The men are taller than the average white, and their powers of endurance are good. Their teeth are better and their hair is stronger and coarser. Their eyes are not strong. This is in part due to the very high winds, dirt, and intense sun; also to scrofula, with which many are troubled. They intermarry, an Indian choosing his squaw from his own tribe only. Consumption kills many, and the other most fatal diseases are measles, whooping cough, and scarlet fever. They are free from all venereal diseases, and are not subject to uterine troubles. Pneumonia and sore throat trouble them in the winter, and they are at times troubled by itch and infested with vermin. Their resistance to disease is not so great as the white man's, and they require smaller doses of medicine. Many of the men are bow-legged. Their walk is not good. It is a slouching gait, as compared to that of the whites.

The hospital connected with the medical department is a neat little building. It will accommodate 12 patients comfortably and 20 by crowding. The building is provided with a reception room, kitchen, bedrooms for servants, earth closets, and 2 wardrooms. It is claimed that the mortality in any number of cases treated in the camps and homes of the patients, so far removed from the agency as to make it impossible for the physician to personally attend them, would be 50 per cent greater than in the same number of cases treated in hospital for the same diseases.

During the past year there have been 2 epidemics, 1 of whooping cough, the other of the grippe, and although at the time the grippe did not have many victims, deaths are occurring now from other diseases that are the result of or have been aggravated by it. The total number of cases was 1,534. Of this number 195 died on the reservation in the 9 months ending June, 1890. There were 174 births, and the excess of deaths over births was 21.

The agency physician reported 151 admitted to the hospital in the 9 months ending June 30, 1890, of whom 10 died, 139 recovered, and 2 remained in hospital. The deaths were chiefly due to consumption and scrofula in its last stages. (*a*)

About 2 miles south of the agency is a little hospital, supported by the American Missionary Association.

HOMES.—There have been 47 log houses built for Indians during the year, at a cost to the government of $10 each. This sum has been spent for doors and windows, the Indians doing most of the work. There are now 1,000 of these homes. Their roofs are made waterproof by throwing on them some clayey unabsorbent soil, in which weeds and grass grow. The windows consist of 1 sash, and can not be raised or lowered; the floors are mostly of earth, and the houses are heated by stoves, so that there is no means of ventilation except by the doorways. It is impossible to have the doors open in cold weather, and this may be one of the reasons why so many die of consumption after abandoning their tepees. The tepees or tents in which the Dakotas lived were made of buffalo skins, sometimes painted or decorated with whole histories of the families occupying them, or their adventures, and sometimes with portraits of their animals or other decorative designs. Now, however, one does not see one with anything like a decoration on it or one made of hides. They are all of canvas or muslin. In shape they are conical, a space being left in the apex through which the smoke escapes. Two wings, like those on the canvas ventilators used on shipboard, are attached, so that they may be turned in any direction that will prevent the wind from blowing down the opening or chimney. These wings are managed by two long poles. The opening or doorway is always faced to the south, as experience has taught them that all violent or cold winds come from the north. The peculiar shape of these tepees gives them great strength and enables them to stand up against the strong winds prevalent here. A rope is run from the top of the structure inside to a pin in the center of the space inclosed, thus anchoring it securely, unless the wind gets underneath. This precaution is only taken when high winds threaten. While all the Indians live in log huts, they are loath to give up the tepees altogether. They erect them beside their houses, and spend much time in them. They are very useful on their journeys to and from the agency for rations. Another style of habitation used by them on their journey in fair weather, because smaller and lighter and not requiring such heavy poles, is the wickyup. This is not so secure as the tepee. It is made by placing willow or other poles in the ground in a circle; the tops are then bent in toward the center, and the small branches and leaves at the tops, which are left on, are interwoven and tied; canvas or blankets are thrown over this and pinned down, and the wickyup is complete. Dog houses are made by the very humane in the same way.

INDIAN COOKERY.—Their ration of beef, or that portion of it that is not wanted for immediate use, is cut into thin strips and hung on poles to dry. Sometimes they eat this uncooked, at others they soak it or boil it whole.

a Report of the Commissioner of Indian Affairs, 1890, page 39.

(W. H. De Graff, photographer, Bismarck.)

SIOUX INDIAN LIFE, BUFFALO HIDE TEPEES, NORTH DAKOTA.

SIOUX FAMILY 1880.
SIOUX CAMP 1880.
SIOUX CAMP (CURING MEAT IN THE SUN).
SIOUX CAMP (SHOWING METHOD OF CLOSING DOOR OF TEPEE).

Potatoes are sometimes cooked with it. Other meats are treated in the same way. Fresh meat is generally broiled by being held over the coals on sticks. They make a dish of choke cherries and lard or grease of any kind pounded up together, of which they are very fond. Wild plums, currants, grapes, bull berries, turnips, and fruit of the cactus enlarge their list of foods. A dish is made of corn, choke cherries, grease, and sugar. This they press into cakes and dry for winter use. Many of the Indians are too improvident to save by drying or canning for the winter; still some do it. They make a sausage of meat, berries, and herbs, which they press into the intestines of animals and esteem highly. They like dog meat, too.

POLICE.—There are 30 Indian policemen, 28 privates and 2 officers, distributed over the reservation, so many to each district. They do their work well. All difficulties are settled by the Indian court, which holds biweekly sessions of 2 days each at the agency. Three judges are appointed by the agent, all of them full-blooded Indians. It is in the power of the agent to reverse any decisions they may make, but it is seldom necessary. The fines are usually guns or pistols. Other punishments are imprisonment at hard labor or solitary confinemement. This is greatly dreaded by them, as is also hanging, not from fear of death itself, for the Indian is not a coward, but from some superstitious idea connected with it. If not closely watched they will commit suicide rather than suffer it. Ninety-one cases were tried in this court during the year, in none of which was the complainant or defendant a white man, nor was there a single case of murder. They are not quarrelsome, and seldom fight; if ever they do, it is to kill. This is probably one of the reasons why they avoid it if they can, as they know it means something more serious than a bloody nose or a bruised eye, and that the fight is inherited by the next of kin of their opponent, should they succeed in killing him.

CUSTOMS.—The Indians are great visitors, and their hospitality is unbounded. As long as they have anything with which to supply the table the visits of their friends are made times of feasting, and this is one reason why they accumulate so little. They are very fond of young and tender puppies on these occasions. All burdens are carried on the back. The shawl is used by the squaws as a knapsack for this purpose. They never carry articles on the head, as some of the tribes farther south do. The custom of placing the dead on wooden platforms or on hides supported by tall stakes is a custom of the past. They now bury in the ground, selecting generally the highest places in their locality for the purpose. A far reaching and very doleful cry is sometimes heard at night, the Indian expression of grief. At times, when the heart is sad, the squaw will steal out alone on the prairie and give vent to this cry. They shed no tears, but the face is distorted by the emotions felt. Should any one approach, they immediately cease until they are alone again. To express their grief sometimes they cut their hair short and paint themselves.

Formerly when the eldest daughter of an Indian arrived at the age of maturity the father gave away all that he possessed. His ponies were turned loose on the prairie for any one that would catch them. Sometimes he told one of his friends that he was about to turn away a pony, and if he wished he might catch him. This custom has disappeared, also the one of killing horses and cattle at the graves of departed relatives or friends.

If an Indian offers to give you anything it is wise to refuse it, as they have a custom that permits them to demand of you what they please as a return present.

When an Indian wishes a wife, and has made his choice from among the eligible maidens of his tribe, he takes 1 pony or 10, as the case may be, or goods of any kind, sometimes saddles, bridles, or blankets, and places them in front of her father's tepee. If the father on looking them over finds that they will compensate him for the loss of his daughter he removes them, and the bargain is made. If he does not remove them it is considered a refusal.

In the case of a man or woman wishing to marry and not having as yet made a choice of the particular person, a white sheet is worn about the head and shoulders. Should a brave and a squaw meet, each wearing a white sheet, and he thinks she would suit him, he envelopes the woman and himself in his sheet and a courtship is begun, unless something is discovered that is objectionable to either.

LANGUAGE.—The Dakota language is a combination of guttural and nasal sounds, and it can not be called a pleasant one. Although the language of all the different bands of the tribe is the same, there is a slight difference between the eastern, or Santee, and the western Sioux. In the sounding of the letter d the western Sioux would give it in Dakota the sound of l, pronouncing it Lakota, and in odowan, meaning a hymn, the sound of l again, pronouncing it olowan. There are at least 3 main dialects in the language, the Santee, Yankton, and Teton. The alphabet has only 22 letters. There is no f, r, x, or v, and the letter c is given the sound of ch.

In counting they count up to 10 as we do, but for 11 they say 10 and 1; for 12, 10 and 2; for 21 they would say 2 tens and 1; for 31, 3 tens and 1. In the Dakota tongue the names of persons and things are all descriptive. Here are some of their proper names: Rosebud, Thunder Hawk, Little Lazy, White Bull, Prairie Chicken, Three Times a Day, Yellow Shoulder, and Three Legs. The Dakotas for policeman say "the man that takes hold". In the government schools the tribal names are dropped and others given. All metals are known as iron. Gold is known as "yellow iron", silver is called "white iron", and the blacksmith is known as "the man that works iron". Coffee is "black medicine", tea is called "the leaf", clock is "moving iron". There is no such thing as an oath in their language, and some Indians swear in English without really knowing what they are doing, possibly considering an oath simply an embellishment to the language as a fringe is to a garment.

CAPABILITY.—The Indian mind is seemingly incapable of very intricate thought. Anything complex is beyond him. Of course this statement will not apply to all. Many of them have good taste in color, as is shown by some of their costumes, and can draw well any of the natural objects that they are accustomed to see about them. They make good harness makers, carpenters, blacksmiths, scouts, policemen, and interpreters. Some have become missionaries to their people, and some are doing good work as teachers. As parents Indians are most affectionate; their children are seldom whipped, yet they obey well.

The amusements of the Dakotas are few. They have always been a warlike people. War and war dances have always been a great feature. Horse racing and betting on the result are indulged in probably more than anything else now. The boys are fond of throwing small willow lances, which they do with considerable force and precision. The bow and arrow are also used. Many of the games indulged in by white boys are being adopted by those who have been away to school. Among the half-breeds and Indians living near the post and agency our dances are making their appearance.

COSTUMES.—The appearance of the Indian is fast changing. The day of buffalo robes and buckskins is passing away. With the Sioux breechcloths are no more. The Indian is no longer a gaily bedecked individual. Most of his furs and feathers have disappeared simultaneously with the deerskin. When he lost his picturesque buckskins he had to make his leggings of army blankets, red and blue. Now many are putting on canvas clothes altogether. Some of the older men pull on their leggings over their trousers. Among the older men are found traces of their former grandeur, a brass ring woven or braided into the scalp lock, a small piece of faded otter skin, used to tie the ends of their long hair, or a beaded blanket, but never the buffalo robe painted and decorated with porcupine quills. A good deal of paint is still used by both young and old men and women. Most of them dress in military clothing, and invariably with a felt hat; but sometimes one will see complete suits of dirty white muslin, usually manufactured from salt sacks and flour bags, again only shirt and leggings or a coat, and occasionally a blanket. The men are the most particular, and there is more variety in their style of dress, while that of the women is very uniform. Invariably the shawl is worn, which is made to answer the purpose of head covering, protection against heat, cold, and rain, and to carry burdens of wood or their babies. All burdens are carried on their backs, and long practice of this custom has given the women an ungraceful stoop and an awkward walk. They wear loose robes to the ankles, with flowing sleeves. These robes are belted at the waist by a strap studded with brass nails in different designs, and varying in width from 1 to 4 inches. The garment is left unsewed under the arms, that they may easily supply their babies with nourishment, and also that they may use that portion of the dress that is held up by the girdle or sash as a pocket. The sash is of any color that harmonizes with that of the robe, according to the taste of the wearer. The dresses are usually of bright colors, red being greatly worn, and of the brightest kind. They wear leggings to the knees, held in place by strings or garters, and moccasins are used as foot coverings, which are decorated with beads and porcupine quills, often in beautiful designs. The Dakota moccasin is soled with a piece of rawhide cut to conform to the shape of the foot, and is made of black-tailed deerskin, if it can be had. As ornaments they wear brass bands at the wrists, earrings, strings of beads, necklaces of calves' teeth, supposed to be of the elk, and painted porcupine quills. Many do not wear ornaments at all, especially among the older women. They paint themselves and their children in different ways for ornamentation. The government tries to discourage them in this.

An Indian dandy always carries a comb, a looking-glass, and a pair of tweezers. The tweezers are used to remove all hair from the body. The Indians would have beards and mustaches if it were not that for generations they have pulled them out. Among some of the more civilized and among those who from lack of care for their personal appearance have discontinued this custom a scant growth of beard is sometimes seen. The eyebrows are also removed; but in some cases a fine, delicate, sharply defined line is left, which is accomplished by pulling the hair from the upper and lower edges, leaving the center. The hair is usually worn parted in the middle and long, covering the shoulders; at other times it is done up in two braids, which are drawn forward and allowed to hang on the breast. The ends are wrapped in deerskin, cloth, or otter skin, and occasionally feathers or ornaments made by combining feathers of different colors or kinds, or feathers cut into different shapes, or single feathers are braided in. Feathers of the natural color or brilliantly dyed are used to ornament the men's hats, which are the ordinary felt hats of commerce. Red handkerchiefs are worn about the neck by all who can obtain them. Indian females do not wear hats except in the case of young girls who are attending the mission or government schools, and possibly some of the half-breed employés, but many carry umbrellas as sunshades. Many of the men carry fans made from the wings of hawks, eagles, or swans, or, in fact, of any large bird, wrapped, to form a handle, with flannel or anything else that is handy and bright, sometimes with buckskin. Often the wrapping contains sweet scented herbs or twigs. They carry tobacco bags about their person. Sometimes these are simply bags of white muslin; some are made of buckskin highly decorated, or the whole skin of some small animal, with the eyes and ears worked in beads. Once in a while one may see an old Indian carrying a war club, simply as an ornament, and much as a cane is carried. The war club is made by fastening an oval stone on the end of a stick with wet rawhide, and when this dries it shrinks and holds the stone securely. The handle is also covered with rawhide. Leather bands around the handle containing beads, brass tacks, and dyed horsehair are used to decorate them. About two-thirds of these Indians wear citizens' dress wholly, and the rest in part.

OHIO.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	206
Indians in prison, not otherwise enumerated	13
Indians, self-supporting and taxed (counted in the general census)	193

The civilized (self-supporting) Indians of Ohio, counted in the general census, number 193 (119 males and 74 females), and are distributed as follows:

Franklin county, 14; Hamilton county, 14; Highland county, 22; Paulding county, 18; Washington county, 18; other counties (9 or less in each), 107.

OKLAHOMA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	13,177
Reservation Indians, not taxed (not counted in the general census)	13,167
Indians off reservations, self-supporting and taxed (counted in the general census)	10

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	16,641
Reservation Indians, not taxed	13,167
Other persons with Indians, not otherwise enumerated, includes 2,393 (partly estimated) on military reservations	3,474

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		13,167	6,324	6,843	5,001
Kiowa, Comanche, and Wichita agency		4,121	1,945	2,176	2,092
Cheyenne and Arapaho agency		3,363	1,577	1,786	2,858
Sac and Fox agency		2,062	1,033	1,029	.....
Osage agency		1,778	881	897	.....
Ponca, Pawnee, and Otoe agency		1,843	888	955	51
Kiowa, Comanche, and Wichita agency		4,121	1,945	2,176	2,092
Kiowa and Comanche reservation	Apache	326	167	159	163
	Kiowa	1,140	534	606	606
	Comanche	1,598	720	878	799
Wichita reservation	Wichita and affiliated Towaconie	150	71	79	75
	Keechie and Wichita	66	35	31	33
	Waco and Wichita	34	20	14	17
	Caddo	538	273	265	269
	Wichita	174	88	86	87
Kiowa and Comanche and Wichita reservations.	Delaware	95	37	58	43
Cheyenne and Arapaho agency:					
Cheyenne and Arapaho reservation	Cheyenne and Arapaho (*a*)	3,363	1,577	1,786	2,858
Sac and Fox agency		2,062	1,033	1,029	.....
Pottawatomie reservation	Absentee Shawnee	640	300	340	.....
	Pottawatomie (citizen)	480	247	233	.....
Sac and Fox reservation	Sac and Fox of Mississippi	515	265	250	.....
Kickapoo reservation	Mexican Kickapoo (*b*)	325	175	150	.....
Iowa reservation	Iowa	102	46	56	.....
Osage agency		1,778	881	897	.....
Osage reservation	Osage	1,509	709	800	.....
	Quapaw	71	45	26	.....
Kansas reservation	Kansas or Kaw	198	127	71	.....
Ponca, Pawnee, and Otoe agency		1,843	888	955	51
Pawnee reservation	Pawnee	804	380	424	.....
Ponca reservation	Ponca	605	296	309	.....
Otoe reservation	Otoe and Missouria	358	177	181	.....
Oakland reservation	Tonkawa and Lipans	76	35	41	51

a These Indians are locally known as the Cheyenne and Arapaho tribe, not tribes: Cheyennes, 1,091; Arapahos, 2,272.
b Estimated.

The area occupied by the several reservations in Oklahoma territory, until the passage of the act of May 2, 1890, was embraced in Indian territory. In the reports of the special agents, Indian territory is frequently used when Oklahoma is meant. The purchase of certain Indian lands in Indian territory attaches the lands so purchased at once to the territory of Oklahoma.

(C. M. Bell, photographer, Washington, D. C.)

CHEYENNE AND ARAPAHO CHIEFS, OKLAHOMA.

November, 1891.

Scabby Bull (A). Row of Lodges (A). Black Coyote (A). Little Bear (C). Mrs. Left Hand (A). Left Hand (A). Black Wolf (A). Cloud Chief (C). Little Chief (C). Wolf Robe (C).

The civilized (self-supporting) Indians of Oklahoma, counted in the general census, number 10 (5 males and 5 females), and are distributed as follows:

Cleveland county, 7; other counties (2 or less in each), 3.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN OKLAHOMA.

Tribes.	Stock.	Reservation.	Agency.
Apache	Athapascan	Kiowa and Comanche	Kiowa, Comanche, and Wichita.
Arapaho (Southern)	Algonkian	Cheyenne and Arapaho	Cheyenne and Arapaho.
Cheyenne (Northern and Southern)	Algonkian	Cheyenne and Arapaho	Cheyenne and Arapaho.
Comanche	Shoshonean	Kiowa and Comanche and Wichita	Kiowa, Comanche, and Wichita.
Delaware	Algonkian	Kiowa and Comanche and Wichita	Kiowa, Comanche, and Wichita.
Ioni	Caddoan	Wichita	Kiowa, Comanche, and Wichita.
Iowa	Siouan	Iowa	Sac and Fox.
Kaddo	Caddoan	Wichita	Kiowa, Comanche, and Wichita.
Kansas, or Kaw	Siouan	Kansas	Osage.
Kichai	Caddoan	Wichita	Kiowa, Comanche, and Wichita.
Kickapoo (Mexican)	Algonkian	Kickapoo	Sac and Fox.
Kiowa	Kiowan	Kiowa and Comanche	Kiowa, Comanche, and Wichita.
Lipan	Athapascan	Oakland	Ponca, Pawnee, and Otoe.
Missouria	Siouan	Otoe	Otoe.
Osage (Great and Little)	Siouan	Osage	Osage.
Otoe	Siouan	Otoe and Sac and Fox	Ponca, Pawnee, and Otoe and Sac and Fox.
Ottawa	Algonkian	Sac and Fox	Sac and Fox.
Pawnee	Caddoan	Pawnee	Ponca, Pawnee, and Otoe.
Ponca	Siouan	Ponca	Ponca, Pawnee, and Otoe.
Pottawatomie	Algonkian	Pottawatomie	Sac and Fox.
Quapaw	Siouan	Quapaw and Osage	Osage.
Sac and Fox (Missouri and Mississippi)	Algonkian	Sac and Fox	Sac and Fox.
Shawnee (absentee)	Algonkian	Pottawatomie	Sac and Fox.
Tonkawa	Tonkawan	Oakland	Ponca, Pawnee, and Otoe.
Twakanay	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita.
Wako	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita.
Wichita	Pani Caddoan	Wichita	Kiowa, Comanche, and Wichita.

CHEYENNE AND ARAPAHO AGENCY.

The Cheyenne and Arapaho Indians came from Colorado in 1863, and from that time until they were located in Oklahoma occupied the western part of Indian territory and southwest Kansas. They were at the United States Indian agency at Fort Larned, Kansas, from 1865 to 1868. These Indians had no reservation prior to their present one, except under the treaty of 1867, made at Medicine Lodge, Kansas, and which was part of the Cherokee outlet or strip, which they did not occupy. They were a fierce and warlike people. The Northern Cheyennes and Arapahos were at one time part of the united Cheyennes and Arapahos. This band, now known as the Cheyenne and Arapaho tribe, was placed on the Cheyenne and Arapaho reservation in 1869. Another band of Cheyennes went north years ago, and are provided for by the government on the Northern Cheyenne reservation, Tongue River agency, Montana. The Northern Cheyennes, still another band, numbering 517, of Pine Ridge agency, South Dakota, were removed to the Tongue River agency, Montana, after the Sioux trouble of 1890. The Arapahos at the Shoshone agency, Wyoming, known as Northern Arapahos, Black Coal's band, are a portion of the main band of Arapahos, and were at one time, until 1878, at the Red Cloud Sioux reservation.—CHARLES F. ASHLEY, United States Indian agent.

KIOWA, COMANCHE, AND WICHITA AGENCY.

The Apaches have been here since about 1868, the Kiowas and Comanches since the Medicine Lodge treaty of 1867, and the Caddos, Delawares, Keechies, Tehuacanas, Towaconies, Wacos, and Wichitas came after the War of the Rebellion by executive order, in 1866–1867.

The Comanches and Kiowas were found in this region by white people, and were permanently located by the Medicine Lodge treaty of 1867.

The Apaches were located here, with the consent of the Kiowas and Comanches, about 1868. They are, as near as can be ascertained, a remnant of the Mescalero Apaches of New Mexico.

A few of the Ionis and Anadarkos are merged with the Caddo Indians. They came from near the Arkansas river, and removed first to Smith Pauls valley, Indian territory, and then to this agency, after the Wichitas were located. No data can be obtained as to the exact dates.

The Wichita and affiliated bands (Tehuacanas, Keechies, and Wacos) originally roamed here and in Louisiana and Texas. Some moved to the Arkansas river during the War of the Rebellion, but were afterward placed on their present reservation by executive order, after 1867.

The Delawares are a part of Black Beaver's band, who lived on the Kaw river, near Leavenworth, Kansas. They moved here shortly after the Wichitas were located in 1867.

The Caddos, originally located in Louisiana, have been here about 33 years, having removed from Smith Pauls valley, Indian territory.—GEORGE A. DAY, United States Indian agent.

ARAPAHOS (ALGONKIAN STOCK).—Very little is known of the early history of the Arapahos, but they are supposed by some to be the Querechos of the early Spanish explorers. They called themselves Atsinas, of whom, however, they are but a branch. The early English knew them as the Fall Indians and the French as the Gros Ventres of the south. Bourgmont saw them in 1722. They were roaming over the plain country about the heads of the Platte and Arkansas rivers. Gallatin speaks of them as "a detached tribe of the Rapid Indians, which has wandered as far south as the Platte and Arkansas and formed a temporary union with the Kaskaskias and some other erratic tribes". In 1862 the Arapahos were divided into 2 portions or bands. The first band was the Northern Arapaho and the second band the Southern Arapaho. The Northern Arapahos were placed on the Red Cloud reservation about 1872. The Arapahos long affiliated with the Cheyennes, with whom they have been on friendly terms for many years. In 1875–1877, however, an antipathy grew up between the 2 tribes in the Indian territory, and the Commissioner of Indian Affairs advised a separation. The two principal divisions, as stated, are known, respectively, as the Northern Arapahos and Southern Arapahos. Those of the north in 1877 numbered 1,562, 835 of these being affiliated with the Cheyennes and Ogalallas at the Red Cloud agency. They were ordered to join their southern brethren in 1877 (numbering 3,363 in 1890), but in 1878 the Northern Arapahos at Red Cloud agency were transferred to the Shoshone agency, Wyoming, where they now are under Chief Black Coal. The Southern Cheyennes and Southern Arapahos, now known as the Cheyenne and Arapaho tribe, are occupying a large reservation in the western portion of Oklahoma territory. (*a*)

KIOWAS.—The Kiowas, or prairie men, were a wild and roving people, originally occupying the country about the head waters of the Arkansas, but also formerly ranging over all of the country between the Platte and the Rio Grande. They had the reputation of being the most rapacious, cruel, and treacherous of all the Indians of the plains, and had a great deal of influence over the Comanches and other neighboring Indians. Lewis and Clarke first found them on the Paducah. They were at war with many of the northern tribes, but carried on a large trade in horses with some other tribes.

Maps of 1852 show the "Kioways" in the northwestern part of Texas, on the Canadian and Washita rivers, roving and hunting over what was then called the Great American desert, and not very far from the reservation they now occupy. Little intercourse was had with them until 1853, when they made a treaty and agreed to go on a reservation, but soon broke it and went raiding into Texas. The citizens of that state drove them out, but in revenge for the stoppage of their annuities they retaliated upon the Texans, and until a few years ago the warfare was kept up between them.

For many years the Kiowas continued their wild life, roving and hunting over the plains, raiding into the border lands of civilization, engaging in all the horrors and superstitions of a barbarous race, everywhere treacherous and hostile to the whites and richly earning their dread title of the "Implacables".

In October, 1867, by virtue of a treaty made at Medicine Lodge, Kansas, by the government with the Kiowas and Comanches they were assigned to their present reservation in Indian territory, though they were not actually placed upon it until 1869, and it was still many years before they considered it their only home, and entirely abandoned their wanderings and depredations. Always restless and discontented, they would make raids into Texas and expeditions for horse stealing and even more serious mischief. In 1871 a general raid resulted in the capture and long imprisonment of their great chiefs, Satanta and Big Tree. In 1872 certain of the Kiowas accompanied the Wichitas and other bands on a visit to Washington, constituting one of the largest and most important delegations ever sent to the capital, which visit was productive of excellent results, as it was afterward noticed that the influence of the delegation (Kiowas) was uniformly on the side of peace and order. By 1875 these Indians began to take some interest in the education of their children, and sent them to the agency school, where they made astonishing progress. It is reported that the wild little Indians, ignorant of an English word or letter, were able, after 4 months' instruction, to read in the second reader, add 2, 3, and 4, up to 200, repeat the Lord's Prayer, and sing several hymns. It was also noted that the Kiowas were especially deft with their fingers, writing and drawing with much facility. The Kiowas have turned gradually toward cultivating their fields. This has been mainly due to the rapid disappearance of the buffalo from the plains, which has greatly reduced their means of subsistence, as may be seen by the reports of furs and robes sold by the Kiowas, Comanches, and Apaches during several years, as follows: in 1876 the amount was $70,400; in 1877, $64,500; in 1878, $26,375; in 1879, $5,068. Their earliest attempts were lame, discouraging, and even pathetic; but though their lands are poor, not adapted to agriculture, rainfall uncertain, and their crops often a failure, they have still made no small progress toward self-support, as many well fenced and cultivated fields indicate to-day. The young Kiowa brave, who, in 1878, despairing of marking straight furrows for his corn planting, bought a long rope to stretch across his rough field by which to guide his unmanageable plow, in 1880 had a 40-acre lot of his own, inclosed by a good 8 rail fence,

a The Cheyenne and Arapaho tribe in Oklahoma were allotted their lands in 1890–1892. They remain blanket Indians however.

COMANCHE. KIOWA.

COMBAT BETWEEN A COMANCHE AND A KIOWA.

(DRAWN IN COLOR BY A COMANCHE BOY, AT KIOWA, COMANCHE, AND WICHITA AGENCY, OKLAHOMA, SEPTEMBER, 1890.)

and saved besides $50 to invest in cattle. As they no longer go forth as a tribe on their summer and winter hunts, many of their peculiar festivals have been abandoned. Their annual medicine dance, celebrated when the cotton falls from the cottonwood tree, was held for the last time in 1881, and the last of the Kiowa sun dances occurred in 1886.

In 1878 the agency for the Kiowa, Comanche, and Apache reservation was removed from Fort Sill to Anadarko, on the Washita river, and there these tribes are now associated with the Wichitas and affiliated bands. This removal has been salutary in every way; the influence of the peaceful and loyal Wichitas over the wilder bands is excellent; large camps have been broken up, dissipating the influence of the chiefs and establishing heads of families. Instead of a single encampment of the whole band, one now finds never more than 2 or 3 lodges in a group, oftener but the single family, which in some cases is removed 15 miles from the agency.

In 1883 the Kiowa, Comanche, and Apache bands had 4,000 acres under cultivation, and the prejudice against labor was rapidly disappearing. The Indians are slowly putting aside the blanket for the white man's clothing, though they still occupy the tepee in preference to building themselves houses. Polygamy is regarded with growing disfavor, and there is a small annual increase in numbers, the Kiowas reporting 1,140 in 1890. In spite of the considerable advance made by these Indians during the last 20 years, there is still a great difference between them and their neighbors, the Wichitas, just across the river, who are in every way more industrious, civilized, and peaceful. Gaming is still their besetting sin, though quietly carried on in the privacy of the tepee. Drunkenness is not common, though some danger is apprehended from the too common use of mescal. Several Kiowa young men have been and several are now being educated in government schools at the east.

COMANCHE (SHOSHONEAN STOCK).—The Comanches are a roving, warlike, and predatory tribe of Shoshone descent, roaming over much of the great prairie country from the Platte to Mexico. Their traditions and early history are vague, but they claim to have come from the west. They call themselves Naüui (live people), but the Spanish called them Comanches or Camanches (Les Serpents), the name adopted by the Americans. Procuring horses from the Spaniards at an early day, they became expert riders, which, united with their daring and aggressiveness, made them noted and feared throughout the southwest. They engaged in long and bloody wars with the Spaniards, but were subdued by them in 1783, at which time they were estimated at 5,000 warriors. In 1816 they lost heavily by smallpox, and up to 1847 were variously estimated at from 9,000 to 12,000 in all. In 1885 they numbered 1,544, and in 1890, 1,598.

The Comanches have always been counted among the most restless and hostile tribes in the United States.

Mr. Catlin, who visited them in 1834 with Colonel Dodge's (First) regiment of United States dragoons, found them wanderers, hunters, and warriors, with large herds of horses.

Mr. Catlin writes that "the women of the Camanchees are always decently and comfortably clad", their dress consisting generally of a gown or slip, made of deer or elk skin, reaching from the neck to the ankle, and often ornamented with fringes of elk teeth.

In 1847 the Comanches were reported to be the most numerous of any tribe of Indians in Texas, and divided into 3 principal bands, of which the Comanches proper "occupied the region between the Colorado of Texas and the Red river of Louisiana, ranging from the sources of the Colorado, including its western affluents, down to the Llano bayou and from the vicinity of the Pawnees, on the Red river, to the American settlements on that stream".

They were constantly at war with the settlers of Texas and Mexico, committing all the depredations and atrocities their bloody natures could invent, and taxing all the power and ingenuity of the government to protect its citizens. As early as 1836 the first treaty of peace was made between "the United States and the Comanche and Wichitaw Nations and their associated bands or tribes of Indians." But this and various successive treaties had but little effect in binding the savages to a secure peace policy, and, in connection with the Apaches and Kiowas, the Comanches continued their raids into Texas and Mexico till a recent date. The chief difficulty in negotiating early treaties and preventing all hostilities toward the Mexicans grew out of the fact that the Comanches had long been in the habit of replenishing their bands of horses from the rich valleys and grazing lands bordering on the Rio Grande and of supplying losses from their numbers by continual warfare and exposure with Mexican prisoners, whom they usually adopted into the tribe as brothers, wives, or children, and who, strange as it may seem, were completely satisfied with the arrangement. They were finally forced into a comparatively peaceful attitude toward the government, but having been driven from their Texan hunting grounds, as they claim, illegally and by superior force, they have never relinquished their rights in Texas, and all cherish a lively hostility to its people, with the exception of 1 band, about one-third of the whole number of Comanches, called the Pah-na-ti-cas, or Honeyeaters, part of whom remained in Texas and others became associated early with the Wichitas and affiliated bands. Up to 1867 the so-called Union Comanches, consisting of 8 bands, were still wild, unmanageable savages, wandering lawlessly over the plains, hunting and stealing, and hostile to the white people. By the treaty of October, 1867, the government set apart a new reservation for them in the southern part of Indian territory, between 98° west longitude and the Red river east and west, extending north and south, between the Washita and Red rivers and just over the border from Texas, an altogether inviting raiding field. This extensive and fairly fertile territory they share with the Kiowas and Apaches, who, like themselves, were held as the "worst of the plains Indians," and of the tribes at present living in Oklahoma territory only the

Comanches, Kiowas, and a few Apaches formerly inhabited a portion of this very region. It must not be thought that the Comanches all settled at once on this assigned reservation; only by degrees have they been gathered there during years of struggle with their treachery, depredations, and superstition. Little by little, as the buffalo disappeared from the plains, have they reluctantly begun to consider the necessity of cultivating their lands. In 1878 the agency was consolidated with that of the Wichitas at Anadarko, on the Washita river, removing the Comanches 20 miles from Fort Sill, to their great advantage. Since that date slow but certain progress has been made toward self-support and semicivilization, though they still belong to the class denominated blanket Indians. Their language is used by all the tribes, Wichitas and affiliated bands, as well as Kiowas and Apaches, and is indeed the court language of the consolidated agency. Whatever has been remarked of the Kiowas applies generally to the Comanches, except that the Kiowas are more skilled in hand labor. Drunkenness is not common, though of late many of the Comanches and Apaches and a few of the Kiowas have become addicted to the use of a fruit they procure from Mexico, called by the white people mescal. This must not be confused with the bean called by the Indians wo-qui, or wo-co-wist, a bean used by the Comanches in their religious services. When dry this bean, which is the fruit of a certain species of cactus, is hard and about the color of bright tobacco and not unlike it in taste. When eaten freely it produces a profound slumber, often lasting 24 hours, accompanied by visions said to be similar to those of the famous lotus. The dance and ceremonies of the Woqui lodges are not a debauch, but are solemn devotional services. The Indians should not be disturbed in these ceremonies.

The Comanches in 1890 numbered 1,598. The tribes had and still have different ceremonies and customs.

Wacos and Wichitas (Pani Caddoan).—The Waco or Wéeco Indians, affiliating with the Wichitas, form a small band, and are sometimes called Pawnee Picts, though they speak an unknown language. It is possible these Indians are an offshoot of the Grand Pawnees, but more probably a remnant of a tribe conquered and enslaved by the Pawnees. The Wacos, Wichitas, and Towaconies were doubtless one people, speaking the same language, the names Wacos and Towaconies being given to the descendants of 2 bands of Wichitas, who about 100 years ago left their home on the main branch of the Neosho river, in Kansas, one taking up a residence on the Arkansas, near the present town of Wichita, the other pushing into Texas, whence they often emerged to join their friends and relatives, the Wichitas, in the regular summer buffalo hunt on the plains in the vicinity of the Wichita mountains. Mr. Catlin saw them in 1834, and mentions their chief, who had the peculiar habit at the close of his speeches of embracing the officers and chiefs in council, taking them affectionately in his arms and pressing his cheek against theirs. This custom and his name, U'sh-ee-Kitz (He Who Fights with a Feather), seem to indicate the nature of the tribes, who have always been peaceable and loyal to the government. Early accounts find the Wacos living on the Brazos river, in Texas, and taking part in a council held at Waco village in June, 1851. They were more inclined to a fixed habitation than most Indians and further advanced toward a semicivilized condition, and had already made creditable efforts toward raising corn, beans, pumpkins, and melons. They used only the hoe in cultivating their patches of land, but asked for plows and light harnesses for their ponies. Their houses or lodges were roomy and comfortable, consisting of a network or frame of sticks and branches neatly thatched with long, coarse grass. The agent wishing to know the number in each tribe, the chiefs were induced to count them, but, having no system of numbers, they counted only by means of their fingers or by sticks. They therefore brought a bundle of sticks for each tribe: for the Wacos, 114; the Wichitas, 100. During 1865 and 1867 there were bands of Wacos, Towaconies, Wichitas, and Keechies located near the mouth of the Little Arkansas, in the Osage lands. They were called "refugee" Indians, though not properly absent from their homes, for, in fact, they had no home on the face of the earth, owners and occupants as they had once been of all the surrounding territory; but previous to the war they had lived on lands leased for their use near Fort Cobb, in Indian territory, where they were established by the treaty of July 4, 1866. By an agreement made in 1872 they were assigned a reservation of nearly 3,000,000 acres lying between the Canadian and Washita rivers, west of 98° of longitude. Although the land has been defined and surveyed, the reservation has never been confirmed to the Indians, the treaty for some cause remaining unratified, to the great dissatisfaction of all the bands. Their agency is Anadarko, on both sides of the Washita river, and the Wichitas and affiliated bands live on the north bank, which connects with the south side by a new trestle bridge leading into the reservations of the Kiowa, Comanche, and Wichita agency, both using the same agency by the consolidation of 1878. The Wichitas are about the best farmers in tribal relations in Oklahoma territory. Living in villages of primitive huts in 1870, they now occupy very generally neat and separate log cabins on 150 farms scattered over the reservation. The tribal system is rapidly disappearing, and in 1885 only 9 of the whole band of Wichitas were without farms. In 1878 the united bands raised over 50,000 bushels of grain and had 3,000 head of cattle. They have advanced toward civilization much more rapidly than any of the neighboring tribes, and maintain a school and a flourishing church organization under a Seminole missionary. Their influence over their wilder brethren just across the river has always been on the side of law and order, and, in spite of the fact that the Wichitas were original proprietors of the very lands they now hold by a most precarious tenure, they have ever remained friendly and loyal to the government. In 1890 the Wacos (called Wacos and Wichitas) numbered 34 and the Wichitas 174.

WAR DANCE.

Participated in by Kiowas, Osages, and Pawnees.

(Drawn in Color by a Comanche Boy, at Kiowa, Comanche, and Wichita Agency, Oklahoma, September, 1890.)

DELAWARES (ALGONKIAN).—The Delawares (Algonkian) at Kiowa, Comanche, and Wichita agency are a portion of Black Beaver's band. The remainder of the Delawares are in the Cherokee Nation, and number about 754. Black Beaver was a leader among all western Indians from 1857 to his death, and an orator as well as a statesman. He was a captain in a Kansas regiment during the War of the Rebellion, and served with honor and distinction. As a guide he had few equals, and was much sought for by army officers. His memory was tenacious and his word a bond. In 1866 the Delawares in Kansas sold their lands to a railroad company, and the larger portion of them bought lands of the Cherokees and settled with them. Black Beaver's people divided, and one portion went to the Kiowa, Comanche, and Wichita agency, then in Indian territory, now Oklahoma, and were given a location on the north reservation along with the Wichitas and affiliated tribes.

The Delawares were removed to Indian territory in 1866. The Delawares in the United States in 1890 numbered 961: 95 at Kiowa, Comanche, and Wichita agency, Oklahoma; 754 with Cherokees in Indian territory, and 112 at other agencies; in Canada there are 553; total, 1,514. They are the traders of the North American Indian race. They can be found in almost every tribe.

SAC AND FOX AGENCY.

The Pottawatomies formerly resided in Michigan and Indiana. From thence they removed to Kansas. Under treaty of 1861, while residing in Kansas, a portion of the tribe became citizens of the United States. In 1868 another fraction moved from Kansas to Indian territory upon a 30-mile square tract adjoining the Seminole Nation on the west, a tract of land provided by the treaty of 1867 for such as should elect to maintain their tribal organization. There are now 2 bands at this agency. The citizen Pottawatomies and Cup-paw-he's came here in 1868 and 1882.

The Sac and Fox of the Mississippi originally occupied large tracts in Wisconsin and Iowa. Here for a time their chief and headman was the famous Black Hawk, and afterward Keokuk. Later they occupied considerable territory in Missouri. Afterward they moved to Kansas. Soon after removal to Kansas, 317 returned to Iowa, where they were permitted to remain, and now reside at Tama. By treaties of 1859 and 1868 a portion of the remainder in 1870 removed to their present reservation in Indian territory. Chief Mo-ko-ho-ko, with about 200 followers, remained behind in Kansas, with no definite location. Afterward he and his followers were removed to Indian territory by force, and to this agency. The Sac and Fox at this agency are divided into 4 bands: Keokuks, Mah-kos, Sah-tos, Waw-kom-mos, and Mo-ko-ho-kos.

The original home of the tribe known as the Mexican Kickapoos, now under the jurisdiction of this agency, was Illinois. They emigrated from Illinois to Kansas. During the war a portion of the Kansas tribe left the Kansas reservation and went to Mexico, upon representations by certain of their kinsmen that they would be welcomed and protected by the Mexican government. Some afterward voluntarily returned to their reservation in Kansas. Others remained upon the Texas border and subsisted by forays and marauding expeditions. These were visited by a commission in 1873, and part were induced to take up a home upon the north fork of the Canadian river, in Indian territory. That vicinity was afterward bounded by an executive order and allowed them as a home. In 1875 114 more Kickapoos were brought from Mexico.

The former home of the Iowas was in Nebraska and Iowa. They were removed by government order and placed upon a reservation, their present one, in Indian territory, now west of the Sac and Fox reservation and east of the Oklahoma lands, bounded on the north by the Cimarron or Red Fork river and on the south by Deep Fork river. They came here in 1883.—SAMUEL L. PATRICK, United States Indian agent.

THE SACS AND FOXES IN THE UNITED STATES IN 1890.—As stated on an earlier page, the Sacs and Foxes, June 30, 1885, were distributed as follows: on Sac and Fox reservation in Indian territory, under Keokuk, jr., 457; on the Sac and Fox reservation in Iowa (Tama county), known as the Fox or Musquakie tribe of Indians, about 380; on Pottawatomie reservation, Kansas, the Sac and Fox of Missouri, about 87; Mo-ko-ho-ko's band of Sac and Fox, wandering in Kansas, tributary to Sac and Fox agency, Indian territory, about 100; almost all civilized, farmers and herders.

SHAWNEES (ALGONKIAN STOCK).—The Shawnees, or Shawanoes, an erratic tribe of Algonkian stock, are supposed to have been one primarily with the Kickapoos. They were first discovered in Wisconsin, but moved eastward, and, coming in contact with the Iroquois south of Lake Erie, they were driven to the banks of the Cumberland. Some passed thence into South Carolina and Florida, and by the early part of the eighteenth century they had spread into Pennsylvania and New York. At the close of the Spanish and English war those in Florida emigrated and joined the northern bands, and, again coming into contact with the Iroquis, were driven westward into Ohio, where they were the allies of the Wyandottes. They joined in Pontiac's uprising in 1763, and rallied under the English flag during the Revolution. In 1795 the main body of the tribe were on the Scioto, but some had already crossed the Mississippi and others had gone south. Those in Missouri ceded their lands to the government in 1825 and those in Ohio in 1831, and went to new homes in Indian territory. In 1854 the main body in Indian territory disbanded their tribal organization and divided their lands in severalty. The Eastern Shawnees

are those who emigrated direct from Ohio to Indian territory. They are now at Quapaw agency and numbered 79. The Absentee Shawnees, 2 bands, White Turkeys and Big Jims, 50 years since, seceded from the main portion of the tribe in Kansas and located in the northern part of Indian territory, between Little river and the north fork of the Canadian river and on the southern part of the reservation now occupied by the Kickapoos. During the war, 1861-1865, they roamed and returned to Kansas, hence their name. They removed to the vicinity of their old location in Indian territory, now Oklahoma, in 1867. They received no aid from the government. In 1877 they numbered 563. In 1890, on their reservation at the Sac and Fox agency, Oklahoma, they numbered 640, and with the Cherokees in Indian territory there were 694; total, 1,334.

Sac and Fox (Algonkian).—The Sac and Fox is in all respects one of the finest of all the tribes of the American race.

The Sac and Fox, of Iowa, are described under Iowa. They number 397.

Sacs and Foxes of Oklahoma.—These Indians are part of the united bands of Sacs and Foxes of the great Algonkian family, which in 1822 numbered no less than 8,000, and in 1890 had dwindled to about one-eighth of that number, counting all the bands, of which those settled in Indian territory constitute one-half, the census of 1890 reporting 515 in Indian territory.

In 1867 they purchased a reservation from the Creeks, consisting of about 479,668 acres of land in the Indian territory, lying between the Cimarron river and the north fork of the Canadian river, of which not over one tenth is especially adapted to farming purposes, the remainder being poor grazing and timber land. A few families have been induced to remove to the richer bottom lands on the North Canadian and other streams, and it is hoped that others will follow their good example.

They are fine and typical specimens of pure blooded, healthy Indians, generally of good habits, law-abiding, and as industrious as comports with the dignity of the noble red man, especially when he is the fortunate recipient of a comfortable annuity.

Their chief, over 70 years old, is Me-sóu-wahk (the Deer's Hair), better known as Rev. Moses Keokuk (Baptist), or Keokuk, jr., favorite son of the famous chief, Keokuk. He is of fine form, and is over 6 feet in height; he speaks but little English, though he is a frequent visitor to Washington. Keokuk is wealthy in his large herds of cattle and his cash annuity of $250 from the United States, but in spite of his riches and advanced age he sets a good example to his people by his industry and thrift in cultivating his land and carefully storing his crops.

The members of the tribe cultivate their small fields and gardens with moderate persistence and success, raising principally corn, sweet and white potatoes, beans, onions, and pumpkins. About one-quarter of Keokuk's tribe wear citizens' dress, and 10 per cent perhaps are able to speak sufficient English for business purposes.

Many of the Indians are still opposed to schools, fearing, they say, lest their children's hearts "should change and become like the white man's heart". However, there is a Sac and Fox manual labor school located at the agency, with accommodation for 60 pupils, which is well attended, and several of the children have attended Indian training schools in the states. Three churches, Methodist Episcopal, Baptist, and the Society of Friends, are represented in missionary work at this agency.

Sacs and Foxes of the Missouri.—These Indians constitute a small band, which numbered 77 in 1890, located on 8,131 acres of land on the Missouri river, in northeastern Kansas and southeastern Nebraska, contiguous to the reservation of the Iowas. Their land is fertile, well watered, and capable of producing all the crops grown in the eastern half of Kansas, and the climate is mild and healthful. While the tribe nominally occupies the reservation in common, each family in reality has its fixed habitation and a patch or field contiguous to it under some sort of cultivation, and the individual right to these is unquestioned and recognized as sacred by the tribe. There are no villages on the reservation, but families are scattered along the streams and timber belts, each to itself, with separate dwelling and field inclosed by fences. Practically the land is held and enjoyed in severalty. They are a quiet, inoffensive people, honest in their business transactions, cautious, but faithful to their promises and engagements, obedient to the mild government of their chiefs, and possess a high respect for the authority of the United States. They are fairly industrious, and their homes are supplied with all ordinary comforts. They are eminently religious, and members of various denominations are found among them, but the majority have a mixed creed of christian and pagan beliefs, in which religious dances have a prominent place.

In connection with the Iowas, the Sacs and Foxes have a good school building, where for 10 months in the year a well organized school is conducted; but the attendance is less than formerly, only 29 names being enrolled in 1889. The existing condition seems rather a result of indifference and indolence than any active dislike to education of the children.

The Mokohoko Band of Sac and Fox.—In many instances small bands of Indians desert their reservations and lead vagabond lives in the neighboring territories and states. Some visit their reservations at the time annuity payments are made and receive their share, while others lose their annuities rather than return. A notable instance of this sort is the Mokohoko band, belonging to the tribe known as the Sac and Fox of the Mississippi, numbering in 1886 about 100 persons. In December, 1875, they were removed from Kansas, where they were then

(J. F. Standiford, photographer, Muscogee, Ind. T.)

1890.

SAC AND FOX AGENCY, OKLAHOMA.

SAC AND FOX MAN.

1890.

OSAGE INDIANS, OSAGE AGENCY, OKLAHOMA.

TALL CHIEF AND WIFE.

BARE LEGS, CHIEF, WITH BEARCLAW NECKLACE, IN INDIAN DRESS.

SAUCY CHIEF, IN INDIAN DRESS.

staying, to their reservation in Indian territory; but in a short time nearly all of them returned to the old scene of their wanderings, and could by no means be induced to return to Indian territory, although they had no rights in the state of Kansas, either in citizenship or property, and were simply a roving band of trespassers, nearly naked and starving, and without any means of support. They were reported as the lowest grade of humanity, and steeped in superstition. After years spent in vain attempts to induce them to join their tribe in Indian territory, the government finally, November, 1886, with a small body of cavalry, removed them to the Sac and Fox agency, Oklahoma, where, in spite of dissatisfaction at first, they began to improve gradually, and in 1890 were opening up small farms, with good prospects for the future, the band numbering 90.

For data as to Mexican Kickapoos and for data as to the Iowas see Kansas.

INDIAN CONSTITUTION AND LAWS.—The Sac and Fox Indians of Sac and Fox agency are known as the Sac and Fox Nation, and have a national council and a printed constitution for their government, adopted March 26, 1885. The Sac and Fox, the Five Civilized Tribes, the Six Nations of New York, the Eastern Cherokees, the Osage Indian Nation of Oklahoma, the Delawares of the Cherokee Nation, and the Kaw are believed to be the only Indian tribes in the United States having a written national constitution and laws.

OSAGE AGENCY AND QUAPAW INDIANS.—The Osages claim to have originally come up the Mississippi from the south. They first located at or near St. Louis, thence went west to central Missouri, thence to southeast Kansas, and from there to their present home in 1875. The Kaw or Kansas Indians are supposed to have once belonged to the Osage tribe. The Osages drifted to near Kansas city, Missouri, thence to Junction city, Kansas, thence to Council Grove, Kansas, thence to their present reservation at this agency in 1875. The Quapaws formerly lived in Arkansas, and from there removed to the Quapaw reservation, Indian territory, and a portion of the tribe came to the Osage reservation at this agency in 1881. The other portion is now at the Quapaw agency, Indian territory.—LABAN J. MILES, United States Indian agent.

For further data as to the Quapaws, who are of Siouan stock, see Quapaw agency, Indian territory.

GREAT AND LITTLE OSAGES (SIOUAN OR DAKOTA STOCK).—The Osages are of Siouan or Dakota stock. Their present condition is advanced for an Indian tribe. In many respects they differ from other Siouan tribes. They have a government similar in form to that of the Sac and Fox. They are fairly self reliant. Their wealth has been greatly exaggerated and the value and character of their lands overestimated. It is thought that their progress can be largely attributed to the fact that they have had much care from the Society of Friends. This tribe must have been early severed from their ancestral stock, for they were placed on the Missouri in 1673, by Marquette, who called them the Wasashe. They were allies of the Illinois, and near the close of the past century had been driven down to the Arkansas. Coming in contact with the French they became their firm allies and joined them in many of their operations against the Spanish and English and other Indians. In 1804 they made peace with the Sacs and Foxes, with whom they had been at war, and settled on the Great Osage river. Their numbers were estimated then at 6,300. In 1834 the Osages, or (as they call themselves) Wa-saw-see, inhabited a fine territory 50 miles in extent north and south and reaching indefinitely westward, watered by the Arkansas, Neosho, and Verdigris rivers, besides many small streams. The soil was admirably adapted to farming, with abundant timber of elm, oak, and black walnut; but the Osages were far from being natural farmers, and depended almost wholly on the chase for their food and wealth. Three times every year they all joined in a grand hunt over the western prairies, returning laden with buffalo and other game, valuable skins and furs, and they greatly preferred to exchange a coon skin, obtained by the noble sport of the chase, for a bushel of corn which they might raise by toil.

The Osages are the tallest among the North American Indians; few of the men are less than 6 feet, many 6.5, a few even reaching to 7 feet; their figures are commanding and well proportioned; their movements graceful and quick. Originally they shaved their heads, except for the scalp lock, which they cherished and adorned with much care, and they wore excessive quantities of beads and wampum. In early days their habits were simple and uncorrupted by their white neighbors, even to the extent of abstaining from drink; but injustice, discouragement, and defeat rendered them weak and easily tempted. They have always been famous hunters and warriors, and frequently engaged in sanguinary feuds with the Pawnees, Arapahos, and Cheyennes, whose hostility often prevented the Osages from going forth on the plains for buffalo, and doomed them to a winter of suffering and death.

Up to the year 1845 no school or missionary station had been established among these Indians, but in 1846 arrangements were completed and buildings erected for a manual labor school, which was placed, at the request of the chiefs, in charge of a Catholic missionary society of St. Louis, and in 1850 the Commissioner reported 53 boys and 29 girls attending school; now they have a coercive educational law, and there is little or no difficulty in getting the children to attend the various schools. There are 3 mission schools, a government school, and several smaller ones maintained at private expense.

The Osages were formerly warlike, independent, and powerful, ranging at will over regions of rich prairie land filled with game; but the usual succession of treaties, cession of lands, and wars with hostile Indians, combined with the separation of part of the tribe (Kaws) from the main body, and the ravages of smallpox and other diseases have reduced their numbers sadly. In 1884 they numbered 1,570 and in 1890 1,509.

As early as 1808 a treaty made with the United States government materially reduced their dominions in the great territory of Louisiana, and this was followed rapidly by other cessions, until their diminished lands were said to be "more than are necessary for their occupation", and the treaties of 1865, 1866, and 1870 provided for the conveying of their lands in trust to the United States and for their removal to the Indian territory. This change was not made without much delay, negotiation, and injustice to the Osages, who, prevented from hunting by the hostile Indians on the plains, became destitute and degraded, and were even obliged to depend on tardy rations from the government. Their millions of acres of valuable land were sold for $1.25 per acre, and the tribe removed in 1871 to its present reservation, purchased by the Osages of the Cherokees, and situated south of the Arkansas river, comprising an area of 1,470,058 acres, and occupied by the Osage, Kaw, and part of the Quapaw Indians. The reservation was purchased of the Cherokees by the Osages, as they claim, with the specific understanding that they should have a title to the same in fee from the Cherokee Nation. Ten years after the land was purchased and paid for with Osage funds, through which time they were clamoring for a deed, Congress, without the knowledge of the Osages, demanded a deed to Osage lands to be made to the United States, in trust, from the Cherokee Nation. On presenting the deed to the Osage council the Indians were much disappointed, and asked that the paper be returned, and a request was made for a deed such as had been promised them when the land was purchased. They are among the wealthiest Indians in the United States, and richer than average rural whites.

KANSAS, OR KAW (SIOUAN OR DAKOTA STOCK).—The Kansas, Konga, or Kaw, a small tribe of Siouan or Dakota stock, have their name from the Kansas (Smoky) river, and are evidently sprung from the Osages, whom they resemble in personal appearance, traditions, and language. In 1673 they were placed on Marquette's map as on the Missouri, above the Osages. After the cession of Louisiana a treaty was made with them by the United States. They were then on the Kansas river, at the mouth of the Saline, having been forced back from the Missouri by the Sioux, and numbered about 1,500 in 130 earthen lodges. Another treaty was made between the United States and the Kansas tribe of Indians in December, 1818. In 1825 the Kansas ceded to the government most of their lands within the state of Missouri, and a large tract west of Missouri, on the Kansas, Nodewa, Big Nemaha, and Missouri rivers, securing a reservation for themselves to begin 20 leagues up the Kansas river, including their village, and extending westward 30 miles in width; also for each half-breed belonging to the Kansas Nation was reserved a tract of land 1 mile square. In 1846 they further ceded to the United States 2,000,000 acres in the eastern part of their country, embracing the entire width, 30 miles, and running west for quantity. In 1860 still another cession was made: the government assigned them a certain portion of their reservation, cut from its western limits, remote from white settlements, and measuring 9 by 14 miles, divided in severalty to members of the tribe, at the rate of 40 acres each. Upon this reserve of 126 square miles, situated in the rich and fertile valley of the Neosho, with an abundance of timber and good water, the Kansas lived for a dozen years without making much progress in thrift and civilization.

Physically the Kansas were fine specimens of tall, shapely figures, with not unpleasing countenances. They are pre-eminently hunters, and do not incline at all to farming; consequently, in spite of their fair lands and the provisions made by government for agricultural and educational advantages, they have reaped but small benefit. Their new reservation was soon overrun by settlers eager to possess the rich but neglected lands; they were often prevented from going out on their regular hunting expeditions for buffalo by the hostility of the Indians of the plains, and so were deprived of their natural supplies and income, frequently becoming so destitute that the government was obliged to issue rations to prevent their starvation; meantime their numbers steadily decreased, and they became enfeebled in body from various causes. In view of all these difficulties, it was finally determined to obtain their consent to the sale of their reservation and provide them a new home in the Indian territory, which was accordingly accomplished. The Osages of Indian territory relinquished a portion of their reservation, consisting of about 80,000 acres, located in the extreme northwestern corner, and bordering on the south line of Kansas, with the Arkansas river as its north and west boundaries.

In midsummer of 1873 the band of 500 Kaws quitted their old home and journeyed southward to their present reservation, where they continue a wretched existence, with constantly decreasing numbers. In 1850 they numbered 1,300; in 1860, 800; in 1875, 516; in 1890, 198.

PONCA, PAWNEE, AND OTOE AGENCY.

The Pawnees originally occupied a country on the Platte river in central Nebraska. The Poncas occupied a country in the extreme northern part of Nebraska on or near the Niobrara river. The Otoes and Missourias occupied lands in southern Nebraska and northern Kansas, the reservation lying in both states. The Big Blue river traverses this country from north to south. The Tonkawas were a homeless band of Indians, living on the Texas borders prior to their locating in this region.

The Pawnees have occupied the reservation or present location about 20 years. The tribe consisted of 4 bands, namely, Skeedee band, Chowee band, Kit-ka-hock band, and Pe-ta-how-e-rat band.

The Poncas have occupied their present location about 13 years. The tribe is not divided into bands.

The Otoes and Missourias were removed from Nebraska to Indian territory in the fall of 1880, and have occupied their reservation at present location since, or nearly 11 years. They are not divided into bands.

The Tonkawas were removed from Texas to Indian territory in October, 1884, first to lands occupied by the Iowa Indians, where they remained until the early summer of 1886, when they were placed upon what is known as the Nez Perce reservation, Oakland, which location they have occupied since, or about 6 years. They are not divided into bands. There are a few Lipans with these Indians.—DAVID J. M. WOOD, United States Indian agent.

PAWNEES (CADDOAN STOCK).—There is but little definite knowledge of the early history of the Pawnees, although they are among the longest known to the white people west of the Mississippi. Marquette notes them on his map, 1673, as divided into various bands. They are supposed to be the Panimaha of La Salle's voyage in 1688. At the time of Lewis and Clarke's visit, in 1803, their principal village was on the south side of the Platte. Pike, in 1806, estimated the population of 3 of their villages at 6,233, with nearly 2,000 warriors, engaged in fierce combats with neighboring tribes. In 1820, 3 of the 4 bands into which they have been for a long time divided, resided on the banks of the Platte and its tributaries, with a reservation on Loup fork, on the ninety-eighth meridian. They were then estimated at about 10,000, living in earth-covered lodges, and much devoted to the cultivation of the soil, but engaging regularly every season in a grand buffalo hunt. The Delawares, in 1823, burnt the Great Pawnee village on the Republican, and these Pawnees, becoming much reduced in numbers by smallpox, soon after sold all their lands south of the Platte and removed to the reservation on Loup fork. The means were provided and many exertions made to place them on the high road to prosperity; but their inveterate foe, the Sioux, harassed them continually, drove them repeatedly off their reservation, and despoiled their villages. Warfare and disease soon reduced them to half their former number. In 1861 they raised a company of scouts for service against the Sioux, and a much larger force under the volunteer organization, incurring in consequence an increased hostility from their enemies, who harassed them so continuously that in 1874 the chiefs in general council determined upon removing to a new reservation in Indian territory (now Oklahoma), lying between the forks of the Arkansas and Cimarron, east of the ninety-seventh meridian. Their removal was almost entirely effected during the winter of 1874-1875.

The Pawnees in 1877 numbered 2,026 and in 1890 804. They retain the subdivision into bands, as follows: the Skeedee (Pawnee Mahas, or Loups), Kit-ka-hocks, or Republican Pawnees, Petahowerats, and the Chowee or Great Pawnees. There is also a small band of affiliated Wacos and Wichitas, sometimes called Pawnee Picts, who are undoubtedly an offshoot of the Great Pawnees at this agency. These Indians are farmers and herders. (For details as to the Ponca Indians, see Poncas, Nebraska.)

MISSOURIAS AND OTOES (SIOUAN OR DAKOTA STOCK).—The Missourias are a tribe of Dakota descent, living on the Missouri river, their name being one given them by the Illinois, and means the people living by the muddy water. They style themselves Nudarcha. They were first heard of in 1673 as the first tribe up the river which bears their name. They became allies of the French at an early day, and assisted them in some of their operations against other tribes. They were hostile to the Spanish and also opposed to the ascendency of English influence. In 1805, when Lewis and Clarke passed through their country, they numbered only 300 in all, living in villages south of the Platte, and were at war with most of the neighboring tribes. They were affiliated with the Otoes, having deserted their own villages near the mouth of the Grand some time previously in consequence of their almost entire destruction by smallpox. Mr. Catlin found them with the Otoes in the Pawnee country in 1833. The two have ever since been classed as one tribe. In 1862 the combined tribes numbered 708 and in 1876 only 454. In 1884 the consolidated Otoes and Missourias numbered about 274: Otoes, 234; Missourias, 40. In 1890 these Indians, farmers and herders, numbered 358.

INDIANS IN OKLAHOMA, 1890.

The Indian territory, embracing the lands covered by the 5 agencies in Oklahoma and the Outlet and those of the present Five Civilized Tribes and the Quapaw agency, was set aside for the Indians by act of June 30, 1834. It was called the "Indian country". The original idea was to segregate a large tract of public land and put thereon all the Indians east of the Mississippi river. In 1879 it was contemplated to move all the wild tribes from the several states and territories, save when prevented by treaty stipulation, to Indian territory. The policy was reversed by President Hayes in the fall of 1879. The section of country known as Indian territory has never been organized into a territory, Oklahoma, formed from its western portion, being the first organized territory from its area.

The aboriginal inhabitants of Oklahoma and Indian territory were Comanches and Kiowas, along with a few Apaches in the south. The lands occupied by The Five Civilized Tribes now in Indian territory are among the best for agriculture in the United States. It is the finest and best watered of any similar area, with a fair timber supply, in the west. It has always been a game country as well. Formerly it was a region infested by strolling war or hunting parties of Arapahos, Caddos, Cheyennes, Kaws or Kansas, Pawness, and Wichitas. Oklahoma, with the exception of a handful of Apaches, Comanches, and Kiowas, of its 13,000 and more Indian population,

contains nothing but Indians deported from other regions and states, some from the east. Oklahoma, "the beautiful land", contains a small portion of arable land, the greater portion of its area possessing the elements of a desert.

KIOWA, COMANCHE, AND WICHITA AGENCY.

Report of Special Agent JULIAN SCOTT on the Indians of the Kiowa and Comanche and Wichita reservations, Kiowa, Comanche, and Wichita agency, Oklahoma territory, August and September, 1890

Names of Indian tribes or parts of tribes occupying Kiowa and Comanche reservation: (*a*) Apache, Comanche (Komantsu), Delaware, and Kiowa.

Names of Indian tribes or parts of tribes occupying the Wichita reservation: Comanche (Kimantsu), Delaware, Ion-ie, Kaddo, Kochai, Tawakanay, Wako, and Wichita.

The unallotted areas of these reservations are:

Kiowa and Comanche: 2,968,893 acres, or 4,639 square miles. (See treaty of October 21, 1867, 15 U. S. Stats., pp. 581, 589.)

Wichita: 743,610 acres, or 1,162 square miles. (See treaty of July 4, 1866, with Delawares, article 4, 14 U. S. Stats., p. 794.) Unratified agreement, October 19, 1872. (See Annual Report of the Commissioner of Indian Affairs, 1872, p. 101.)

These reservations have been surveyed.

Indian population, 1890: Apaches, 326; Kiowas, 1,140; Comanches, 1,598; Wichitas and affiliated Towaconies, 150; Keechies and Wichitas, 66; Waeos and Wichitas, 34; Delawares, 95; Caddos, 538; Wichitas, 174; total, 4,121.

KIOWA AND COMANCHE AND WICHITA RESERVATIONS.

It was my pleasure to accompany the enumerators through the different sections of this agency and to the various tribes, thus enabling me to more fully observe the country, its resources, the people, and their condition.

These reservations lie in the southwestern part of Oklahoma territory, and are bounded on the north by the Washita river and the Cheyenne and Arapaho reservation, on the east by the Chickasaw Nation, and on the south and west by Texas.

The Wichitas live on a reservation north of the Washita river and south of the South Canadian river, with the Chickasaw Nation on the east and the Cheyenne and Arapaho reservation on the west.

From careful observation and information obtained from white men who have long lived here and from some of the more intelligent of the Indians it is estimated that fully 80 per cent of this country is tillable and favorable to the production of corn, oats, rye, and other cereals, also of cotton, vegetables, and fruit. Wild grapes are found in abundance.

The Wichita mountains occupy a very small portion of the territory, lying near the center, a little to the northwest, the lands within their walls affording good pasture lands for the fine herds of cattle and horses, all at this season in excellent condition, belonging to the Indians, who winter their stock there because the grass is good the year through and the mountains protect them from the winds. These walled valleys and basins are well supplied with water, which flows from living springs, while good timber covers the mountain sides and many of the smaller peaks, also parts of the basins and valleys.

The mountains contain plenty of game, such as the bear, panther, wolf, wildcat, deer, turkey, and prairie chicken, and are also rich in minerals.

The Limestone ridge, running northwest and southeast, between Medicine Bluff creek and Cache creek, is not adapted to cultivation, but affords good grazing. On the northeastern side of this formation, about 1.5 miles from Cache Creek mission, is a sulphur spring, and others are found farther up, on Walnut creek.

About 2.5 miles southeast of Fort Sill, near the east bank of Cache creek, asphaltum in a thick liquid form oozes out of the ground and flows out on the prairie, where it dries and becomes very hard. West of the Wichita mountains are numerous salt springs, and many of the creeks are brackish. Good brick clay is found all along the Washita river, and the agent's residence, blacksmith shop, and Wichita schoolhouses are built of brick made at Anadarko. Beginning at the mouth of the north fork of the Red river, following the main stream along the southern boundary of the agency, is a strip of land, perhaps half a mile wide, which is mainly sand hills. The so-called sand hills are few, and as a general thing they produce buffalo and mesquite grass, for both summer and winter grazing.

The Keechie hills, in the northeastern part of the country, are covered with timber, and contain an abundance of gypsum. There are many caves among the hills.

The rest of the territory besides the mountains, the Limestone ridge, the strip along the Red river, and the Keechie hills consists of vast rolling prairies covered with all kinds of indigenous grasses, especially with the buffalo and mesquite grasses, sustaining grazing stock during the winter. These grasses are often killed out by the frequent destructive fires, and the ground covered instead by the bunch grass, also nutritious, but which usually rots after a protracted rain.

All the streams in the country are bordered with timber of various kinds, some of it of luxuriant growth. Cottonwood seems to take the first position as to quantity. Scrub oak, willow, elm, black walnut, oak, osage orange,

a The statements giving tribes areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Julian Scott, A. N. A.

ISSUE DAY.

and hickory generally abound, and cedars and black oak are found in the mountains and on some of the streams in the upland.

A kind of large catfish is found in the rivers and small streams, some of which weigh 20 pounds each.

The reservations contain over 3,700,000 acres of land, presenting a beautiful and picturesque country, with rich soil and various natural resources. Scattered over this tract of country, located near streams and springs, are the camps or lodges of the different tribes and bands of Indians under direction of the consolidated agency at Anadarko. The Wichitas and affiliated bands, Wacos, Caddos, Delawares, and others, occupy the northern part, between the Washita and North Canadian rivers, the Kiowas and Comanches inhabiting the southern portion.

These Indians live mostly in tepees made of thick canvas, furnished by the government, instead of buffalo hides, as in other days. In the summer time all the Indians at this agency build brush arbors, beneath which, in semicircular form, are placed their pallets, made of small reeds fastened to a framework of poles, and resting on forked sticks driven into the earth and standing up, say, 3 feet above the ground. On these they make their beds of blankets and skins. Within this circle is the eating place, the earth answering for both table and chairs. Sometimes a blanket or a piece of oilcloth, if such a luxury can be found, is used for a tablecloth.

In the winter they prefer the tepees to the houses, and often live in them, using the latter, if they have them, for storage purposes. There are some good houses where farming implements were stored and a favorite horse installed.

The Indian kitchen is always next to the arbor where they sleep and eat. The arbors are generally dome-like huts built of poles stuck into the ground in a circle, bent over and tied together at the top, then covered with green brush, or sometimes with a tent fly. In the center is dug a hole 3 or 4 inches deep and about 30 inches in diameter, where the fire is made of dry sticks, over which stones and iron bars are placed to conveniently hold the pot, kettle, or the skillet for cooking. The kitchens are scantily furnished, but most of them contain the necessary utensils with which to prepare the food required.

The food consists principally of meat, a kind of pancake, coffee, potatoes, and other vegetables. The Indians are also fond of chickens and all game, but the principal diet is beef, pancakes, or corn bread baked in a skillet or on a flat stone, and wild fruit in season, of which they are very fond. Their beef is cut up in strips and hung on long poles placed on the top of tall forked sticks, to dry in the sun, after which it is called jerked beef.

Hogs, dogs, and cats in great numbers have the freedom of the camps, and little attention is paid to their depredations.

As a rule the Indian children at this agency dress in a simple shirt of cotton, sometimes with leggins of the same material, and on very hot days they wear nothing. For occasions some are provided with buckskin suits ornamented with beads, shells, and elk teeth, and with 25 or 30 strings of beads about their necks. Both boys and girls when babies have their ears pierced with from 1 to 6 holes in each. They have their games and playthings, either native or borrowed, like white children. Their dolls are especially quaint and are mostly dressed as Indian chiefs. The children are the constant companions of the old, who are treated with as much tenderness and care as the young. From the old squaw the girl learns her duty about the camp, to sew and embroider with beads, while the grim-visaged old warrior teaches the coming chief to fashion the bow and arrow, the science of archery, and the secrets of woodcraft.

The men and women, when attired in costumes of their own design, present a more graceful and comfortable appearance than when dressed in the fashion of the whites. They possess miscellaneous wardrobes, consisting of blankets, gee strings, and leggins of buckskin, cotton, and cloth; moccasins ornamented in every possible way, various-colored shirts of wool, cotton, and buckskin, and occasionally shoes and stockings. Many of the men wear hats, and a few of the women bonnets and turbans; but a feather, as a rule, is all that graces a young Indian's head. A great many of the Caddos and Delawares wear white men's suits altogether. The Wichitas and affiliated bands and the Comanches in wearing partial white dress follow the Apaches and Kiowas, coming last in the matter of fashion. On issue day and at dances the Indians appear in all the wild and picturesque garments of their choice, displaying their ingenuity in endeavoring to outshine one another in dress.

Issue day, as it is called, is the occasion when they draw their rations, usually of beef, flour, coffee, sugar, and soap, and occurs every 2 weeks, and is looked upon as a holiday. Some arrive at the agency 2 days before ration day, and do not generally leave until 1 or 2 days after. The exceptions are the Wichitas and affiliated tribes and the Caddos and Delawares, who are on hand promptly Friday morning, and if issue is made return to their homes the same day, soon followed by the Comanches; but the Kiowas and Apaches like to linger. At these gatherings they arrange for their evening dances, which usually take place in a large tepee, the bottom of the canvas rolled up to admit the air. The "band" consists of a big bass drum, if it can be had; if not, a tin pail with a hide drawn tightly over it. If they are fortunate enough to possess a drum, 4 or 5 men play on it at once, each using a long stick, on the end of which is a ball made of strips of old cloth. They all beat together and in perfect time, chanting a weird song. The dancers, all young men arrayed in fantastic costumes, painted in every conceivable style, their garments brilliant in color, with bells tied about the leggings and bands around the ankles, move

about the center of the tepee, hopping first on one foot, then on the other, bending down and holding the long fur strings with which their hair is tied far up behind, lest they should be stepped on. Coming to an erect position, alternating with the hands, they make a movement as if to put the hair back from the forehead, as a lady would do with her crimps; and so they keep up the amusement sometimes all night. On a night with the full moon and the additional light of candles or a fire this is a weird and fantastic ceremony.

The young Indian beaus are much given to the habit of prowling about at night, chanting their native songs, which are not altogether unpleasing to the ear, which may not be said of the savage yells which usually furnish the grand finale of the concert, and resemble the sound of barking wolves rather than any human cry.

The women, in simple gowns made of different prints and materials purchased at the trader's store, look much more graceful than the men, and some possess exceedingly fine figures. A few may be seen wearing buckskin dresses made full, with wide flowing sleeves, which expose their shapely arms decorated with numerous bracelets of heavy brass wire, and flat ones of german silver. The gowns are girdled at the waist with wide and heavy leather belts, generally studded with large white metal buttons running through the center. Suspended to the girdles are several articles, all beautifully embroidered in beadwork, artistic in design and color, the paint bag, the awl case, also the little medicine bag. The women also wear a sort of long heelless boot, legging, and moccasin combined, made of buckskin tinted a bright yellow or greenish hue, with narrow stripes of red and blue. The foot part is usually covered with beadwork, and the legging adorned with rows of buttons similar to those on the belt. The hair is generally permitted to fall in graceful locks about the neck and shoulders. They seldom dress their hair, but when they choose to do so they far outshine the men, who braid their hair, showing the scalp lock, and wrap the braids in red and yellow flannel, and sometimes with rich strips of fur from the otter and beaver.

The Wichita and affiliated tribes and the Caddos and Delawares have generally dropped the Indian style of dress. The Caddo and Delaware women use sidesaddles, affording a contrast to their sisters of other tribes, who ride straddle-back, like the men. The old Indian saddles and bridles, gayly decorated with bright german silver ornaments, have mostly disappeared, as indeed have most articles made in the fashion of their fathers; but these Indians still have their antiques and curios, which they not only prize highly as relics but reverence as "good medicine," and will not sell for any price. For instance, in most every camp may be seen a disk shaped object wrapped in canvas and placed on a tripod. This is an ancient war shield, regarded as good medicine, as it wards off evil and disease. The entrance to the tepee is always faced to the east; the tripod, with its medicine guardian, is as faithfully placed on the northwest side of the tepee. These old shields are held most sacred by the superstitions; but occasionally a relic hunter can purchase one if he is willing to pay a good price for it. The evidences of aboriginal life are slowly disappearing. The new life may be seen in their farms, their herds, and in all their efforts to adopt the ways and pursuits of the white race.

Most of the men have arms of the best kind, and ammunition in abundance.

Gambling goes on to a very great extent, particularly on issue days, when those who seek the sport gather in secluded places along the Washita river or Cache creek and engage in it. They are never seen quarreling over a game. When his money gives out, and he is not the possessor of a pony with which to get a new stake, the gambler will get up and walk stoically away without betraying any emotion. The agent breaks up these gatherings whenever they are reported, but the gamblers only separate to meet at another place. Quanah, the chief of the Quah-hah-das Comanches, is using every effort to dissuade his young men from the habit, and declares that of all evils to which the Indians are addicted gambling is the most harmful. Wild Horse, another of the Comanche chiefs, is greatly averse to the practice; but one chief is an inveterate gambler.

The Kiowas and Apaches are not only great gamblers but many of them are chronic beggars. While this appears in the light of borrowing, the Kiowas and Apaches have the reputation of never paying their debts, and the first lesson to be learned from them is never to accept a present, because it will have to be paid for tenfold afterward.

These Indians have no forms of marriage other than to buy or steal their wives. The purchase is sometimes made outright, sometimes by a tacit understanding through presents made by the wooer to the head of the family into which he wishes to marry, and from whom he has probably first obtained a hint that his relationship is desired by being addressed as "my brother". In a few days he brings a pony or two and other things of value, which he presents to his future relative. He remains a day or so and departs. On the next visit he takes his bride.

When love has united two Indian hearts and there is opposition to the union, stealing the bride is the only resource. As a redress, the head of the family, father or older brother, is permitted by an unwritten law of the Indians to descend upon the camp of the thief, take all his goods and chattels, including livestock, whip the bride, and declare himself satisfied.

Indian children are obedient and seldom cry. They are shy of strangers, but soon make friends.

There is nothing more cunning than an Indian baby as it is carried about on its mother's back strapped into the Indian cradle, which is generally made of buckskin, sometimes of canvas and rawhide, tastefully ornamented with pretty beadwork.

The census of the different tribes under the control of this agency has been most thoroughly made.

QUANAH PARKER.

CHIEF OF THE QUAH-HAH-DAS COMANCHES.—OKLAHOMA, 1890.

(Lenny & Sawyers, photographers, Purcell, Ind. T.)

1890.

KIOWA, COMANCHE, AND WICHITA AGENCY, OKLAHOMA.

CADDO INDIAN DANCING CHIEFS (NOT IN USUAL DRESS).

The number of births on the reservations during the year was 222; (*a*) the deaths are given as 186, but the number is doubtful, as all such reports must be among the Indians, who are strangely averse to being counted. From the report of the agency physician it is evident that the exact number who received medical treatment can not be ascertained, as the patients object to giving their names. The approximate number for the year, not including slight or trivial cases, is 3,072, indicating that the Indians are very subject to sickness. Consumption is their greatest enemy, and the grip has prevailed to considerable extent, especially among the Apaches. All the Indians are frequently afflicted with sore eyes. With characteristic stoicism an Indian accepts sickness as inevitable, evinces no interest in its cause, and expects no relief.

When one of the Indians dies all of the tribe set up the most discordant yells of lamentation. The immediate relatives manifest the greatest grief by slashing their faces and arms with butcher knives, presenting horrible sights of mutilation. The older ones all bear scars in evidence of grief for departed relations. This habit of self-torture is being discouraged, particularly by the missionaries. The dead are now generally buried, but many are still laid on a sort of stretcher and placed on the limbs of trees remote from their camps, where they dry up. The custom of killing the ponies and dogs of the dead, burning their tepees or lodges, their clothing and personal effects, is now wholly abandoned.

As agriculturists the Indians are making fair progress, particularly the Wichitas and affiliated tribes, the Caddos and Delawares. The Comanches and some of the Apaches deserve credit for their determined efforts to raise produce, but the Kiowas do not take kindly to labor, particularly that which the farm requires. The Kiowa chiefs have no land under cultivation, unlike the chiefs of all the other bands, with one exception.

It has been a very bad year for crops, and the grain harvested will fall much below the usual amount; but in spite of the drought the farmers do not seem discouraged.

The Indians are planting melons more and more every year, and setting out orchards of apple, peach, and pear trees, some of which already bear fruit, and great attention is paid to them.

The Wichitas, Caddos, and Delawares make butter, and last year put up 200 pounds.

The Indian freighters within the year have transported with their own teams 1,193,390 pounds, earning $9,143.90. As herders some of them have been very successful, and often dispose of both cattle and horses to advantage. Their cattle when scattered all over the country grazing seem very few, but when rounded up prove very numerous.

The schools are all well attended, and seem to be under good management. Some of the Apaches refused to bring in their children when they were wanted at the schools, saying they wished them to go to Cache Creek mission instead, because it is nearer home. For this refractory conduct on the part of the parents the agent cut off their beef and other rations. The same punishment was meted out to some of the Comanches, who have to come 75 or 80 miles. There were many that remained over until the following issue, 2 weeks, and a hungry lot they were, begging what little they could get of the white people at the agency, and selling their decorations, leggings, and other articles in order to buy provisions. The Comanches live the farthest from the agency, and are obliged to make a long, tedious journey whenever they want lumber, a new plow point, or a part of their mowing machine repaired. They are very desirous of having a school mission among them south of the Wichita mountains. They also want a sawmill, and there is a great deal of lumber to be had all about that part of the territory.

There still remains one feature of Indian life on these reservations which distinctly links the present with the most savage past. The beef issue is looked upon as a gala day. When the beeves, in bunches of 5 or 6, have been weighed and branded, they are turned out upon the prairie. The names of as many beef chiefs are then called, and these move out, following the cattle a little distance, after which the "running" begins. The poor creatures are chased by men and dogs, all yelling and making frantic exhibitions of delight. When an animal is almost ready to drop with exhaustion it is urged on by firing a bullet into the rear flank or some place where only a sting is effected, and thus it is driven on, pierced with shots, sometimes staggering and falling with a broken leg or back, while its inhuman pursuers crowd around to enjoy its pitiful efforts to gain its feet. The squaws follow up this chase with the wagons, and as fast as the cattle are dispatched skin them and cut up the beef, dividing it in accordance with arrangements previously agreed upon among themselves. Everything is eaten except the bones and horns. The stomach, bowels, and intestines are devoured in a warm, raw state. The gall is spread over the steaming liver and eaten with great relish.

The Indians claim that to chase the beeves makes the meat better, "blood gets heap warm," and besides they pretend that it is "buffalo they are hunting". This exhibition of savage cruelty, permitted as it is by a kind and indulgent government, is no credit to our civilization.

There seem to be few traditions among these Indians. The Kiowas claim to have come from the north, the land of ice and snow, and when they came to this country they moved their chattels on sleds drawn by dogs. They believe themselves the chosen people.

Very few of the Indians have changed their ancient faith, still believing that the sun is the Great Spirit, or the abode of the father, the earth the mother, and that all living things are the product of the two. They pray to the Great Spirit, asking for rain or sunshine or for the relief of the sick and afflicted.

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a Report of the Commissioner of Indian Affairs, 1890, page 459.

There is much earnest missionary work being done upon these reservations, with varying results. A little more than 2 years ago the Methodist Episcopal Church, South, established a mission, and during the past year a parsonage and church have been erected at the agency, worth about $1,600, where the superintendent and his family reside. This mission has an Indian and Mexican membership of 30 and 6 whites. The mission is also building on the Little Washita a house of worship among the Comanches and Mexicans. It is the purpose to soon extend missionary operations more efficiently among the Comanches west of Fort Sill and among the Caddos north of the Washita river.

An Indian industrial school has been opened 1 mile southwest of the agency, with a building worth $3,000 and having sufficient accommodations for 50 boarding pupils. The school was in successful operation 3 months during the latter part of the scholastic year, and it will open again October 1, 1890.

The Comanches and Mexican captives have, through their own liberal contributions chiefly, built a church for themselves, costing about $500, and are deserving of the greatest credit for their advancement in the ways of civilization.

There is a regularly organized Baptist church among the Wichitas, about 4 miles from the agency. The building nestles among the scrub oaks of one of the little canyons on the west side of Sugar creek. Upon the prairie, back of the church, the Indians have constructed a large arbor, where they hold service every Sunday during summer. After each service all the Indians, men, women, and children, go up and shake hands with the pastor.

The Presbyterian mission and school buildings, east of here about 3.5 miles, are not yet in working condition, but the pastor preaches every Sunday in Anadarko.

The Reformed Presbyterian church has a mission at Cache creek and an industrial school. The school has an allowance of a quarter section of good agricultural land, 60 acres of which are under cultivation. The building is of stone, and will accommodate 60 scholars, who will be taught shoemaking, carpentering, tailoring, painting, blacksmithing, and tanning, and ranks among the first and best graded Indian industrial schools. It is situated just east of the Limestone ridge and northeast of the Wichita mountains, about 3 miles from Cache creek and 20 from Anadarko.

The Indian agent has much to contend with in the management of his charge. To a great extent the Indians are like children appealing to the parent in every little trouble. They wish to hold frequent councils, and do a great deal of talking; are constantly demanding that "Washington" do this and "Washington" do that. Even their family troubles are brought to the agent for decision. If a horse is stolen a delegation waits upon the agent and discourses of the matter at great length. The division of their land in severalty is one of the subjects that calls for much talk; also their loss of grass money, through the retirement of the cattlemen, respecting which a new feature has developed. Many of the white men who have married Indian wives are in possession of large pastures, all the way from 20,000 to 40,000 acres each, well inclosed with wire fences. This acquisition of territory by the so-called "squaw men" is most displeasing to the Indians, especially since the cattlemen have been ordered to leave the territory leased of the Indians. In consequence of this the cattlemen are utilizing the squaw men and their pastures, much to the disgust of the Indians, who look with great envy on the increasing herds in the fields of their white kinfolk, believing that they are profiting by the Secretary's order, greatly to the full-bloods' loss.

CHEYENNE AND ARAPAHO AGENCY.

Report of Special Agent HORATIO L. SEWARD on the Indians of the Cheyenne and Arapaho reservation, Cheyenne and Arapaho agency, in the western portion of Oklahoma territory, November, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Southern Arapaho and Northern and Southern Cheyenne [known as the Cheyenne and Arapaho tribe].

The unallotted area of this reservation is 4,297,771 acres, or 6,715 square miles. The reservation has been surveyed. It was established, altered, or changed by executive order of August 10, 1869; unratified agreement with Wichita, Caddo, and others, October 19, 1872. (See Annual Report of the Commissioner of Indian Affairs, 1872, page 101.)

Indian population 1890: 3,363.

CHEYENNE AND ARAPAHO RESERVATION.

The land of this reservation is not agricultural; it is a grass country. There is some fair land along the streams, but the wind and lack of rain make nine-tenths of it unfit for agriculture.

These Indians are of northern origin and are of Algonkian stock. The Arapahos are the same as the Arapahos on the Wind River reservation in Wyoming. Their language and many of their customs are the same. The Cheyennes here are the same in language and customs as the Northern Cheyennes. They are essentially plains Indians, and until late years their principal industry consisted in hunting the buffalo and the scalp of the paleface. They are unusually healthy. Their principal diseases are those of the lungs. Migratory in their habits, even to the present day continually moving from place to place, they have no thought of the morrow, and are

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs 1890 pages 434-445. The population is the result of the census.

(E. B. Snell, photographer, Wellington, Kans.)

1890.

CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

Cheyenne women.
Cheyenne "killing woman", or "poison".

Arapaho boy.
Cheyenne woman and child. (Child's dress covered with elks' teeth.)

1890.

CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

CHEYENNE AND ARAPAHO SUMMER CAMP (ALLOTTED INDIANS).
CHEYENNE AND ARAPAHO WINTER CAMP (ALLOTTED INDIANS), WITH WINDBREAK OF WOVEN BRUSH AND STICKS ABOUT THE TEPEES.

November, 1890.

CHEYENNE AND ARAPAHO AGENCY, OKLAHOMA.

CHEYENNE AND ARAPAHO (ALLOTTED) INDIAN CAMP NEAR ELRENO.
CHEYENNE AND ARAPAHO (ALLOTTED) INDIAN CAMP NEAR DARLINGTON.

careless in habits and averse to any labor in civilized pursuits. Their tepees are in form like Sibley tents, a bunch of poles with cheap cotton covering. Morality is lax; in fact, they have but little or no regard for woman other than as a slave to perform their camp labor and satiate their passions. The women do not deteriorate because of having been companions of four or five previous owners. The marriage rite is polygamous, and consists in the purchase from the parent or guardian of the female desired, without any knowledge or consent upon her part. The female baby is prized the highest, as upon maturity she represents so many ponies. Their clothes, male and female, are chiefly leggings, blankets, and moccasins.

Their religion at the present day is vague. There exists a belief in a Supreme Being, abetted by smaller deities, one for each of the elements, as, for example, a god of water. The future state is a life in the body after death surrounded by everything the Indian mind can wish, especially isolation from the whites. Religious exercises consist in dancing, singing at certain seasons, and, did the government permit it, the annual sun dance, which is to them their greatest religious festival, and is given exclusively to the Supreme Deity.

Burial is primitive, and the body is deposited in the ground without a coffin. Burial rites consist in burying or giving to friends all property owned by the one who died. When a man, married and of family, dies, his wife and children are stripped of everything and left destitute and dependent upon relations. The wife, and if more than 1 the favorite, must mourn and fast 40 days. After that she can marry again.

These Indians are supported by the government, doing but little for self-support, the ration issued being principally of beef and flour, and this they complained was too small.

There may be a marked change in the habits of these people and toward self-support, but it does not appear on the surface. There may be encouragement for those who have labored long years with them for their advancement, but to a stranger sojourning here for a short time it looks as though a vast amount of time and money had been wasted. Even the expense of the education of the youth seems like money thrown away. Take, for instance, a boy and girl each at 6 years of age, place them in the reservation schools for 6 years, then send them to some of the large industrial schools in the states for 5 more years, which would be 11 years' schooling, at an annual cost of $175, equal to $1,925 each. At the end of that time they return to their reservation with nothing but their education, not a cent's worth of property to commence with, an almost unbroken waste in all things before them, to meet with ridicule and contempt from parents, relatives, and friends, and be called by all that which for generations has been the synonym of the most intense hatred, "white man". The door of every employer is closed against them, or in rare cases only one or two residences open to them. They have returned well dressed, well fed, have been made much of by all coming in contact with them, have been led to think when they leave the eastern school that they are fitted for any position on their reservation home. They get there well dressed, find nothing for them but their camp; their clothes get old and dirty, they eat their rations, they soon discard their citizens' dress and don the Indian blanket, and then "out-Indian the worst Indian". From observation the higher education of the Indian youth appears a failure from some cause, probably from want of a systematized effort to utilize them after the reservation is reached.

The total population for 1890 is 3,363. The influenza was very severe and fatal in this section during the fall and winter of 1889 and 1890. The crimes committed by the whites against the Indians were only 4, viz, 2 of horse stealing and 2 whisky cases, all of the accused being bound over to the United States court for trial.

The manner of issuing beef to the Indians would shock the sensibilities of a member of a society for the prevention of cruelty to animals. The wild Texas cattle are turned loose, 10 to 12 head at a time, followed by twice the number of Indians, mounted and armed with carbines and revolvers. They give chase, and the beasts are shot on the dead run. The women and children also enjoy this sport. The squaws strip the cattle and tear out the intestines, which they and the children eat.

SAC AND FOX AGENCY.

Report of Special Agent LAFE MERRITT on the Indians of the Sac and Fox, Iowa, Kickapoo, and Pottawatomie reservations, Sac and Fox agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations and the unallotted areas are: (*a*)

Pottawatomie reservation: Absentee Shawnee (Shewana), Pottawatomie, 575,877 acres, or 899.75 square miles. Treaty of February 27, 1867 (15 U. S. Stats., p. 531); act of Congress approved May 23, 1872 (17 U. S. Stats., p. 159.) (222,716 acres are Creek ceded lands and 353,161 acres are Seminole lands.)

Sac and Fox reservation: Otoe, Ottawa, Sac (Sauk) and Fox of the Missouri and of the Mississippi; 479,668 acres, or 749.5 square miles. Treaty of February 18, 1867 (15 U. S. Stats., p. 495).

Iowa reservation: Iowa and Tonkawa; 228,418 acres, or 356.5 square miles; executive order August 15, 1883.

Kickapoo reservation: Mexican Kickapoo; 206,466 acres, or 322.5 square miles; executive order August 15, 1883.

These reservations have been surveyed.

Indian population 1890: Absentee Shawnees, 640; Pottawatomies (citizens), 480; Sac and Fox of the Mississippi, 515; Iowas, 102; Mexican Kickapoos, 325; total, 2,062.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

SAC AND FOX RESERVATION.

The Sac and Fox reservation is situated on the South Canadian river, it being the southern boundary, the Cimarron river the northern, Oklahoma territory the western, and the Creek and the Seminole Indian Nations the eastern. Deep Fork river and the north fork of the Canadian pass through it from west to east. It is well watered and covered with heavy timber, cottonwood, elm, oak, walnut, pecan, sycamore, hackberry, and persimmon. The land is rolling and quite rough, and, save in the creek valleys or bottoms, very little of it is cultivated. It is arable, however, and fruits of all kinds thrive and yield abundantly. Agricultural products are corn, wheat, oats, millet, cotton, and all kinds of vegetables. Stock of all kinds subsist the year round upon the grass on the open range country, the hills and timber furnishing winter shelter.

The agency village or seat of the Indian agent for the Sac and Fox agency and his corps of government employés is situated on the Sac and Fox reservation, on the Deep Fork river, 2 miles west of the eastern line. It was located here in the year 1871, and now consists of 22 buildings, all of which are the property of the government save 4, which belong to licensed Indian traders. The largest building in the agency village is the residence of the Indian agent, and is built of brick, at a cost to the government of $2,000. The remainder of the buildings are frame, all of them being small residences save 2 storehouses for the agency, physician's dispensary, blacksmith shop, and commissary. These buildings are old, not in repair, and some of them worthless. The Sac and Fox agency post office is located at the agency proper, the wife of a licensed trader being postmistress. The buildings comprising the agency proper are located on one street, and their quaint architectural design and the visible tinge of time give this little cluster of houses, nestling snugly in the forest, a picturesque and romantic appearance.

The number of white persons officially employed at present to manage the agency affairs is 6, viz, agent, clerk, physician, blacksmith, farmer, and laborer. The number of licensed traders is 2, and the number of white persons employed at their two stores is 5. Each of the stores carries a general stock of goods such as Indians usually buy.

The Sac and Fox Indians became one body of people in the year 1804, under the name of the Sac and Fox of the Mississippi, and by treaty with the government in 1868 they occupy their present reservation. This land remained the common property of the tribe until in May and June, 1890, a treaty was made with them by the government for cession of the same, save 160 acres to be reserved and allotted to each man, woman, and child in the tribe.

These Indians have made little advancement toward civilization since their removal from Kansas to this country 21 years ago. The larger per cent of them wear blankets, breechcloths, leggings, and moccasins, and live in rude huts or bark houses of a temporary nature. These are located in villages or encampments at various points on the reservation convenient to wood and water. They still cling to their original Indian customs, indulging in the monotonous medicine dance and cherishing their tribal relations. They have a religious belief, and it is in the dance that they worship the Great Spirit, their God. They are, however, less superstitious than most Indians, though they will not occupy a house in which a death has occurred. This can be said, however, of all Indians. A few of the Sac and Fox Indians farm on a small scale, and some of them own small herds of horses and cattle. Their main sustenance comes from the government in an annual cash annuity of $45 per capita.

Morally the Sac and Fox tribe is above the average. There is only 1 case of polygamy in the tribe. Petty theft and horse stealing, usually prevalent among other tribes, are practically unknown to the Sac and Fox. They are inveterate gamblers, however, and bet on any game of chance coming under their notice. The men turn their hand to nothing of the nature of labor, regarding it a disgrace to do so. The women get the water for domestic use and perform all the drudgery, while the men lounge idly about the camps, amusing themselves at cards and other pastimes. They have no regular meal hours, but replenish their stomachs according to their desires or as often as the supply of food on hand will warrant it. Beef is their principal article of diet, and they will subsist wholly upon it, and eat no other food as long as it can be had. They have a high regard for veracity in both social and business intercourse. The country abounds in deer, turkey and other small game; also wild hogs, which live upon the native mast.

A good work is being done in this tribe by an Ottawa Indian missionary of the Baptist church. He has labored among them for 6 years, having at present 14 Indians belonging to his church. The Baptist society has at this agency a church in which services are regularly held.

Probably the most remarkable Indian in the Sac and Fox tribe is Moses Ke-o-kuk, a full-blood Sac, and for many years principal chief of the tribe. He is a firm believer in the christian religion as taught by the whites, and a wealthy, upright citizen, wielding a power for good among his people. Moses Ke o kuk (the word Ke o-kuk meaning "walking fox" in the Sac language) is a son of the chief Ke-o-kuk, in whose honor the city of Keokuk, Iowa, is named.

Of the many peculiar customs of this people none is more strange than their burial rite. When a death occurs the body is at once taken away for burial before the animal heat has left it and placed in a shallow grave. Before this is done, however, the body is wrapped in blanket after blanket and shawl after shawl until it has the appearance of a huge bundle. All the favorite personal effects of the deceased are placed in the grave with the

(C. M. Bell, photographer, Washington, D. C.) 1892.

SAC AND FOX AGENCY, OKLAHOMA.

MOSES KEOKUK, SAC AND FOX CHIEF.

body, and for a certain number of days the grave is visited by mourning relatives, who carry food and water to it for the use of the deceased in the unknown beyond. At the time of burial a horse is shot at the grave for the use of the dead man when he reaches the "happy hunting ground", their heaven.

IOWA RESERVATION.

The Iowa tribe, numbering 102, is located by executive order on a reservation containing about 228,000 acres, situated west of the Sac and Fox, and well supplied with timber and water, furnishing a splendid range for stock both winter and summer.

Some of these Indians are industrious, and the most of them cultivate small tracts of land, raising vegetables and some corn, scarcely sufficient, however, to subsist upon during the summer. The remainder of the year they are dependent on their annuity, amounting to $50 per capita.

As a tribe they have been opposed to allotment of land and other civilized influences and measures, but they have finally treated with the government for the relinquishment of their surplus lands, and have decided to accept allotments.

The Iowas have made fair advancement toward civilization in the past few years, having to some extent abandoned their old superstitions and many of their tribal customs.

In appearance the Iowa is of the copper hue, much the same as other Indians, but he has a brighter countenance and smoother features, and clings with less tenacity to ancient customs and heathen-like ideas. The larger per cent of the tribe wear citizens' dress in part and are progressive. Morally they are not up to the standard, as they gamble, drink whisky, and do more or less pilfering. The tribe is decreasing in number, their sanitary condition being deplorable.

KICKAPOO RESERVATION.

The Mexican Kickapoo tribe is estimated at 325. They never have been enrolled, as they always oppose every measure tending to civilization or the bettering of their condition. They are very bitter in their opposition to the whites.

The Kickapoos occupy a reservation of splendid land, lying west of the Sac and Fox reservation and south of the Iowa, where they roam at will, practicing their heathenish Indian customs and scoffing and intimidating their more progressive brethren at every opportunity. They cling to the blanket, the gee string, and breechcloth, and occupy the temporary bark wigwam as of old, turning their hands to nothing of the nature of labor. They have some ponies, however, and do more or less trafficking in them. They also buy, sell, and steal horses.

They oppose education. Some years ago the government built a neat schoolhouse on their reservation, but they have always refused to place their children in it.

They are very superstitious, firmly clinging to their old Indian ways and customs.

They boast that they intend to remain Indians.

POTTAWATOMIE RESERVATION.

The Pottawatomies have become citizens of the United States, although they still occupy a reservation. Their reservation lies between the Little river and the Canadian, and is a choice tract of country, heavily timbered and well watered. The land is especially adapted to stock grazing and farming. Many of the Indians have large herds of cattle and horses, with large farms. The timber is of a superior quality, such as walnut, pecan, oak, elm, cedar, cottonwood, and hackberry. It covers almost every part of the reservation, although the heavier of it is found along the streams and in the valleys. Some building stone of a fair quality is found on the reservation, but the Indians use logs exclusively in constructing their houses.

Nearly all the Pottawatomie Indians have accepted their lands in severalty, and many of them have made improvements of a substantial nature. They are far in advance of any other tribe in this part of the territory. All of them wear citizens' dress, and many of them have professed the christian religion. They take kindly to the teachings of the whites, and very few of them practice the old Indian customs. A large number of whites of French descent have intermarried into the tribe, whose work and influence for good are perceptible on the Indians. Many of these white men, married to Indian women years ago, have large families, making the number of mixed bloods in the tribe quite large, and in a sense improving the condition of the Indians.

The Pottawatomies have no court for Indian offenses, but in its stead have a "business committee", composed of 5 leading men of the tribe. These are chosen by annual election. All differences and disputes arising between individual members of the tribe are adjusted by the business committee.

ABSENTEE SHAWNEE INDIANS.—This tribe numbers 640 and resides upon a portion of the "30 miles square" belonging to the Pottawatomies, between the north fork of the Canadian and the Little river. This band of Shawnees is the western branch of the Eastern Shawnees, and is classed as the Absentee Shawnee tribe by reason of their absenting themselves from the main body of their people at a time when certain treaties were made with them by the government. The Absentee band of Shawnees is divided into 2 bands, 1 known as White Turkey's progressive

band and 1 as Big Jim's nonprogressive band. The number of Big Jim's band is estimated at 300, and they are bitterly opposed to progressive ideas. They refuse to accept their lands in severalty, none of them having taken allotments. They are superstitious and engage in no labor; therefore they bask in total idleness, roaming about the reservation, hunting and stealing. They also object to placing their children in school.

White Turkey and his band number by actual count 340. They farm on a small scale and handle considerable stock. They occupy bark and log houses, send their children to school, and dress in citizens' clothes. They have also accepted their lands in severalty and have made many permanent improvements upon them. They are self-sustaining at this time.

OSAGE AGENCY.

Report of Special Agent S. M. TUCKER on the Indians of the Kansas and Osage reservations. Osage agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Kansas or Kaw, Great and Little Osage, and Quapaw.

The unallotted areas of said reservations are:

Kansas, 100,137 acres, or 156.5 square miles. Act of Congress approved June 5, 1872 (17 U. S. Stats., p. 228).

Osage, 1,470,058 acres, or 2,297 square miles. Article 16, Cherokee treaty of July 19, 1866 (14 U. S. Stats., p. 894); order of Secretary of the Interior March 27, 1871; act of Congress approved June 5, 1872 (17 U. S. Stats., p. 228). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 482.)

These reservations have been surveyed.

Indian population 1890: Osages, 1,509; Kansas, 198; Quapaws, 71; total, 1,778.

The agency is on the Osage reservation, and is in good order. There are on the reservation 7 traders, or at least 7 traders' stores. Three of them are outside the agency (2 at Grey Horse and 1 at what is called Hominy Post) and 4 at the agency. Owing to the number of Indians and the amount of money they receive, with the large number of white people on the reservation, the stores all appear to have a good trade.

There are many old government buildings at this agency, which are not in good condition. There are also a number of good, substantial stone buildings, which are comparatively new and in very fair condition. There is a large stone school building and barn. The office and residences of the agent and most of the employés are good stone buildings. There is a well, run by windmill and steam engine, from which the water is forced into a large tank upon a hill overlooking the agency. There is a flouring mill, but it was allowed to get out of repair and has not yet been put in order. The estimated value of the government buildings at this agency is $44,998.

KANSAS RESERVATION.

This reservation is situated about 30 miles southeast of Arkansas city, and is reached by stage from that place. The government buildings at this subagency are as follows: a large 3-story building, commonly called "Mission building", in which all the school employés reside, and which is also used as a dormitory, dining room, and for all purposes connected with the school except as schoolroom. There is a good 1-story stone building situated a few rods from the mission. It has 2 schoolrooms, and is sufficiently large to accommodate all the children of school age belonging to the tribe. There is a large 2-story stone building originally designed as a residence for the subagent. It is now occupied by the physician in charge. There is a large, well arranged stone barn, with sufficient room for all purposes. There are 2 frame buildings, 1 occupied by the blacksmith, the other as a drug store and office for the physician. The office and commissary buildings are old wooden structures, badly out of repair. There are also a number of old log houses, some occupied as residences by half-breeds and some for shops and other purposes. All the stone buildings are in good condition. The estimated value of the government buildings at this subagency is $15,000.

The Kansas reservation was bought for them from the Osages. They moved here from Kansas in 1873. The reservation is bounded on the north by the state of Kansas, on the west by the Cherokee strip (the Arkansas river is between the two reserves), and on the south and east by the Osage reservation. It contains 100,137 acres, mostly prairie, with timber along the streams, and has some groves of post oak and black-jack on the uplands. It is fairly well watered. The Arkansas runs along the entire west line, and Beaver creek and its branches run through nearly its entire length north and south, with many smaller streams and many springs along the bluffs and heads of streams. The country is somewhat hilly and in many places rocky. About one-half of this reservation is suitable for farming, and the remainder is excellent grazing land. There is some good timber along the streams. The valleys are not very wide, but have very rich soil. In the northeast portion there is a great deal of prairie land well suited for farming. There is a large amount of good building stone on the hills. As a whole, it is a good body of land, and will prove, without doubt, a productive country.

The Kaws are fast disappearing, there being now only 198, of which number 65 are half-breeds, the rest full bloods. They are of good size and well built, and many of them are healthy, and some have lived to old age; but

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890 pages 434-445. The population is the result of the census.

there is a great deal of constitutional disease among them, which is fast taking them off. A great many of them die young. The full-blood Kaws are decreasing rapidly, while the half-breeds are increasing equally as fast in proportion to their numbers. The half-breeds are generally healthy and strong.

The religion of the full bloods is essentially pagan. They believe in a future state of existence, and expect to live there somewhat as they do here. They sometimes kill a favorite horse at the grave of a dead brave for his benefit in the spirit world, or future hunting grounds. The habits and beliefs of an Indian who has reached middle or old age are hard to change. While they will admit a certain practice to be wrong, they still adhere to it.

Many of the half-breeds are Catholics, having been educated to that faith in their schools. There is no resident missionary here, but the superintendent of the school is to some extent a missionary to them. They have certain dances which to them have a religious meaning.

The Kaws are not much given to thieving, and generally pay their debts when they can. They are fond of horse racing and all kinds of gambling. Their women are generally virtuous in their way, there being but very little prostitution among them. The marriage relation is not very permanent, divorces being easily obtained. The habit of giving or selling their girls in marriage prevails, making the gift or sale while the girls are mere children. It is not unusual to see a mother at 13 or 14 years. This in part accounts for the great death rate among them. There are no polygamists. They, like other Indians, have imbibed many of the bad habits of the white man and but few of the good ones. They have made but little, if any, progress in civilization for years. This only applies to the full bloods.

There is here an agency boarding school. There are 41 children of school age. Some of them attend school away from the agency.

These Indians are generally willing to have their children attend school more for the sake of getting them fed and clothed than from the desire that they should acquire an education. There are 7 white people connected with the school. The girls are taught sewing, cooking, and general housekeeping. The boys are taught farming, gardening, and taking care of stock. They appear to learn readily, and some of them take great interest in their studies. One great trouble with the education of the girls of the tribe is that as soon as a schoolgirl reaches the age of 12 or 13 years she is sold or given in marriage.

Another trouble, as with other tribes, is the condition of the young Indians when they return from school. No provisions are made for them, and they almost invariably drift back to the blanket and the habits of the tribe. There is here a young man, a full blood, who is a graduate of Carlisle school, a graduate of a Lawrence (Kansas) business college, a good musician, a harness maker, a stenographer, and a typewriter, who had only been back 11 months, and was wearing the blanket and breechcloth and living just as the older Indians. He did not want to do this, but there was no other course left him.

The Kaws have made but little progress for years. There is no government farmer among them, and they appear to have lost all desire to improve their condition. The full bloods do not plant as many crops as they did a few years ago. The half-breeds and a few white men who have married Indian women have good farms, many of them under a good state of cultivation. Some of them have quite a number of cattle, horses, and hogs. The half-breeds wear citizens' clothes, speak English, and are in a prosperous condition.

The full bloods adhere to their old customs. Nearly all of them wear blankets and breechcloths, and they do not want to make any change in their ways. The habit prevails among them of leasing their farms to white men and spending their time in idleness or in visiting. The full bloods keep no stock but a few horses. When they have any stock, as soon as they feel that they want meat they kill and eat the last cow, calf, or hog. The only occupation of the Kaws is farming.

About one-third wear our style of dress in part. There are only 20 full bloods, besides the school children, old and young, who can write. Nearly all of them can speak English enough to make themselves understood. They all live in houses a portion of the year, but in hot weather take to tents or brush houses. Some of them have bark lodges, which show a good deal of skill in construction.

There are 5 full-blood Kaws who served in the Union army (in the Ninth Kansas cavalry) and also 3 half-breeds (in the Fifteenth Kansas cavalry). There are 2 full-blood women who are soldiers' widows.

There are 1,320 acres under cultivation, of which 120 acres belong to the government school farm. There were only 75 acres broken this year. They have 4,000 acres under fence. The past year they cut and sold to the government 100 cords of wood, and to traders and employés 50 cords.

There are here belonging to the government 3 horses, 5 mules, 23 cattle, and 50 hogs.

The Indians own 200 horses and 250 head of cattle. These include animals owned by half-breeds and squaw men. They plant but little except corn, and this year that is almost a failure, owing to the drought and the manner in which it was cultivated. The half-breeds have a better prospect for crops; they planted earlier and cultivated better, and will have a fair crop of corn. They will sow some wheat this fall.

The full bloods are very poor, having but little except what is given them by the government, including cattle, and the issue of the latter will cease this fall. Most of the half-breeds and a few of the full bloods favor taking

land in severalty, but the chiefs are opposed to it. The affairs of the tribe are managed by a national council, consisting of 5, 4 full bloods and 1 half breed. Their disputes are settled by this council. Their police force consists of 7 men, the headman of which is called the marshal.

There are quite a number of white men on the reservation, some as tenants and some without any right to be there. The trader gets all the grass, money, and annuity of the Indians. They need some one to look after their farming, as they will do but little good when left to themselves. They will not work at the right time, will not plant and sow in season, and neglect their crops when they need attention. Many are willing to work, but will not learn to work alone.

It is estimated that there are 100 white men on the reservation not connected with the government. Some have rented farms of Indians or half-breeds, some are working for Indians, and others for no known purpose unless it is to marry into the tribe. This class is a great disadvantage to the government and to the Indians, as they stir up dissensions and try in many ways to get the best of them.

OSAGE RESERVATION.

The Osage reservation was purchased from the Cherokees under the treaty of 1866, and paid for with money received from the sale of the Osage lands in Kansas. They removed to this place from Kansas in 1871. They were promised a title in fee to the land, which has not been made.

The reservation is bounded on the north by the state of Kansas, on the west by the Kansas, Otoe, and Pawnee reservations, on the south by a portion of the Cherokee strip and the Creek Nation, and on the east by the Cherokee country. It contains 1,470,058 acres, and is fairly well watered by the many creeks running through it. The principal streams are Bird creek, upon which the agency is situated, and Hominy and Salt creeks, which run through nearly the entire length of the country on the north. The Arkansas river forms the boundary between the Osages and Otoes and Pawnees. There are a large number of smaller streams running through different parts of the reservation.

The land is generally hilly and rocky, with narrow valleys along the streams. These valleys and some portions of the upland are rich farming lands and susceptible of cultivation. The uplands are generally rocky and unfit for cultivation. A large portion of the upland and some of the bottoms are covered with timber, consisting of post oak, black-jack, hickory, elm, pecan, walnut, and cottonwood.

The government surveyors reported 20 per cent of this land tillable. The upland produces good crops of grass, but owing to the outcrop of stone, which is all through the land, it can not be cultivated or even mowed over for hay. There is plenty of timber.

The Osages have selected their locations. Some have houses and farm buildings costing thousands of dollars. Their houses are mostly frame or log, some partly stone. Many of the best locations have already been taken, and in some cases they have selected a number of claims adjoining for the purpose of settling their children near them. Many of the Indians have orchards started and some already bearing; in fact, in many cases they live like the whites.

A majority of the Osages are opposed to taking their land in severalty, claiming that they already own the land in fee simple. They want the land divided among themselves, which would give them nearly 1,000 acres each, old and young.

This is largely a grazing country. There are upon the reservation nearly as many white men as Indians. Many of them have leased farming lands from the Indians, some paying cash and some a share of the crops, which with his annuity allows the Indian to live in idleness or worse. Some of the white men are working for Indians as laborers on their farms, which may be beneficial to the white man, but certainly is not a benefit to the Indian.

The reservation will not support a dense population. The Indians on it are the Great and Little Osages, with some Quapaws. The Osages are generally large and of good form. A large number of the men and some of the women as they grow old become fleshy, some of them corpulent. They are fine looking and of rather pleasant appearance.

The physician in charge here informs me that the general health of the Osages is as good as that of the same number of white people. There is but little constitutional disease among them, although scrofula exists to some extent, owing largely to their manner of living. They have 2 physicians, paid by the government, 1 at the agency and 1 at Gray Horse post, about 25 miles southwest of the agency. The deaths among these Indians are largely among children. The deaths for the last year at the agency amount to 88 and the births to 103. The increase is largely among the mixed bloods, as with the full bloods the deaths outnumber the births.

The Osages devote a large portion of their time to religious observances. They believe in a god, which is with them the sun, and they are practically sun worshipers. They believe in a future state of existence and a certain kind of punishment or reward in the hereafter. While their ideas may be crude, they are devout and ready to suffer almost anything for their religion. Their religion is peculiar to themselves, none of the other tribes in this part of the country agreeing with them. The Catholic church has had preachers and teachers among them for 25 or 30 years and has made some proselytes, but not many among the full bloods.

OSAGE AGENCY, OKLAHOMA.
OSAGE DANCE HOUSE AND WAR DANCERS.

The mixed bloods are divided religiously, some belonging to the Catholic and some to Protestant churches, mostly to the Methodist Episcopal church. There are about 200 church members among the Osages. Among the full bloods there are preachers or prophets, called medicine men, who have great influence over the members of the tribe. Many of the dances and feasts of the Osages have to them a religious significance. The full bloods of the Osages as a whole are a religious people. Their dances are harmless and occasions of amusement, when not religious.

They have lived so long among and near the white men that they have learned many of their bad traits as well as some of their good ones. The presence of many dishonest and vagabond whites among them has been a great disadvantage to these Indians. Many of them are gamblers and whisky sellers, and the Indian, like many of his white neighbors, will get drunk when he has a chance. Many of the Indians are gamblers, and the agents and those in authority so far have been unable to prevent gambling and drinking among them. Some white men have married Indian women simply that they might be allowed on the reservation to ply their trade among the Indians. There are among the Osages 26 polygamists, and there are but few divorces. There is but little prostitution among them, the mixed bloods and many of the full bloods being well behaved men and women.

One of the greatest evils here is the whisky trade. Last year there were 100 arrests for selling liquor, some of which resulted in conviction. There were last year over 50 cases of horse stealing on this reservation. There are a great many bad white men on the reservation, who are here for the purpose of stealing from the Indians. The character of the country is such that it is almost impossible to find them in their hiding places in the thousands of acres of hills and timber. There are a United States commissioner and deputy United States marshal here, who look after such characters, but they find it difficult to prevent stealing and robbing.

The Osages are generally honest, and pay their debts as well as the average white men. The subject of education receives much attention among them. There is at this agency a government boarding school, which is attended by both full bloods and half-breeds. The number enrolled during last term was 147; males 92, females 55; average attendance for the term, 103. There are in this school 15 white and 3 Indian teachers and other employés. The cost of maintaining the school for the year was, for salaries of teachers and other employés, $5,982; other expenses, $5,400.

The Methodist mission school, commonly called the McCabe school, is a contract school. It enrolled for the last term 65 scholars, all girls; average attendance, 60. They have 5 teachers and 5 other employés. The cost of their building was $650. The salaries of teachers and other employés were $2,675. This is a boarding school exclusively for girls. They are taught sewing, cooking, and general housework. The school is doing a good work. The Catholics have a school here and one at what is called Hominy post, about 15 miles southwest of the agency. The school here was not in operation last year, and has but just commenced. The Hominy school has a capacity of about 100, and had a fair attendance last year.

There are quite a number of Osages, full bloods and mixed, who are attending school away from home, some at Haskell, Carlisle, and Hampton, and some at private schools. The Osages are fully provided with the means of educating their children.

The whole number of Osage children of school age is 325. Osages over 20 years of age who can read, 130; under 20 years of age who can read, 225. There are 700 who can speak English enough to make themselves understood. Of the Osages who have attended school for a number of years, many retain our style of dress, adopt our habits, and use our language, but unfortunately many of them return to the blanket and the habits of the Indians. They have made a good deal of progress in education and civilization within the last 10 years.

Financially the Osages are in a better condition than any community of like number in the newer states. The whole number, as shown by the pay roll of last quarter, is 1,512 (*a*), of which number 506 are of mixed blood, leaving only 1,006 full bloods. There are 620 who wear citizens' dress exclusively and 109 who wear it in part. They have built during the past year 60 frame and 6 log dwelling houses, at a cost of $10,900. There are on the reservation 614 houses occupied by Indians, valued at $163,784. They have under cultivation 22,270 acres, and the government has under cultivation 100 acres. Two thousand acres of land were broken by the Indians this year. They have under fence, mostly rail and some wire, 26,246 acres. They raised this year 25,000 bushels of wheat, and last year they raised 300,000 bushels of corn and 2,000 bushels of potatoes. They cut last year 12,000 tons of hay, and are cutting as much this year. They hauled last year from the railroad, 25 miles distant, 109,307 pounds of freight for government and the traders, for which they received $550.

By a valuation just made by order of their national council they have 135,660 rods of fence, of the value of $98,418. This does not include any of the fences on cattle ranches. They have 764 farm buildings other than dwelling houses, of the value of $41,905. They own 5,700 horses, valued at $203,771; 439 mules, valued at $58,420; 11,665 head of cattle, many of them of good blood, valued at $149,887; 12,797 head of hogs, valued at $34,245, and 6,336 chickens and turkeys, valued at $1,584. They have 567 wagons, many of them double-seated spring wagons, valued at $31,804, and have growing 10,960 peach trees and 7,850 apple trees, which they value at $30,092. They value the other implements on their farms at $95,233. These figures give a total value, by their estimate, of $909,143, which is a fair showing for Indians.

a Census enumeration, 1,509.

They draw interest 4 times a year on a fund belonging to them in the United States treasury, which gives $41.25 to each Indian, old or young; besides they have been receiving considerable money from cattle men as rent for grazing land.

They are accumulating property, which perhaps is not to be wondered at, considering the amount of money they receive in the shape of annuities. Many of the full bloods, while living in good farmhouses well furnished, still adhere to the habits of the Indian, wear blankets, go without any covering on their heads, and think they are dressed up when they have on a breechcloth and a pair of leggings and their faces painted in several colors. They have made great improvement, but are yet in many respects about as far from being civilized as they were 20 years ago. Many of them trade out all the quarterly annuity with the traders before they receive it. It is characteristic of the Indian, if he sees anything he wants, to get it if he can without regard to cost.

The tribal government of the Osages consists of 1 principal chief, called the governor, and 14 councilmen, elected by the tribe. This council makes the laws and the rules by which they are governed. They are elected for 2 years. Any one 21 years old is eligible to any of the offices. The governor now is a full blood, and also most of the councilmen.

They have a court called the court of Indian offenses. It consists of 1 chief justice and 2 associates, a clerk, and 5 sheriffs. The reservation is divided into 5 districts, and a sheriff is elected for each district. They try all minor offenses committed by the Indians, and sit as a probate court for the settlement of estates and other matters. This court is elected by the tribe, and holds office 2 years. There is also a small Indian police force, who look after the affairs of the tribe and preserve the peace.

There are 71 Quapaws on this reservation, intermarried with the Osages. They left the Quapaw tribe in Indian territory some years ago. They live in wooden huts, built with the permission of the Osages, and hire out to them as laborers and farmers. They do not differ in many respects from the Osages, but are generally poorer.

PONCA, PAWNEE, AND OTOE AGENCY.

Report of Special Agent S. M. TUCKER on the Indians of the Otoe, Pawnee, Ponca, and Oakland reservations, Ponca, Pawnee, and Otoe agency, Oklahoma territory, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Otoe, Missouria, Pawnee (Pâni), Ponca, Tonkawa, and Lipan.

The unallotted areas of said reservations are:

Otoe: 129,113 acres, or 201.75 square miles. Act of Congress approved March 3, 1881 (21 U. S. Stats., p. 381); order of the Secretary of the Interior June 25, 1881. (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, page 479.)

Pawnee: 283,020 acres, or 442.25 square miles. Of this 230,014 acres are Cherokee and 53,006 acres are Creek lands. Act of Congress approved April 10, 1876 (19 U. S. Stats., p. 29). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, page 470.)

Ponca: 101,894 acres, or 159.25 square miles. Acts of Congress approved August 15, 1876 (19 U. S. Stats., p. 192); March 3, 1877 (19 U. S. Stats., p. 287); May 27, 1878 (20 U. S. Stats., p. 76), and March 3, 1881 (21 U. S. Stats., p. 422). (See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 473.)

Oakland: 90,711 acres, or 141.75 square miles. Act of Congress approved May 27, 1878 (20 U. S. Stats., p. 74). (See annual report of Commissioner of Indian Affairs for 1882, p. lxii. See deed dated June 14, 1883, from Cherokees, volume 6, Indian Deeds, p. 476, and deed dated May 22, 1885, from Nez Perces, volume 6, Indian Deeds, p. 504.)

These reservations have been surveyed.

Indian population, 1890: Pawnees, 804; Poncas, 605; Otoes and Missourias, 358; Tonkawas, 76; total, 1,843.

This agency is situated on the Ponca reservation.

A competent blacksmith has charge of the smithy, assisted by a half-breed Ponca Indian, who is an excellent workman.

The carpenter shop is in charge of a man well qualified for the place. His duties are many and varied. He has to do all kinds of carpenter work and repair wagons and do general farm mending. He is assisted in his work by 2 Indians of this tribe, 1 of whom is a practical carpenter, having worked at the trade for about 15 years, and is a good all-round workman. The other is a young man, a graduate of the Haskell Indian school. He appears to be a ready and willing hand.

There is a sawmill at the agency, which is now being run by the carpenter and blacksmith and their assistants. There are in the yard about 300 logs, which were cut and hauled by the Indians. The lumber is for use upon their farms. They take a real interest in the matter of getting this lumber for their own use.

The residence of the agent and 4 cottages used by the employés are frame buildings, and were originally fairly well built, and still look neat on the outside; but, with the exception of 1 cottage (which was repaired last year), they are hardly fit for occupancy. The commissary building and office of the agent is an old building, built partly of logs and before the days of railroads. It has been added to and remodeled until its former size and shape can hardly be recognized. There is a good, commodious barn, nearly new, sufficient for the purposes of the agency, and a new carpenter and blacksmith shop combined, which is convenient, substantial, and all that is needed. There is a neat little church building in good condition. The agency trader's building is an old one. The post office is kept in the trader's store. The sawmill building is an old one, but answers its purpose. In the near

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

future a flour and general gristmill will be built in the shape of an addition to the sawmill building. The boiler and engine will furnish plenty of power for both. This flouring mill will be of great advantage to the Indians, as the nearest one is at Arkansas city, Kansas, which compels them to haul their grain from 35 to 50 miles. The mill at this agency will accommodate the Otoes and Tonkawas on the west and quite a number of the Osages on the east. The value of the agency buildings is about $14,000.

PONCA RESERVATION.

The Ponca reservation is situated about 80 miles south of the south line of Kansas, and contains 101,894 acres, of which nine-tenths is tillable. It is well watered by the Chikaskie, the Salt Fork, and the Arkansas rivers, besides several smaller streams. The land is mostly prairie, with skirts of timber along the streams, and in some parts of the uplands there are groves of post oak and black-jack. It is mostly level table-land, with some hilly land in the southern part.

This reservation is bounded on the north by the Cherokee strip, of which it once was a part; on the west by the Oakland reservation, now occupied by the Tonkawas; on the south by the Otoes, and on the east by the Osages. The reservation is nearly all susceptible of cultivation, being well adapted to the raising of wheat, corn, and oats, and is capable of supporting a dense population. It is far enough south for the successful raising of cotton. The water is generally good. There are numerous springs. The water in Salt Fork at a low stage is strongly impregnated with salt; at other times the salt is less noticeable.

The Atchison, Topeka and Santa Fe railroad runs through the entire length of the reservation north and south. There is a station about 3 miles north of the agency, called Ponca. The Indians objected to the location of the road and station any nearer to the agency. They now wish it were nearer. There is a telephone line from the agency store to the station.

There is a large brick schoolhouse at the agency, with room enough to accommodate all the children of school age belonging to this tribe who do not attend school off the reservation. The school building is 2 stories high, of brick, with mansard roof. It appears to be well arranged for school purposes, except the dormitories, which are 2 large rooms, 1 for the girls and 1 for the boys. The building, like the others, needs many repairs.

There are, according to the census just taken by the agent, 605 Poncas on the reservation. The births and deaths have been about equal, leaving the real number of Poncas about the same as last year. However, this tribe is slowly but surely decreasing in numbers from year to year.

The general health of the Poncas is good. There has been no epidemic among them for several years. There have been more deaths than births, the result of constitutional diseases, such as scrofula and those of a kindred nature. The greatest trouble in medical practice among the Indians is caused by the interference of the medicine men of the tribes and the failure on the part of the patient to follow directions in taking medicine. These medicine men constantly interfere with the sick, and in the absence of the doctor they at once take charge and treat them according to their methods. The Indian does not send for the doctor when he is sick, but waits for the doctor to hunt him up and prescribe for him, but he will send for the medicine man of his tribe at once. In no case of childbirth will an Indian woman send for a physician or allow one to be present. They depend upon the old women of the tribe in all cases.

There is 1 physician for about 1,500 people, consisting of 4 distinct tribes of Indians, and the white people are necessarily counted with them. They are scattered over a country 15 to 20 miles wide by 50 to 70 miles long. The doctor resides at the Otoe agency, as that is the most centrally located. Under the circumstances it is absolutely impossible for him to give the several tribes the attention they require.

Physically the Poncas are of good size and well developed. They generally look healthy and robust. Many of the older women are disposed to corpulency, while the younger ones are well formed.

These Indians have a religion or belief peculiar to themselves. They frequently kill, by strangling, the favorite pony of the dead brave and leave its body by his grave, in order that he may have his horse in the happy hunting grounds to which he has gone. They have an idea of future rewards and punishments, but differing materially from that generally accepted and taught by the christian world. They have certain feasts and dances which to them have a religious signification. They all seem to believe that a good Indian will fare better in the future than a bad one. The younger members of the tribe, those who have attended school, seem to have imbibed to a considerable extent the religious ideas inculcated in the schools which they have attended.

There is a resident missionary here under the auspices of the Methodist church. He preaches to the Indians through an interpreter, and many of them seem to be interested and anxious to be taught.

The Ponca Indians at this agency are well behaved. They are honest in all their dealings with one another and with the whites. They will pay their debts when it is possible for them to do so. Live stock and other property are left exposed which would not be safe in many communities of white people. There is an efficient police force, consisting of 1 captain and 7 privates, all Indians.

The loose condition of the marriage relation tends greatly to demoralize them, and frequently causes trouble. As a general rule a man and a woman live together and rear a family, yet there are some who disregard their

marriage vows and are not bound by any family ties whatever. There are some who have a plurality of wives. The head chief has 2 wives, keeps 2 separate and distinct establishments, and is rearing 2 families.

Some of these Indians upon slight provocation, and perhaps because they see some woman they like better, put away a wife and take up with another woman. The divorces are generally upon some public occasion, such as a dance or feast. They do not in these cases make any provision for their former wives or their children. These divorces sometimes lead to trouble. A woman last year killed her husband for summarily divorcing her.

The Indians complain that during the absence of the men from their homes the cowboys make improper and indecent proposals to the women of their families. This is likely to cause trouble.

There is nothing which tends more directly to retard the progress of the Indian toward civilization than the presence among them of disreputable and dishonest white men; but owing to the strict orders from the agent and the efficiency of the Indian police there are but few of that class, if any, upon this reservation, aside from those connected with ranches, and they have been ordered off by the 1st of October.

Another thing damaging in its effects upon the Indians is the habit of yearly visits among the tribes. There have been here for the past 2 weeks (though just gone) from 100 to 200 Cheyennes visiting the Poncas. They lived off this tribe, who this year need all they have. They take them from their work at a busy time of the year, that for thrashing and cutting hay. They spend their time during the day in sleep, and the nights are devoted to dancing and feasting. These dances are the same as those indulged in before any attempt was made to educate and civilize them, and are participated in by the Indians of all ages and both sexes. The effect is demoralizing. During this visit and at its close the Poncas gave to the visiting tribe ponies, provisions, groceries, calicoes, and in fact some of everything they have that could be carried away. In their dances, which were carried on every night, little boys from 6 to 14 years old dressed in all the savage finery of the wild Indian for the time being, to all intents, were wild, untutored savages. These boys have attended the agency school for 2 or 3 years, and have just begun to learn the language and habits of the white man; but now, during this summer vacation, their association with these Indians, their attendance upon and participation in these orgies, will undo nearly all that has been done for them in the past. Indian children are essentially the same as white children, and are sure to follow the example of their elders. Many of the most civilized among these tribes become the leaders in these dances, and for the time are once more the wild Indians of the prairie.

There is at this agency a school supported by the government out of the Indian fund for the children of this tribe. It has sufficient capacity to accommodate all of school age who do not attend school elsewhere. The employés of the school consist of a matron and assistant matron. The assistant, a full-blood Indian, is a graduate of Haskell school, and is a bright, active, intelligent young woman. There are 3 female teachers, 2 white women and 1 young woman of the Creek Nation. The latter is a graduate of Carlisle school, and is a competent teacher. There is a seamstress, assisted by an educated young Ponca woman. The assistant cook is also a young woman of this tribe. There is also an industrial teacher, who has charge of the farming, gardening, and other work connected with the school. The school has 50 acres under cultivation. They raised a good crop of wheat this year, not yet thrashed, and planted 20 acres of corn, but the drought has prevented making a crop. They have also planted an orchard, but many of the trees have died, owing to the drought.

The enrollment of the school for the last year was 103 and the average attendance about 90. The branches taught are the same as are usually pursued in the public schools of the states. The children are taught to work, the boys upon the farm and the girls to assist in the sewing, cooking, and general housework. The school age is from 6 to 18 years. The intention is to get all the children of proper age into school. This is a boarding school, at which the children both board and lodge. In some cases short leaves of absence are given, to allow the children to visit their homes. Clothing is furnished at the school. The superintendent informs me that he has but little trouble in getting the children to attend. He also says the children are generally bright and quick to learn, and take great pride in their attainments. They seem to have an aptitude for drawing and painting. There are on the walls of the schoolrooms many pictures drawn and painted by the children, some of which, horses, cows, and other animals, with one or two landscapes, possess a good deal of merit. The pupils wear our style of dress at school and when at home during vacation. They all express a desire to remain at school and get an education. The good effects of the school can be readily observed.

There is another trouble connected with the education of the Indian. There are now on this reservation quite a number of young men and women who have received a liberal education at Haskell, Carlisle, or some other school who have no home except among these people. They are compelled to live among the Indians as they live. They have no means of their own, have nothing to do, and if left to themselves will soon drift back into the habits of the older Indians, with whom they must associate. They do not want to do this, but under existing circumstances it is inevitable.

The Indians on this reservation, with the exception of those employed about the agency, are engaged in farming, or are supposed to be. They are all living on farms or upon land which they might cultivate. About a third of them raised a little wheat this year. In a few instances it was a good crop, 200 or 300 bushels. The yield was good, considering the manner in which it was put into the ground. There are no grain drills here, and the wheat is sown broadcast upon land but poorly prepared, and good results can not be expected. About two-thirds

OKLAHOMA. 1890.

PONCA INDIAN DANCERS VISITING THE CHEYENNES AND ARAPAHOS NEAR FORT RENO. (SCOUTS' CAMP IN THE REAR, WITH WINDBREAK MADE OF WOVEN BRUSH AND TWIGS.)

of the tribe planted this year more or less corn, some as many as 30 or 40 acres. Corn has been heretofore a tolerably sure crop, their principal dependence, but owing to the unprecedented drought which has prevailed all over this part of the country it is almost an entire failure the present year. Last year these Indians sold nearly or quite 10,000 bushels of corn at fair prices; this year they will have none to sell, and but very little to use themselves. Their farming is primitive in its character, and in a dry season such as this the failure is nearly total.

These Indians all live or pretend to live in houses, some of which were built by the government and some by the Indians themselves, but many of them keep tents or tepees standing near their houses, in which they stay a part of the time. Many of the houses are good, comfortable frame buildings, sufficiently large to accommodate the family. They have their fields fenced with substantial wire fencing, sufficiently strong to keep out or restrain stock. Some of them have planted orchards of peach and apple trees, a few of which are old enough to bear fruit. Owing to the dry weather, many of the trees which were planted this year have died. This is a real misfortune, for these Indians are easily discouraged. Many of them are now engaged in cutting and putting up their hay. This crop, like others, is very short and hard to get. There are several mowing machines on the reservation belonging to the Indians. There is one animal-power thrashing machine, and many are engaged in thrashing their wheat, but it will take a good while to get it done, owing to the smallness of the lots and the stacks being scattered over so much country. A part of the time the agency farmer has charge of the thrashing and sometimes the Indians run the machine themselves.

These Indians have a sufficient number of horses to do the farming, but they are small and not fit for heavy work. Some have a few extra ponies, but not many. They have sold their surplus horses and spent the proceeds for groceries, dry goods, and other stuff from the store. They gave some horses to the Cheyennes. They have some farming implements, such as plows, harrows, and hoes. They nearly all need more tools, and of a better quality. The majority have wagons, but many of them are old and out of repair. The yard around the blacksmith and carpenter shop is full of wagons awaiting repairs. The Poncas have but few cattle; they will not keep them. Whenever they feel that they need meat they will kill the last cow on the place, eat and give away the meat, sell the hide to the agency trader, and then complain that they have no more cattle.

While this tribe has made a good deal of progress, they still need a great deal of care and assistance in teaching them how to work to the best advantage and how to economize and take care of what they get. They have been the wards of the government so long that they still expect to be fed, clothed, and supported in idleness.

There are quite a number, mostly half-breeds and the younger and educated class, who readily adapt themselves to the ways of the white man. The majority of the tribe are opposed to taking their land in severalty. The half-breeds and younger portion of the tribe are ready to take their land and try to help themselves.

These Indians are poor, and the failure of their corn crop places them in a bad condition. There are many of them who will suffer for the necessaries of life before winter, and unless helped will starve before spring. This condition is partly owing to the failure of crops, but largely chargeable to the Indians themselves. They are improvident, and in time of plenty do not lay up anything for the future. The habit of giving to visiting tribes has impoverished many of them. They expect to return these visits this fall and receive presents from the Cheyennes that may offset what they gave them.

Some of them have good furniture, such as bedsteads, tables, chairs, and cooking stoves, and they try to live like white people; but many of them, though they live in houses, cook by a fire on the ground, sleep on the ground or the floor upon a blanket, and show but little improvement upon the habits and conditions of years ago before efforts had been made toward their civilization.

The Indians here intend to sow more wheat this year than last, and much of this year's crop will be used for seed. It is impossible to give the number of acres under cultivation, but it is increasing yearly. In some instances land which had been plowed was allowed to lie idle and go back to grass, but this is unusual, as the Indians generally plant all the ground which has been broken.

About three-fourths of this tribe wear our style of dress, many of them exclusively, and nearly all in part. But very few wear leggings, breechcloth, and blanket, and they are the old men. While the Indians wear our style of dress, many of them have in addition the sheet or summer blanket. The men nearly all wear hats, either straw or wide rimmed wool hats, generally light colored. The women nearly all wear shawls, which take the place of hat and bonnet. But few of the women ever wear a hat or bonnet, and they are the young ones. The children when at school are required to wear citizens' dress exclusively, and all the boys and most of the girls wear the same during the vacation. Their dress is just about the same as schoolboys of the same age in the states, except the moccasin. Nearly all the Indians here, old and young, male and female, wear moccasins of their own make, which are generally covered with beads of many colors.

OTOE RESERVATION.

The Indians of this reservation are the Otoes and Missourias consolidated, generally spoken of as Otoes. There is a farmer here, busy most of the time looking after the farm work of the Indians. A blacksmith and carpenter in the employ of the agency have charge of the work in their respective branches. The blacksmith is assisted by a young Indian, who is learning the trade and is making progress. The work of both blacksmith and carpenter

consists largely in repairing wagons and farm machinery belonging to the Indians. The carpenter, together with other hands, is now engaged in putting up a new building for the use of the school.

The physician in charge also has charge at the Ponca reservation. He has resided here for over 5 years. He knows all the Indians and they seem to have great confidence in him. His principal trouble is with the medicine men of the tribe, although their influence is not so great with this tribe as with some others.

Although there is a trader's store here, these Indians have learned to trade where they think they can get the best bargains. They do some of their trading at Arkansas city, Kansas, and some of the nearest towns in Oklahoma.

There is a daily mail carried by stage from Pawnee to Ponca.

The buildings of this reservation are generally in fair condition, although some of them need repairs. The cottages for the use of the employés are not sufficient in number to accommodate all of them. The herder and hostler have to live in tents, and, though they are Indians, they would prefer to live in houses.

There are good barns belonging to the agency and school. By authority of the Indian department the Indians have a good toll bridge across Red Rock creek at this place, which is kept by an Indian, and is a source of considerable revenue to the tribe. There is no house at the bridge, and the bridge tender has to live in a tent.

The schoolhouse is a large 2-story frame building, comparatively new and in fair condition. There is connected with the school a large frame building, 2 stories high, the lower floor of which is used by the officers and employés of the school as a residence and for a general dining room and kitchen, and the upper part as a dormitory for the girls and as sleeping rooms for the employés. The dormitory for the boys is in the upper story of the school building. There is also a 1-story building, which is used as a laundry. The new building now being put up will be used as a commissary and as a bath house for the school. There is perhaps no place where facilities for bathing are more needed than in a school of young Indians. The school accommodations are sufficient for all the children of this tribe of school age.

Quite a number of the older scholars attend school at Chilocco and one or two at Haskell. There has just been completed a cistern for the schoolhouse, which will be a great advantage, as there is not a sufficient supply of water. There is but one well here, and that is a good distance from the houses. The water is forced into a tank, and after standing but a short time in the summer it is almost unfit for use.

There is a good blacksmith and carpenter shop combined, which answers all purposes for the work of the agency.

The estimated value of all the public buildings at this agency is $6,000, which is a pretty high estimate.

This reservation contains 129,113 acres of land, and lies directly south of that of the Poncas. It is bounded on the west by the Cherokee strip, on the south by the same and the Pawnees, and on the east by the Pawnees and Osages. The soil is good. Eight-tenths of it, or 103,000 acres, is susceptible of cultivation. It is mostly prairie, with skirts of timber along the streams, and in some parts groves of oak or black-jack on the uplands. It is well watered by the Arkansas river on a part of the eastern boundary; by the Red Rock, upon which the agency is situated; by Black Bear creek, which runs through its whole length, and by a large number of smaller streams. The reservation is well adapted to wheat, corn, oats, and in fact all crops raised in southern Kansas, southern Missouri, or any part of the Indian territory. The climate is such that cotton could be successfully raised. The Atchison, Topeka and Santa Fe railroad runs through the reservation north and south. The nearest station to the agency is Red Rock, 6 miles west.

The condition of the Otoe Indians at this agency is in most respects encouraging. Many of them can speak English and are sociable and willing to talk about their affairs. There are, according to the late census, 358 Indians and 16 white people on this reservation. The general health of the Otoes is good. There has been no epidemic among them for a number of years. The physician reports that there are no constitutional diseases among them. He resides here and can give his patients closer attention than he can at the other places, where he visits only on stated occasions. There is not the same objection to calling the doctor among these Indians that exists among the Poncas.

There is much more white blood among the Otoes than the Poncas. There are some of them who would pass readily for white people. Physically they are of fair size, and generally look healthy and robust. Many of the older men and women are quite fleshy; the younger ones are strongly built and have good forms.

There are 3 of the Otoes who served in the federal army during the rebellion; 1 is a pensioner.

While the Indians of different tribes have substantially the same ideas of a future state, they differ in some details of belief. It is difficult, however, to tell what they believe. They do not appear to regard the Sabbath as a religious observance. They refrain from work, which is not hard for them to do, and visit one another and feast and enjoy themselves. They have imbibed many of the opinions of the white people with whom they have come in contact. The younger ones who have attended school have retained many of the ideas taught in the schools. There is no resident missionary here and no church building. Preachers from other reservations occasionally come here and hold meetings, but the Indians pay but little attention to them.

The Otoes are generally honest in the payment of their debts, and very few of them will take what does not belong to them. The women are virtuous, as a rule. The Indians of this tribe have but little trouble from the cowboys. They have a very efficient police force.

(Lenny & Sawyers, photographers, Purcell, Ind. T.)

PONCA, PAWNEE, AND OTOE AGENCY, OKLAHOMA

1890.

WHITE HORSE, CHIEF OF THE OTOES (NOT IN USUAL DRESS)

HUMA, SECOND CHIEF OF THE OTOES (NOT IN USUAL DRESS).

Polygamy prevails to some extent. There are 5 men here who have a plurality of wives. A wife is put away upon slight provocation. The women, unlike the Poncas, will talk and make use of our language whenever they can, and they all appear to want to learn to speak it.

The Otoes have the habit of making and receiving visits of other tribes, but not to the same extent as the Poncas. Quite a number visited the Osages this summer, and they have received a visit from the Iowas. These visits are all accompanied with dancing and feasting.

I hear of no white men unlawfully on the reservation.

There is an agency boarding school here with sufficient capacity to accommodate all the children of school age belonging to the tribe. Some of the school buildings are in need of repairs, and some are illy arranged for school purposes.

There is complaint of the quality of some of the provisions furnished for the school, as of poor flour; the meat is furnished in what are known as whole sides, and dried fruit is inferior.

The school is in charge of a superintendent, who seems to understand his duties, and there are 2 young female teachers, who have had considerable experience in Indian schools and appear competent and take an interest in their work. There is a matron, who has charge of the rooms and general control of the girls. There is also an industrial teacher, who has charge of the work on the farm and in the garden and the usual chores around the school. There is some trouble in the industrial department, growing out of the fact that nearly all of the larger boys, as soon as they are able to do good work on the farm or in the garden, are sent to some other school, leaving the industrial teacher with only small boys as help. There is a white woman as cook, assisted by an Indian girl. The sewing for the school is done by a seamstress, assisted by the girls of the school. The enrollment of the year has been 69; boys 37, girls 32; average attendance for the term, 66.5. The superintendent and teachers state that during a term the children make progress in their studies and appear bright and anxious to learn, but that much of their work is undone during vacation, at which time they are allowed to go home and live among the Indians.

The same complaint is made here as elsewhere about the Indians selling their daughters in marriage.

The children at this school, like all Indian children, show a good deal of skill in drawing. They readily copy pictures, yet so far they seem to be unable to do much in the way of originating designs. Some of their pictures (crayon drawings) are really good. These pupils are surely advancing.

Of this tribe there are 68 over 20 years of age who can read, over 100 under 20 years of age who can read, and 78 who can write the English language. The number of children of school age is 90. Many of the older Indians seem anxious for their children to attend school.

This is a peculiar people in economical matters. Those not employed about the agency are supposed to be engaged in farming, and most of them have more or less land under cultivation. They all live upon land selected for farms.

There are about 80 dwelling houses owned and occupied by these Indians. Many of them, however, live in brush houses, tents, and dugouts. Many of them are making improvements of a permanent character. They have now under cultivation about 700 acres of land. They broke about 200 acres of prairie this season. They have 1,400 acres under fence. There are about 100 of the Otoes engaged in farming. Their corn crop, owing to the drought, is poor, although in some places it is very fair. They are now engaged in putting up hay. They have very few cattle and hogs. They have teams sufficient to do the farm work, many of the horses having been issued to them by the government. They are generally provided with sufficient farming implements to do their work. They usually want to do all their mowing at once, and a great number clamor for the same mowing machine at the same time.

The Otoes are generally contented, but there are a few who make the plea that some of their money is withheld from them by the officers of the government.

These Indians are improvident. When they have money they spend it as fast as they can, and not to the best advantage, and when out of money they are dissatisfied with their surroundings. Many of them are willing to take land in severalty and have made their selections. Upon the whole, the Otoes have made fair progress toward civilization and the ways of the white man. Many of them have considerable furniture in their houses, consisting in part of bedsteads, chairs, tables, and stoves. There are a few families who have sewing machines.

They are making more progress in the language and dress of white people than the Poncas, but not so much in farming and the trades.

PAWNEE RESERVATION.

This reservation is situated about 35 miles southeast from Ponca, the most accessible railroad point, and is under the immediate supervision of a clerk of the agent.

The government buildings are generally in good condition, as they are comparatively new, being the second lot erected here. The office is a substantial stone building. The clerk and family reside in this building. The cottages for the employés seem to be sufficient. There is a good frame church, with a residence for the preacher. The church is also used as a council house. There is a large frame commissary building, nearly new, with an office for the physician in one portion. They have here a flouring mill, run by steam, with 2 sets of buhrstones.

It is now being repaired and put in good condition There is near the mill a new granary. It contains bins sufficient to enable each Indian farmer to store his grain separately. Each one will carry the key to his bin. This will be a great convenience as well as saving to the Indians.

There is a carpenter and blacksmith shop combined, sufficiently large for the work; also a large barn and sufficient cribs for the use of the agency. There is a stone schoolhouse. There is now being built a large frame addition to it. There has also been built during the present vacation a bath house.

The value of government buildings at this reservation is estimated to be $10,600.

There is the usual number of employés here, with the addition of a few extra workmen now engaged on the schoolhouse and barn. They have 2 agency farmers who have charge of the farm work on different parts of the reservation. The interpreter is an educated Indian, and there are several others of the tribe employed around the agency. The number of employés at this reservation is 86. There is a resident minister here under the auspices of the Methodist Episcopal church.

The Pawnee reservation was purchased from the Cherokees. The amount susceptible of cultivation is estimated to be about four-tenths. The valleys along the streams are very fine farming lands. Much of the upland is rocky, interspersed with groves of timber. There are also groves of post oak, cottonwood, pecan, elm, and black-jack along the banks of the creeks. There is plenty of good building stone, consisting of limestone and sandstone.

The reservation is well watered. The Arkansas river runs the whole length of the eastern boundary. Black Bear creek runs entirely across it, together with a number of smaller streams in various directions. There are almost innumerable springs of good water, generally at the heads of hollows and small creeks. In dry seasons there is no running water in the smaller streams, yet there are deep holes or pools along them where the water remains all summer, deep and pure, thus rendering this a fine stock country, as both hills and valleys are covered with the best of grass. The crops raised here consist of those usually grown in this latitude. There is nothing to prevent this becoming a productive country when properly cultivated and settled. While it would not support a population as dense as some other reservations, it can not fail to make a fair farming country, and is an unusually good one for stock, such as horses, cattle, and sheep.

The condition of the Pawnees is in many respects encouraging, and better than that of any other tribes which I have visited. They appear glad to converse with white men.

There are on this reservation, according to the enumeration just taken, 804 Indians, including half-breeds.

Physically the Pawnee men are generally tall and well built; the women are of the usual height and generally of good form. Not many of the men or women are fleshy. The general health is good; but there is more or less constitutional disease among them, accompanied with scrofulous tendencies, which renders it difficult to cure a patient when taken sick, and deaths are generally from this cause. These Indians are willing and anxious to have the services of the physician and take his medicine. The medicine men of the tribe still have considerable influence over the Indians. The Indians are gradually decreasing from year to year.

The Pawnees all believe in a future state of existence. They still have their stated and annual feasts and dances with certain religious signification. There seems to be a good deal of progress made by them in the matter of religion. Several of the Indians are members of the Methodist church and some of them appear to be devout and well behaved. The young men and women who come home from school bring with them the religious views taught in the respective schools.

While the Pawnees have made great progress in the ways of civilization, they have learned the ways of the white man which are not conducive to good morals. They will pay their debts when they can, but many of them have not the proper regard for the rights of property. They have a police force of 8 men. There is but little trouble about intoxicating liquors, and very few crimes of magnitude. They have a court of correction for minor offenses and for the collection of debts and enforcement of contracts among them. This court consists of 3 judges and a clerk and sheriff, all Indians. They adjudicate and settle all matters brought before them, and generally enforce their judgments.

Some men have a plurality of wives. Divorces among them are easily obtained. There is more or less prostitution, and it is not confined to the ignorant. The tribal visits are to some extent kept up.

There is at this agency a boarding school for the Indian children supported by the government. There are 4 teachers, 1 male and 3 females. The male is the industrial teacher, and has charge of the usual industrial interests of the school. The whole number of school employés is 12, with but 1 Indian among the number. The school buildings can not reasonably accommodate more than 60 scholars, but a portion of the time during the last term they crowded in 94. A few above and below the school age attended during the last term. The school is taught 10 months each year. The enrollment last year was 94, with an average attendance of 71, and an average of 83 in June. The girls are taught housekeeping in all it branches and plain sewing. The sewing for the school is done there, and largely by the girls. The boys are taught farming, gardening, stock raising, and general work about the school. They have 50 acres under cultivation. They raised last year 1,750 bushels of corn, 150 bushels of oats, 50 bushels of potatoes, cut 15 tons of hay, and made 25 pounds of butter. They keep a herd of cattle for the use of the school, which furnishes them with milk and beef. The children are bright and willing to be taught. Many of

1890.

PAWNEES, PAWNEE RESERVATION, PONCA, PAWNEE, AND OTOE AGENCY, OKLAHOMA.

LA-ROO-RUT-KA-HAW-LA-SHAR AND LA-ROO-RA-SHAR-ROO-COSH (NOT IN USUAL DRESS).

the boys are willing to work and learn readily. There are quite a number of men and women in this tribe who have attended government schools, and who take and read newspapers.

Selling the schoolgirls in marriage is not practiced here to any great extent. At the last attempt of the kind the girl complained to the court, and the judge at once called the father and prospective husband before him and informed them that it could not be done.

There is one drawback existing here as elsewhere. The school children spend their vacations at home, surrounded by the influence of the uneducated and uncivilized Indians. The older ones, who attend school away from home, are not so much subjected to home influence, and when they come home on a visit the most of them express the desire to get back to school as soon as possible. Notwithstanding all these drawbacks, the work of educating the Pawnee is making progress.

There are 8 members of this tribe at school at Carlisle, and several more will go there this year. There are also a few each at Haskell and Hampton, and one or two at the Chilocco school.

These Indians came here about 15 years ago from Nebraska. During all that time they have been the wards of the government, and have made great advancement. Some of them have become self-sustaining, have good farms, and have surrounded themselves with all the necessaries and many of the comforts of life. They have cattle, horses, and all they require for successful farming. With the exception of those who are at work about the agency, they are living on farms and cultivating land. Over one-half of them wear citizens' dress exclusively; all of them wear our style of dress in part. One-half can speak the English language; the rest can understand it to a limited extent. Fifty Indians over 20 years of age and 150 under 20 years can read and write. There are 100 children of school age. Excepting those just returned from school, the women will not wear hats or bonnets under any circumstances, and the school girls abandon them as soon as possible.

There are 2 young men learning trades here, and several are working at carpenter and blacksmith work. There is 1 Indian here who served in the federal army during the rebellion. Quite a number of the Pawnees served several years as scouts for the army on the plains and in the mountains.

These Indians have under cultivation 1,868 acres. This year they broke 156 acres of new ground and built 2,595 rods of new fence. They have 2,626 acres of land under fence. The fence is of wire, mostly taken from abandoned cattle ranches. They raised this year 1,957 bushels of wheat and 2,782 bushels of oats. Their corn crop is very nearly a failure, owing to the drought. They have cut 468 tons of hay, and are still at work at it. There are 123 families living in houses outside the agency. They have quite a number of peach orchards of bearing age. So far they have planted but few apple trees, and those have mostly died. They have plenty of tools and farming implements, including mowers and rakes.

These Indians have but little idea of economy. They have so long been taken care of by the government that they still expect it. Many of them are in favor of taking land in severalty, and these are generally the younger and educated ones. As a rule, the older ones are opposed to allotment. Some of them live like white people, while others seem to prefer the old way. Some have furniture in their houses, but many of them do not seem to want it. They might all live in houses, but many have tents, and there is quite a number of the old fashioned mud lodges. They are warm and comfortable in winter. There are 15 houses on the reservation occupied by Indians, mostly the old log houses built for the agency years ago. Besides the above buildings there are 96 houses occupied by the Indians. Twenty-six houses are being built and are ready for roofing. They are generally of logs, which are cheap to build, there being plenty of timber.

The Pawnees own over 500 horses and mules and about 550 head of cattle. Nearly all the freighting from the railroad is done by them, they having earned in this way last year $1,226. They cut and sold to the agency and the employés 350 cords of wood.

OAKLAND RESERVATION.

The Tonkawas, a small remnant of a once powerful tribe who are now fast disappearing, occupy what is known as the Oakland reservation. Some Lipans have intermarried with them. This reservation lies about 15 miles northwest of the Ponca agency, to which it belongs.

There is no clerk in charge of this place. One white man resides here with his family, 5 whites in all. This man has general charge of the work as farmer and overseer, and attends to issuing rations to such Indians as draw them.

The buildings belonging to the government at Oakland consist of 2 cottages, an old commissary building, and 3 or 4 sheds. They are not worth to exceed $500. They were mostly built of native lumber and will barely answer the purposes of the few people here.

This reservation contains 90,711 acres, all prairie except along the streams, though in some places there are quite large bodies of timber. The whole is susceptible of cultivation and is capable of sustaining a dense population. It is bordered on the north, west, and south by the Cherokee strip, and on the east by the Ponca reservation and Cherokee strip. As this land extends 6 miles farther north than the Ponca land, it is watered by Salt Fork and Chikaskie rivers, which run through its whole length; besides there are many springs of good water and many small streams.

There are now upon the reservation 76 Indians. Of this number 18 are men, of whom 7 are over 50 years of age. There are 15 dependent old women, who are entirely destitute and draw weekly rations. Many of them are very old and feeble.

The physical condition of most of the Tonkawas is bad. Many of them are afflicted with constitutional diseases, which are carrying them off very fast. There are a few who appear to be healthy. The tribe is under the care of the physician for the Poncas and Otoes. He resides 25 miles from these Indians, and can visit them but once a week or twice a month. They dislike to take the medicine given them, and rely largely upon the medicine man of the tribe.

These Indians retain the old superstitions of the tribe, believing that when one dies a portion of his property should be buried with him and the remainder given away. It is very difficult to prevent this.

They are generally honest, will pay their debts, and are not much given to thieving. The marriage relation is hardly recognized at all. They change wives upon very slight provocation, and their divorce rules are very lax indeed.

There appears to be a desire that their children should be educated. They have no school of their own, but send their children to Chilocco or to the Ponca school. The children and many of the younger members of the tribe can speak the English language enough to make themselves understood. There are but 14 children of school age belonging to this tribe.

The Tonkawas have not done much in the way of farming this year. They have under cultivation but 150 acres, which consists of old fields left by the Nez Perces. They do not like to break any ground in connection with these small fields, for the reason that they all desire to take an allotment of their lands and make their improvements where they expect to live. There are houses enough on the reservation for all the Indians, but the most of them are unfit to live in during cold weather.

There are about 100 acres of land which has been cultivated, on one of the cattle ranches, which the Indians intend to sow in wheat this fall. The partial failure of their corn crop this year will place them in bad condition for winter. The government will probably have to issue rations to them again. They have put up enough hay to feed their stock this winter, and some of them have cut some corn.

The most of the men and younger women wear our style of dress, in part at least, but the old women dress in a very primitive manner.

They keep up their superstitions. When one dies in a house they all move out for a year. After the expiration of that time they return. The younger members of the tribe seem to be willing to work.

OREGON.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890.(a)

Total	4,971
Reservation Indians, not taxed (not counted in the general census)	3,708
Indians in prison, not otherwise enumerated	5
Indians off reservations, self-supporting and taxed (counted in the general census)	1,258

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	3,937
Reservation Indians, not taxed	3,708
Indians in prison, not otherwise enumerated	5
Other persons with Indians, not otherwise enumerated	224

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		3,708	1,718	1,990	308
Grande Ronde agency		379	184	195	76
Klamath agency		835	385	450	42
Siletz agency		571	289	282	190
Umatilla agency		999	438	561	.....
Warm Springs agency		924	422	502	.....
Grande Ronde agency		379	184	195	76
Grande Ronde reservation	Rogue River	47	22	25	76
	Wapato Lake	28	14	14	
	Santiam	27	15	12	
	Marys River	28	15	13	
	Clackama	59	25	34	
	Luckimute	29	16	13	
	Calapooya	22	9	13	
	Cow Creek	29	13	16	
	Umpqua	80	39	41	
	Yamhill	30	16	14	
Klamath agency:					
Klamath reservation	Klamath, Modoc, and Snake (a)	835	385	450	42
Siletz agency:					
Siletz reservation	31 tribes (b)	571	289	282	190
Umatilla agency:					
Umatilla reservation	Walla Walla, 405; Cayuse, 415; Umatilla, 179.	999	438	561	.....
Warm Springs agency		924	422	502	.....
Warm Springs reservation	Warm Springs	430	185	245	.....
	Wasco	288	135	153	.....
	Tenino	69	34	35	.....
	John Day	57	28	29	.....
	Piutes	80	40	40	.....

a A few Moleles, Spokanes, and Warm Springs Indians, and some whites, negroes, and Chinese are intermarried with these Indians.

b Thirty-one tribes consist of the Tootootna, Mequonnoodon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Oxford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos Salmon River, Chinook, and Rogue River Indians.

The civilized (self-supporting) Indians of Oregon, counted in the general census, number 1,258 (622 males and 636 females), and are distributed as follows:

Benton county, 14; Clackamas county, 53; Clatsop county, 29; Coos county, 114; Curry county, 121; Douglas county, 120; Gilliam county, 28; Harney county, 27; Jackson county, 28; Klamath county, 23; Lake county, 42; Lane county, 63; Malheur county, 91; Marion county, 219; Multnomah county, 28; Tillamook county, 46; Wasco county, 166; other counties (11 or less in each), 46.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN OREGON.

TRIBES.	Stock.	Reservation.	Agency.
Alseya	Yakonan	Siletz	Siletz.
Applegate Creek	Athapascan	Siletz	Siletz.
Calapuya	Kalapooian	Grande Ronde	Grande Ronde.
Cayuse	Waiilatpuan	Umatilla	Umatilla.
Chetco	Athapascan	Siletz	Siletz.
Clackama	Chinookan	Grande Ronde	Grande Ronde.
Coquille (Upper)	Athapascan	Siletz	Siletz.
Cow Creek (Umpqua)	Athapascan	Grande Ronde	Grande Ronde.
Euchre (Yukwitche)	Athapascan	Siletz	Siletz.
Galice Creek	Athapascan	Siletz	Siletz.
John Day	Shahaptian	Warm Springs	Warm Springs.
Joshua	Athapascan	Siletz	Siletz.
Klamath	Lutuamian	Klamath River	Klamath River.
Kusa	Kusan	Siletz	Siletz.
Luckamute	Kalapooian	Grande Ronde	Grande Ronde.
Marys River	Kalapooian	Grande Ronde	Grande Ronde.
Mickwunutunne	Athapascan	Siletz	Siletz.
Modok	Lutuamian	Klamath	Klamath.
Molele, or Molale	Waiilatpuan	Grande Ronde	Grande Ronde
Nestucca	Salishan	Grande Ronde	Grande Ronde.
Nestucca	Salishan	Siletz	Siletz.
Nultnatana	Athapascan	Siletz	Siletz.
Piute	Shoshonean	Warm Springs	Warm Springs.
Piute	Shoshonean	Klamath	Klamath.
Rogue River	Athapascan	Grande Ronde	Grande Ronde.
Rogue River	Athapascan	Siletz	Siletz.
Saiustkla	Yakonan	Siletz	Siletz.
Salmon River	Salishan	Siletz	Siletz.
Salmon River	Salishan	Grande Ronde	Grande Ronde.
Santiam	Kalapooian	Grande Ronde	Grande Ronde.
Shasta-Skoton (Shista-Kkhwusta)	Athapascan	Siletz	Siletz.
Shasti	Athapasaan	Grande Ronde	Grande Ronde.
Sixes (Kwatami)	Athapascan	Siletz	Siletz.
Snake	Shoshonean	Klamath	Klamath.
Tenino	Shahaptian	Warm Springs	Warm Springs.
Tillamook (Killamuk)	Salishan	Grande Ronde	Grande Ronde.
Tumwater	Chinookan	Grande Ronde	Grande Ronde.
Tututena (Rogue River)	Athapascan	Siletz	Siletz.
Umatilla	Sahaptian	Umatilla	Umatilla.
Umpqua	Athapascan	Siletz	Siletz.
Umpqua	Athapascan	Grande Ronde	Grande Ronde.
Walla Walla	Sahaptian	Umatilla	Umatilla.
Walpape	Shoshonean	Klamath	Klamath.
Wappato	Kalapooian	Grande Ronde	Grande Ronde.
Warm Springs	Shahaptian	Warm Springs	Warm Springs.
Wasko	Chinookan	Warm Springs	Warm Springs.
Yahuskin	Shoshonean	Klamath	Klamath.
Yamhill	Kalapooian	Grande Ronde	Grande Ronde.

Of the above the following are peculiar and local to Oregon: Chinookan stock, Clackama, Oregon City or Tumwater, and Wasko; Kalapooian stock, Calapooya, Luckimute, Marys River, Santiam, Wapato, and Yamhill; Kusan stock, Kusa; Waiilatpuan stock, Molele or Molale and Cayuse; Yakonan stock, Alsea and Saiustkla.

The following tribes of the Chinookan stock are in Washington: Klatsop, Shoalwater, and Tsinuk, at Puyallup Consolidated agency, and Wisham, at Yakama agency.

GRANDE RONDE AGENCY.

The Grande Ronde agency is a small one located in southern Oregon, west of the Cascade range. The Indians at this agency are only 379 in number and are the remnants of once formidable tribes. The agency is to the west of Salem, the capital of the state. The tribes or parts of tribes are: Rogue River, 47; Wapato Lake, 28; Santiam, 27; Marys River, 28; Clackama, 59; Luckimute, 29; Calapooya, 22; Cow Creek, 29; Umpqua, 80; Yamhill, 30. These Indians get their several names from lakes, streams, rivers, or other points at which they lived. They were gathered up after the various Indian wars, and were never on any other reservation. They were brought here in 1855. The Indian population of this agency has steadily decreased.—EDWARD L. LAMSON, United States Indian agent.

KLAMATH AGENCY.

The Klamaths came from Klamath reservation, west Klamath lake, and Linkville, the Modocs from Tule lake and Lost river, and the Snakes from Goose lake, Silver lake, Warner lake, and Harney lake, all in Oregon. These tribes have been on the reservation since the treaty in 1864. They are not divided into bands. There are no chiefs among them. None of these Indians were ever located on any other reservation except a few Warm Springs Indians from Warm Springs agency, Oregon, who came here since the treaty of 1864.

All the Indians of the various tribes here have intermarried, so that the Klamaths and Modocs are completely blended with each other and partly with the Snakes. There are a few Pitt Rivers here from Pitt river, California, who were brought as slaves by the Modocs. The Modocs were originally seceders from the Klamath tribe.—D. W. MATTHEWS, United State Indian agent.

SILETZ AGENCY.

This agency is occupied by the Indians remaining of 31 tribes, namely, the Tootootna, Mequonnoodon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta, Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Orford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians. The agency was located in 1855, and all the various tribes named above, or rather representatives of these tribes, were placed here in the fall of that year as prisoners of war, except the Yaquinas, the Alseas, the Siletz, and the Salmon Rivers, and they were found within the boundaries of the reservation as it was first established, settled along the coast at the mouth of the rivers bearing their names. The Indians are all from within the boundaries of Oregon, except the Californias; they are few in number and are from just across the line on the edge of the state. The Klamath, the Rogue River, the Coquille, and the Tootootnas were by far the most powerful tribes. There were a large number of the Joshuas, but they are very closely connected with the Tootootnas, the home of the latter being on the south side and the Joshuas on the north at the mouth of Rogue river, both tribes being called Salt Chucks by the Indians of the interior. The following gives the locations of the different bands or tribes at the time they were placed on the reservation:

The Klamaths are a band from a large and powerful tribe that inhabited the Klamath lake and Klamath river country in southern Oregon, and one of the leading bands in number and importance on this reservation.

The Coquilles are next in number and their former home was well up the Coquille river in Coos county, Oregon.

The Rogue Rivers at an early day were the most powerful and warlike of any Indians in southern Oregon. Their home was well up on Rogue river in the mountains.

The Tootootnas and Joshuas are separate and distinct tribes, though their homes were close to each other, the Rogue river dividing them, the Joshua on the north and the Tootootna on the south. They are fish eaters and do not follow the chase like the Indians of the interior.

The Mequonnoodons lived on the Rogue river just above the Joshuas. The tribe is small.

The Thachundons, on the south side of the Rogue river, near and above the Tootootnas.

The Chetcos, on a stream of that name that empties into the Rogue river. A small tribe.

Euchres, on stream of that name on north side of Rogue river.

The Sixes, just north of the Euchres on Sixes river, were a small tribe.

The Galice Creeks, north of the Rogue river, on a small stream bearing their name. A small tribe.

The Smith Rivers, on Smith river, Jackson county.

The Shastas, in the mountains on tributaries of Rogue river.

The Shasta Costas, on the ocean south of the mouth of Rogue river.

The Snakes are few in number. Their home was on Snake river, eastern Oregon.

The Nahltanadons lived on the ocean beach south of Port Orford.

The Californias, a small band, lived just over the line in California.

The Cooses, a tribe from Coos bay, now almost extinct.

The Umpquas, a tribe from the Umpqua river, in Douglas county. But few left.

The Calapooyas were located in the southern portion of the Willamette valley. But few left.

The Klickitats occupied the middle portion of the Willamette valley. But few are left.

The Chinooks, a once powerful but friendly tribe, occupied the north end of the Willamette valley and along the Columbia river. But few of them are left.

The Applegates lived on Applegate creek, in Douglas county. A small tribe.

The Tillamooks, a small tribe, lived at Tillamook bay.

The Nestuccas, a small tribe, lived at the mouth of Nestucca river.

The Salmon Rivers, a small tribe, at the mouth of Salmon river.

The Siletz, a small tribe, at the mouth of Siletz river.

The Yaquinas, a small tribe, at Yaquina bay.

The Alseas, at one time a large tribe, lived on the Alsea bay.

All these Indians are natives of Oregon except a few straggling California Indians, who were caught up in the war; they were all taken from their native homes and placed here at about the same time. They have now intermarried, and it is difficult to distinguish tribes, although when they were first placed here they drew the line very closely.—T. J. BUFORD, United States Indian agent.

UMATILLA AGENCY.

The Umatilla reservation was established by the government in the year 1860, and the following tribes have been here ever since:

The Cayuses, who are natives, lived on the banks of the Umatilla river on this reservation.

The Umatilla tribe, who occupied a section below the reservation to the mouth of the Umatilla river and up and down the Columbia river, on either bank, for about 20 or 30 miles in Oregon.

The Walla Wallas, who originally were inhabitants of the banks of the Columbia river for about 80 miles above the mouth of Lewis river, and upon said river and the Walla Walla for about 20 miles east, and on the west along the Yakama river for about 30 miles, in what is now the state of Washington.

The tribes and bands named are situated much as they were when first visited by white people and Lewis and Clarke, and retain their habits and customs. As in former days, each band lives distinct from the other, but are gradually overcoming some customs. They do not intermarry among the 3 tribes.—JOHN W. HORSFORD, United States Indian agent.

WARM SPRINGS AGENCY.

The Warm Springs Indians came from near The Dalles, Oregon, in 1858–1859; the Wascos, from The Dalles, or near it, in 1858–1859; the Teninos, from near The Dalles in 1858–1859; the John Days, about 30 years ago, from or near John Days river, 40 miles east of The Dalles. The Piutes (Pah Utes) were formerly located on the Malheur reservation, Oregon, but after the Bannock war of 1878–1879 they were taken to Fort Vancouver or the Simcoe agency, Yakama reservation, most part to the latter place; those from Vancouver came here in the fall of 1879; those from Yakama came here mostly in 1884–1885.

The section of country embraced by the Warm Springs reservation, and southeast of it toward Harney lake and the Malheur country, and even beyond, was once claimed by the people to whom the Piutes (or Snakes) belong. After the Bannock war the Malheur reservation was abandoned and the Piutes were scattered.

The Warm Springs, Wasco, Tenino, and John Day tribes have resided along the Columbia river below, at, or above The Dalles, from time immemorial. They were parties to the treaty of June 25, 1855, and were named "The Confederated Tribes and Bands in Middle Oregon".

In the early days of this reservation there were several bands of what are now called Warm Springs Indians, as "The Tyghs", "The Deschutes", taking their names from the locality in which they then lived.

The Tenino tribe took its name from a fishing point on the Columbia river some miles above The Dalles, called "Tenino".

Among the Wasco tribe are some that were called "Dog Rivers", a stream above the cascades of the Columbia and running into that river. It was called by the white people "Dog river", and from whence some of these Indians came to this reservation.—JAMES C. LUCKEY, United States Indian agent.

THE CHINOOK LANGUAGE.

The Chinook language, or more properly jargon, quite commonly spoken by the Indians of the Columbia and Puget Sound country, has taken the place in many instances of tribal languages. It is a singular example of a quite recently created language. It is used in Idaho, Washington, Oregon, northwestern Montana, British America, and even in portions of Alaska.

INDIANS IN OREGON, 1890.

The area of Oregon was acquired by the United States by discovery in 1792, and it is also claimed to be a portion of the territory of the Louisiana purchase of 1803. It was organized as a territory August 14, 1848. English and Russians early explored its territory, and stories were scattered broadcast of a vast aboriginal population. Eastern Oregon, an arid region, contained but few Indians, and those mostly of Shahaptian or

Shoshonean stock. Along the Columbia, on both banks, as far east as The Dalles, and at the head of the Salmon river, were many Indians, fish eaters. The Willamette, a river running north through western or coast Oregon, with falls at Oregon city, a limited distance from its mouth, and which cut off much of the salmon run, had Indians on both banks; there were also Indians along the streams running into the Willamette. A line of small streams flowing from the Blue mountains to the Pacific, generally not more than 150 miles in length, gridironed western Oregon from the Columbia river south to the Klamath, or to the present California state line. These streams at the date of the white occupation were in the possession of numerous small tribes, who were almost constantly at war, one with the other, for food or fish preserves. Many of these tribes had no linguistic affinity and many of them have now disappeared. In illustration of the variety and number of these tribes, observe the list of the remnants of the 31 tribes now at Siletz agency. Oregon now contains remnants of many tribes of 10 stocks of Indians. Whether long residence in separate localities by Indians of an original common stock made these linguistic varieties, or whether the Indians brought the several tribal languages with them when migrating, will remain a doubt. The early Oregon Indians have left us no evidences of particular mechanical skill or ingenuity. There are some evidences of the stone age with them as with other North American Indians, and also some useful implements of the hunt, chase, and art of fishing. There were tribes which hunted in the mountains for food, tribes which lived on nuts and roots, and tribes, along fishing grounds, which lived by fishing.

The Oregon Indians, save in the number and variety of their tribes, present no marked features of difference from the Indians of the northwest coast, except those of Alaska. They were fierce and warlike, and brutal to captives. From the time of the first attempt at an American occupation after 1800 and to 1854 there was an almost constant friction between the English fur-trading companies of the northwest coast and the Americans, The Hudsons Bay Company had many trading posts in Oregon and Idaho south of the Columbia. Old Fort Boise, on Snake river, about 90 miles west of the present Boise city, the capital of Idaho, was a Hudsons Bay trading post, and was not abandoned until 1854. The Indians of Oregon were drawn into these contests between nations and took sides against one party or the other, but they were generally on the side of the English. Many fierce and bloody battles occurred between the Oregon Indians and the United States authorities from and after 1850. Many of the white people and thousands of Indians were killed in these engagements.

The number of the Indian population of Oregon, from 1792 to 1870, has been largely exaggerated. The early navigators first saw many of the Oregon Indians at points along the seacoast or rivers. They were obtaining salmon and other fish to dry for their winter food, and in many instances had come, during the season for this food, from long distances in the interior; so the early navigators reported hordes of Indians in Oregon, supposing that the back country teemed with them, as did the seacoast or rivers. If Oregon ever contained more than 40,000 Indians the battle for food must have been intense, and the club and bow and arrow seldom idle. They were about the last of the American Indians to become owners of horses, and were stream, river, and bay Indians, or canoe or plains men, moving about on foot.

GRANDE RONDE, KLAMATH, SILETZ, UMATILLA, AND WARM SPRINGS AGENCIES.

Report of Special Agent WILL Q. BROWN on the Indians of Grande Ronde, Klamath, Siletz, Umatilla, and Warm Springs reservations, Grande Ronde, Klamath, Siletz, Umatilla, and Warm Springs agencies. Oregon, August, September, October, and November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Grande Ronde: Kalapuaya, Klakama, Luckiamute, Molele, Neztucca, Rogue River, Santiam, Shasta, Tumwater, Umqua, and Yamhill. Klamath: Klamath, Modok, Pai-Ute, Walpape, and Yahuskin band of Snake (Shoshoni). Siletz: Alsiya, Coquell, Kusa, Rogue River, Skoton-Shasta, Saiustkia, Siuslaw, Tootootna, Umqua, and thirteen others. Umatilla: Cayuse, Umatilla, and Walla Walla. Warm Springs: John Day, Pi-Ute, Tenino, Warm Springs, and Wasko.

The unallotted areas of said reservations are:

Grande Ronde: 61,440 acres, or 96 square miles. Treaties of January 22, 1855 (10 U. S. Stats., p. 1143), and December 21, 1855 (12 U. S. Stats., p. 982); executive order June 30, 1857.

Klamath: 1,056,000 acres, or 1,650 square miles. Treaty of October 11, 1864 (16 U. S. Stats, p. 707).

Siletz: 225,000 acres, or 351.5 square miles. Unratified treaty, August 14, 1855; executive orders, November 9, 1855, and December 21, 1865; act of Congress, approved March 3, 1875 (18 U. S. Stats., p. 446).

Umatilla: 268,800 acres, or 420 square miles. Treaty of June 9, 1855 (12 U. S. Stats., p. 945); act of Congress approved August 5, 1882 (22, U. S. Stats.), p. 297.

Warm Springs: 464,000 acres, or 725 square miles. Treaty of June 25, 1855 (12 U. S. Stats., p. 963).

Indian population 1890: Grande Ronde agency—Rogue River, 47; Wapato Lake, 28; Santiams, 27; Marys River, 28; Clackamas, 59; Luckimutes, 29; Calapooyas, 22; Cow Creek, 29; Umpquas, 80; Yamhills, 30; total 379. Klamath agency—Klamaths, Modocs, and Snakes, 835. Siletz agency (31 tribes) (*b*), 571. Umatilla agency—Walla Wallas, 405; Cayuses, 415; Umatillas, 179; total 999. Warm Springs agency—Warm Springs, 430; Wascos, 288; Teninos, 69; John Day, 57; Piutes, 80; total, 924. Grand total, 3,708.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

b The 31 tribes consist of the Tootootna, Mequonnoodon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta-Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Orford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians.

GRANDE RONDE RESERVATION.

The Grande Ronde reservation is just east of the coast range and joins the Siletz reservation. It covers an area of 61,440 acres, about 10,000 of which is arable and 15,000 more tillable. No minerals of value have ever been found on the reservation. The farming land lies in small valleys along the tributaries of the Yamhill river, and is of fairly good quality. Allotments to the number of 269, with an area of 26,177 acres, have already been made, but only 862 acres were cultivated during the census year, notwithstanding that nearly 10,000 acres were ready for the plow, and that a good market for grain is near at hand. Wheat is selling for 67 cents per bushel and oats for 40. The land will produce at the lowest calculation 22 bushels of wheat, 30 bushels of oats, or 1.5 tons of hay per acre.

Hundreds of acres of the finest arable land have been allotted to old and infirm persons, and lie unused and overgrown with weeds and brush. Many of the allottees who are able to till their land neglect to do so, or cultivate but a small portion of it, relying on the commissary for the necessaries of life. The total population at Grande Ronde is 379. The cost to the government for maintaining the school, for employés about the agency, including the agent, and for supplies of all kinds issued to the Indians, is approximately $16,000. This allows to each man, woman, and child about $42. Nearly one-half of the amount appropriated to Grande Ronde is for the maintenance of the school, which has 60 pupils. This would leave them about $8,000 less $3,936, the amount paid for salaries to employés, to be divided between 319 persons. Each person, therefore, receives about $12.50. These figures are only approximate, as no data are at hand from which to obtain the actual figures.

The Grande Ronde Indians under 35 years of age are nearly all of mixed blood, many of them showing but the slightest trace of Indian blood. These Indians suffer considerably from fever and ague. Diseases of the eyes are of frequent occurrence, but yield readily to proper treatment. The same story of syphilitic affections is repeated here as at the other reservations, but no case of primary syphilis has occurred during the past 2 years. The doctor reports that the deaths exceed the births. He complains of the interference of the medicine man.

It is said by those who have known these Indians for many years that it is almost impossible to find a virtuous woman among them, although for 30 years the Roman Catholic church has had priests constantly stationed on the reserve, who for the greater portion of that time have had charge of the school.

The school buildings and grounds present a neat appearance, and everything in and about them is in excellent order.

The houses occupied by these Indians are not as commodious or as well constructed as those at Siletz. Those occupied by the old and infirm are nothing but huts, giving but scant protection from the winter winds. The fences are generally good, and are built of rails, with stakes and riders.

Marriages and divorces are generally under the state laws.

An Indian court has jurisdiction over trivial offenses and misdemeanors. This court is a court of record, and the Indians are taking advantage of it to have wills filed and recorded.

The saw and grist mills are in charge of a capable sawyer, miller, and millwright. The blacksmith shop is conducted by a white employé. The houses occupied by the employés and the agency office, barn, and commissary are scarcely fit for firewood. The roofs are decayed, and the sills, floors, joists, and part of the siding are rotten.

The school building and boarding hall is a fine structure, and the house occupied by the agent is good enough if it had a coat of paint.

The census at Grande Ronde was taken by the agent in the same manner as at Siletz, by personally visiting each house, and is complete in every particular.

No legends or traditions of these Indians are extant.

KLAMATH RESERVATION.

This reservation is situated in the high plateau country of south central Oregon east of the Cascade range of mountains, where the valleys have an elevation of 4,000 feet above sea level. The climate is delightful during the summer months, but in winter it is very cold, and snow falls to a depth of 4 or 5 feet. The reserve covers an area of 1,056,000 acres, 60,000 acres of which is fine agricultural land and about 125,000 acres is marsh, but around its borders is fine meadow land, covering thousands of acres, from which the Indians cut large quantities of hay. The balance of the land is well covered with pine timber of fairly good quality. The soil is mostly derived from the disintegration of basaltic rocks, though sometimes for a considerable area it is composed wholly of volcanic ash. The real agricultural land lies in the western portion of the reserve, and extends from Modoc point to Fort Klamath. The area in cultivation is small, probably about 2,000 acres, and the crops are poorly tended. Very little grain was sown this season, but there was a "volunteer" crop of wheat of some value.

Klamath marsh, which occupies the northern portion of the reservation and covers an area of about 90,000 acres, is the ancient harvest field of the Klamath and neighboring tribes, who visit it during the months of July and August, camping along the margin and gathering the seeds of the pond lily, which they call wo cus and use for food. The seed pods are gathered by the younger women in canoes, and it devolves on the older women to extract the seeds, from which is prepared the several dishes, spoke-wus, so-lenes, and slul-bohs. To prepare

spoke-was the ripest pods, those that have burst open on the plant, are gathered and placed in a canoe filled with water, where they are allowed to remain for 2 or 3 weeks, during which time the seeds have fairly well loosened from the pods, but the separation is completed by rubbing between the hands. The seeds are then laid on mats in the sun for a few hours and afterward tossed with hot coals into a mat or shallow basket made of tule. They are then placed on a flat rock and the hulls loosened by lightly rubbing with a small stone muller and separated from the seed by winnowing. The seed is then parched in a hot frying pan, where it swells, pops, and bleaches like pop corn, and is then ready to be eaten, either dry or with cold water. When served with cream and sugar it is an acceptable dish. So lenes is prepared by first roasting the pods over an open fire, then breaking them open and further drying them in the sun, and separating the seeds from the hulls with the muller, as before. Slul-bolis is simply the sun-dried seeds removed from the pods by beating with the paddle and winnowing. To prepare it for use it is roasted, crushed on a flat stone with a heavy muller, and the hull separated from the crushed seed by winnowing. This is generally boiled in water like rice or oatmeal and served with cold water. Hundreds of bushels of this seed are annually gathered by these Indians, and constitute, with dried suckers, the principal part of their subsistence.

Stock raising is really the only pursuit that can profitably be engaged in. Late frosts are liable to freeze out the grain and kill all but the most hardy of the vegetables. The report of the agent contained in the annual report of the Commissioner of Indian Affairs for 1889 stated that the number of cattle owned by the Indians was 2,620 and of horses 6,460. The number of each now owned by the Indians can only be estimated by an approximation of the loss last winter. The agent estimates that the loss of horses will reach 70 per cent and of cattle 60 per cent. One Indian reports his loss as 250 out of 300 horses, and another 155 out of 170. One man lost 58 out of 78 head of cattle and another 40 out of 70. These losses were not wholly due to improvidence, as the winter was unusually severe.

The houses occupied by the Indians are generally frame, having from 1 to 4 rooms and presenting a neat appearance from the outside. The lands inclosed about their habitations are usually poorly protected from the cattle on the range, as the fences are generally insufficient to prevent any animal entering the inclosure.

The Klamaths are, generally speaking, rather above the average Indian in intelligence. Most of them speak English and show a disposition to adopt the manners and customs of the whites. They have abandoned all their heathen rights and ceremonies and discarded their ancient dress.

Many of the men on this reservation are 6 feet and upward in height and weigh from 175 to 225 pounds. Their features are generally good, and collectively they dress as well as the same number of whites in many of the farming communities of this state. Some of them are short of stature, but heavily built, and most of them appear muscular and healthy. The prevalent diseases are consumption and scrofula, which destroy many of the young people. The young and middle aged women are fairly good looking, but the elder women are generally unprepossessing. There is not a case of venereal disease on the reservation. Licentiousness among the young people is common. The married women, as a rule, are true to their husbands, but occasionally there is a case of adultery, which is generally punished by the husband beating his wife, although some cases have been referred to the agent, who inflicts a fine on both the guilty parties when the evidence of their guilt is conclusive.

License to marry is granted by the agent when the contracting parties are of an age to realize the importance of the step they are about to take. No license is granted when either of the parties is attending school and has not completed a prescribed course. The ceremony is performed by the agent or one of the resident preachers, and no instance is known in late years of two persons living together as man and wife who have dispensed with the formality of the regulation marriage ceremony. Divorces are granted by the agent when the complaining parties can bring sufficient evidence to justify such a decree. Brutality and adultery are generally the grounds of complaint.

Prior to the treaty made with these Indians in 1864 the bodies of the dead were burned on funeral piles together with all their belongings. This custom was forbidden by the first agent appointed for them, and since that time they have buried their dead, and are now very particular to provide as expensive a coffin as their means will allow, and a ceremony at the grave is conducted by one of the Indian preachers or a missionary. A custom prevails to prepare the coffin and burial raiment as soon as they think that a person can not recover from an illness. It has happened that after everything had been got in readiness for burial persons have recovered health, and their friends have the coffin and other things left on their hands.

Controversies of every nature are brought before the agent for adjudication, and his decision is accepted by the parties as just and final. No Indian court is held on this reservation, but in the adjudication of certain difficulties the agent often consults the most intelligent Indians who may be present when the case is under discussion and metes out punishment in accordance with their advice.

The allotment of lands in severalty to these Indians does not seem advisable. The considerable altitude of the reservation and rigorous character of the climate preclude all hope of making them self-supporting and independent through agricultural pursuits. No dependence can be placed on the certainty of crops, either cereals or vegetables, and for this reason the only profitable industry that can be engaged in is stock raising. To be successful in this business the prerequisite is an extensive range, which is essentially true of this reserve. It will

never be fit for anything else until the climate becomes more temperate and cereals will grow and ripen oftener than once in 3 years.

There is a vast range along the north and east boundaries of the reservation which is now encroached on by the whites, who drive in their cattle during the summer and pasture them on the lands of the Indian. On the north and east boundary, along the Klamath and Sican marshes, is a vast area of level land that will furnish pasture for thousands of cattle.

The women manufacture a very good twine from the fibers of the nettle and use it for making fish nets, with which the men catch great numbers of suckers, which are dried in the sun without salt and used for food. The women also make hats and baskets of a very neat pattern of grasses and tule.

The different tribes are so intermarried that it is almost impossible to seperate them. There are Klamaths, Modocs, Snakes, Warm Springs, Moleles, and Spokanes, and to further complicate the matter there is an infusion of white, negro, and possibly some Chinese blood among them. None of the tribes recognize any chief, although there are a number of former chiefs still living on the reservation.

The Klamath agency is situated near the western boundary of the reservation, and it is here that the larger of the 2 schools on the reserve is located. The building occupied as the school boarding house is a well constructed frame structure, but the accommodations are insufficient for the number of pupils in attendance. The house contains 4 dormitories, 2 of which contain 13 beds each and 2 have 9 beds each. The average attendance at the school is 110, and it is often found necessary to put 3 of the smaller children in one bed. The average age of the pupils in attendance is 12.7 years: none younger than 6 are admitted. The school enjoys a summer vacation as a whole, but details of 35 pupils each are ordered by the superintendent. The pupils of one detail remain at the school and perform the necessary work in and about the buildings, farm, and garden, and at the end of 2 weeks service are relieved by another detail of pupils, who come in from their homes. The schoolrooms are detached from the boarding house, are in fairly good condition, and are large enough to accommodate the pupils in attendance. The school term commences September 1.

The appointment of all school employés should be delegated to the superintendent of the school, and their tenure of office should be at his discretion, for it is only possible to conduct a school successfully and efficiently when the superintendent and employés work in harmony, and harmony is only possible when some one in authority is empowered to dismiss subordinates for incompetency or insubordination. This authority should properly be vested in the superintendent of each school.

The farms and gardens connected with the schools are tended by the boys and yield good return in the way of vegetables for the boarding house and feed for the cattle owned by the school.

The military reserve known as Fort Klamath is located on the reservation ceded to the Indians by the treaty of 1864. The fort has been abandoned as a military post, and the land should properly revert to the Indians. There are at the fort a number of good buildings, formerly occupied by the troops, which should be turned over to the Interior Department and an industrial school established for the Indians east of the Cascade range. The industrial school of Chemawa is located in the Willamette valley but 187 feet above sea level. The climate during the summer months is oppressively warm and disagreeable when compared with the climate of the high plateau region of eastern Oregon. It is claimed that something in the climate or the change from a high to a low altitude affects the Indians sent from here, consumption develops, and they are sent home to die. As claimed, 25 of the healthiest young men and women have been sent from the Klamath reservation to Chemawa, and but 5 of the number are now living. For this reason the parents refuse to allow their children to attend that school. If an industrial school can not be organized east of the Cascade range, there should be appointed at each agency a wheelwright, blacksmith, and shoemaker, whose duty it should be to instruct the boys in those trades, and allow them to work on the wagons, machinery, and implements brought in by the Indians for repairs.

The buildings at the agency consist of the agent's residence, a number of dwellings occupied by the employés, an office, 3 commissary stores, drug store, school, boarding house, 2 schoolhouses, laundry, butchershop, flourmill, sawmill, blacksmith shop, barn, jail, and a few other buildings and sheds. Many of the buildings are old. One thing that is especially needed at this agency is a hospital fitted up with a few beds.

The clothing and dry goods furnished by the contractors for the use of the school are of the most inferior quality, and are not delivered within the time specified in the contract, thereby causing great inconvenience and sometimes actual suffering by the neglect.

The road in front of the agency blacksmith shop is filled with wagons and farm machinery needing repairs, but there is no material for that purpose nearer than Montague, a station on the railroad 95 miles distant, where there is lying 9,000 pounds of material that was ordered months ago, but which the contractor, for some reason or other, has failed to deliver.

The Yainax school is 40 miles distant from Klamath agency, and, although there are quite a number of Indians in its vicinity, they are compelled to go down to the agency for all the little articles that the government issues to them. It would seem nothing more than right that the superintendent at Yainax should be permitted to draw a certain amount of all the supplies issued to the Indians and in turn issue them as called for and take receipts for them, instead of compelling the Indians to travel such a great distance for small but needed articles.

(B. C. Towne, photographer, Portland.)

OREGON.

1890.

INDIANS, ENGAGED BY WHITE MEN, FISHING WITH NETS FOR SALMON NEAR THE DALLES.

(Jackson, photographer, Siletz.)

SILETZ AGENCY, OREGON.

1890.

SILETZ INDIANS IN HOP YARD.

The enumeration of the Indians on this reservation was done at a grand council called by the agent for July 4, and lasted a week. A large number of the Indians came in with their families, and all camped together. The enumeration is very complete, but there are about 250 Snakes and Modocs off the reservation in the vicinity of Big valley, Tule lake, and Fort Bidwell, in California, and near Lakeview, in Oregon. These Indians belong on the Klamath reservation, but are not enumerated on the agent's schedules. The number of Indians enrolled was 835. Of these, 29 were between 80 and 100 years of age, 134 between 60 and 80 years, 117 between 40 and 60 years, 212 between 20 and 40, and 343 between the ages of 1 and 20. The very large percentage of old people is remarkable.

SILETZ RESERVATION.

The Siletz reservation is situated west of the coast range of mountains and just south of the forty-fifth parallel, being partly in Benton and partly in Tillamook county, Oregon. Its area is 225,000 acres. The climate is cool and moist, and early and late frosts are so prevalent that some of the garden vegetables seldom mature. The cereals do fairly well, especially oats, which is the crop on which the Indians depend. Wheat is successful in a few localities, but in many places it rusts so badly that it is seldom sown. The area that can be cultivated at little or no expense for clearing is, approximately, 25,000 acres; 100,000 acres more are covered with brush and timber. The soil is a rich sandy loam, derived from the disintegration of the miocene sandstones and shales and the basalt of the surrounding hills, which has been deposited along the bottoms by the waters of the Siletz and Salmon rivers. The soil of the rolling hills along the coast is made up of the decomposed miocene rocks, which contain abundant remains of plants and mollusca, giving to it the constituents necessary to abundantly produce plant life. Coal is known to exist in several places, and large pieces of chalcopyrite, a sulphide of copper and iron, have been found in the bed of Mill creek, a small stream emptying into the Siletz river about a mile south of the agency. Gold in small quantities has been found in the gravel along the Siletz river.

The rolling hills along the coast are covered with a luxuriant growth of native grasses, which, owing to the prevalent fogs, keep green the year round, furnishing abundant and nutritious food for sheep, cattle, and horses. Swine also do well on the range, feeding on grass, roots, and berries.

The Indians on this reservation are the remnants of 34 different tribes, but they are so intermarried that it is the exception to find a man, woman, or child under 35 years of age who can tell to which tribe he or she belongs. They are all well advanced in civilization, and many of them have good, comfortable, commodious houses, with well fenced fields and gardens. Some of them cultivate their lands as well as the white farmer, but many allow ferns, mustard, and thimble berries to grow in their gardens. The farming land in cultivation lies along the Siletz river, and is divided into 3 districts about 5 miles apart. At the upper farm, as the district highest up the river is known, there are several hundred acres in cultivation, upon which only oats are raised. Six miles below is what is known as the agency farm, where there are probably 2,000 acres of arable land. All the fields about the agency farm are foul with radishes, the seed and pods of which, mixing with the grain, greatly depreciate its value. Five miles below the agency farm is the lower farm, of which probably 1,000 acres are tillable. In addition to this, along the river between these different farms is a considerable body of bottom land covered with elder, vines, maple, cottonwood, and underbrush.

This season the 2 thrashing machines were in the hands of the Indians. The work was done thoroughly and expeditiously and would compare favorably with that of the whites. The yield in oats this year will average 30 bushels to the acre, which will sell for 40 cents per bushel. As fast as they finished thrashing they obtained passes for their families (excepting the children of school age, who were compelled by the agent to remain in school) and went out to the Willamette valley to pick hops, at which work they are said to earn often $3 per day.

The distance from the agency to the lower farm by canoe is about 30 miles. The bottom lands are covered with a heavy growth of underbrush and in some places are heavily timbered. Devils lake is a body of water some 4 or 5 miles long and from a half to three-quarters of a mile wide, and lies about a mile back from the beach and about 3 miles south of Salmon river.

Some of the land in this vicinity is well adapted to agriculture, but not above 40 acres is now in cultivation. Many whites from the towns in the Willamette valley encamp along the streams near the beach. The woods abound in game and the streams and lake in fish. The beach is excellent for surf bathing, and a natural drive of 12 miles extends along the beach at half-tide. The land along Salmon river for 8 or 10 miles above its mouth is of good quality, but very little of it is cultivated, the Indians in the vicinity relying on fish for food.

The Siletz Indians are anxious to have their lands allotted to them under the act of February 8, 1887. They are desirous that the balance of the reservation be thrown open to entry under the homestead and pre-emption laws, and the only reserve they ask is the exclusive right to catch salmon in Siletz and Salmon rivers.

The allotment of land is what is most needed to advance these Indians, although the act under which these allotments must be made is faulty in many particulars. Its faults become readily apparent to the most casual observer who visits a reservation where allotment exists and contemplates what the result will be when the Indian becomes a citizen of the United States, clothed with the right to vote. Allotment, patent, and citizenship will follow in close succession. Citizenship, or at least right of suffrage, should not be granted until the title in fee is passed, and that should not be earlier than the time specified in the act.

Another matter that needs correction is the allotment of land to old and infirm persons. Where such allotments have been made the result shows that none of the land so allotted is cultivated, and that the agent is obliged to furnish clothing, subsistence, and other necessaries in order to keep such Indians alive, for the children seldom or never look after their parents, and as the law stands there is nothing to induce them to do so save affection, which few of them possess. They know they will inherit the land of their parents, and that no will or other disposition of the property they may choose to make can deprive them of their inheritance. The act should be so amended that allotment be made only to those who are able to make some use of the land. A home for the old and infirm should be built by the government, and all such people placed therein under the charge of a competent physician. When a person dies without heirs before acquiring title in fee the lands should revert to the general government.

Another thing that requires attention is the granting of allotments to Indians and half-breeds who have already had the benefit of the homestead and pre-emption laws, and who have exercised the right of suffrage for many years, but who recognize in the allotment act an opportunity to acquire more land. They therefore visit a reservation where good land is to be had, claim that they are members of some tribe living on the reservation, and ask for the allotment of land to them and their children. If the agent refuses they appeal to Washington. The issuance of supplies, implements, and everything of every name and nature whatsoever should be discontinued where allotments have been made to Indians as well advanced in civilization as are those at Siletz and Grande Ronde. Of course there are circumstances which should govern cases of Indians differently situated from these, where it will often be found necessary to issue farming implements, wagons, tools, and occasionally subsistence, but the sooner the practice is abolished the sooner will the Indian of necessity become self-supporting and turn his attention to the economical administration of his affairs. As the practice of the department is now carried on a premium is offered to laziness and roguery. One will do nothing to earn a living, or at most make but a scant pretense of doing so, while another will turn his crop into money, trade the new wagon or harness issued to him by the agent for an inferior wagon or harness, where he can get a few dollars "boot," bringing the broken wagon to the agency blacksmith for repairs at government expense, and calling on the agent for subsistence to tide him through the winter, representing that he is unable to collect what is due for his crop, or that he has expended the money for improvements on his place or in the purchase of stock and other things.

The establishment of a home for the old and infirm, which I have already mentioned, has many things to recommend it. The government recognized that the old and decrepit Indians should be furnished with the necessaries of life, and such are therefore issued to them by the agents; but it is often the case that younger members of the family or the neighbors prevail on the old people to part with what has been issued to them for little or no consideration. The sick and afflicted should be provided for, and all persons suffering from a disease which requires constant treatment or certain sanitary conditions which are neglected at the home of the patient should be removed thereto.

In appearance the Indians at Siletz are entirely different from those at Klamath, being short in stature and made up of bone and muscle. They are all very light colored, many of the full bloods looking like half breeds. There is a great deal of white blood mixed with the Indian blood of the Siletz people, and as a result they are more teachable and more industrious than those at Klamath. They all dress in citizens' clothes, and on Sundays present a very good appearance, rigged out in their finest apparel, looking more like Spaniards than Indians.

The ravages of syphilis are apparent in the majority of the men and women, disclosed by hideous scars on the face and neck. The children show the taint in their blood by scrofulous sores and ophthalmia. This latter disease is quite prevalent. Although the Indians of Siletz, being nearer civilizing influences, are far in advance of the Klamaths in civilization, they still cling to the medicine man, who has been discarded by the latter. It is true they call in the physician, but they also procure the services of the medicine man, and when remonstrated with for doing so they say he can do no harm, that he doctors the spirit, while the white doctor treats the body.

The adjudication of difficulties between the Indians at Siletz is done by an Indian court, consisting of a judge and 2 assistant justices, selected from the police force. Punishment is meted out to offenders by fine or imprisonment, or both, the fine generally consisting of a number of days' work on the government farm or about the agency buildings. Religious training influences them but little. The oath is administered by the judge to all witnesses examined, and they all understand the nature of it, but few of them respect it.

Drunkenness, assaults, adultery, and perjury are too common crimes. These Indians comply with the state laws relating to marriage and divorce. Marriages are always performed by a justice of the peace or minister, and license to wed is invariably obtained of the county clerk. Divorce proceedings can only be instituted in the circuit court.

On the Siletz river below the agency are 2 conical shaped rocks of amygdaloidal basalt, about 100 yards apart, projecting above the water 8 or 10 feet, 1 of which is known as "medicine rock", the other being called a woman. It is supposed that the Tillamook Indians regarded these rocks with reverence, and whenever they passed the place offered some tribute, such as a handkerchief, necktie, or, if nothing better was at hand, a rag torn from their clothing, and these were tied to bushes on the bank, and were supposed to insure the givers exemption from sickness.

The deaths for a number of years have been greater than the births.

1890.

UMATILLA AGENCY, OREGON.

PEO (CLOUDS), CHIEF OF THE UMATILLAS.

The school and boarding hall at Siletz are pleasantly situated on rising ground about one-fourth of a mile east of the agency office. The dormitories and all the rooms about the boarding hall are neat and clean, but the grounds about the buildings are in a bad condition. The pupils at this school are well advanced in their studies, considering that the average age of the children is only 11 years.

The sawmill is located a short distance from the agency office, close to the Siletz river. Steam power is used to run the machinery. An Indian who desires lumber sawed delivers the logs at the mill and furnishes all the help necessary to cut the lumber, except the engineer, who is paid by the government.

The blacksmith shop is in charge of an Indian, who does his work well. The buildings about the agency are scattered. The houses occupied by the employés are old. The carpenters employed on the buildings are all Indians, and do some very good work. Several of the young men, who have completed their education at the Chemawa school, are fine workmen, although but few of them make any use of their learning.

The census at Siletz was taken by the agent, who visited each habitation, and the enumeration and replies to questions on the general schedule are as accurate as it is possible to get them. There are about 150 or 200 Indians scattered along the coast of Oregon, from the California line to Siuslaw bay, who really belong on the Siletz reservation.

UMATILLA RESERVATION.

The Umatilla reservation is situated in the northeastern part of Oregon, in the county of the same name, and contains 268,800 acres. A large portion of this area is fine wheat land, yielding an average of 35 bushels to the acre. The balance is good grazing and timber land. The eastern boundary of the reserve follows the middle of the channel of Wild Horse creek and the Union Pacific branch railroad line from Pendleton, Oregon, to Spokane Falls, Washington, traversing the reservation along this creek for a distance of 20 miles. In this distance 2 towns have sprung up just off the reservation, one known as Adams and the other as Athena or Centerville. The former has a population of about 400 and the latter about 1,000. These towns are about 18 or 20 miles distant from the agency, and are favorite resorts for those Indians who drink rum. The land along Wild Horse creek in the vicinity of these towns is occupied by mixed bloods and whites, who claim rights on the reservation by reason of their Indian blood, their adoption, or their marriage to women of Indian blood. This matter of the adoption of mixed bloods has been a constant source of dissatisfaction to the Indians of the other tribes. Adoption carries with it the right to take land in severalty on the reservation, and as the persons adopted are generally married to white men or are mixed bloods who have always lived among the whites, and who, prior to taking up their residence on the reservation, were citizens, they have selected the choicest land, and when the time comes for allotment the Indians, who have hereditary rights, will be compelled to take inferior land.

A list of mortgages and bills of sale on the growing crops of grain in Umatilla county for the year ended June 30, 1890, shows that persons on the reservation to the number of 44 have given such security in the total sum of $52,743.69. One party had bills of sale and mortgages outstanding aggregating $7,635.29. The persons giving these securities were mixed bloods, white husbands of Indian women, and white renters on the reservation. These securities are given to merchants who have furnished the Indians with all sorts of extravagancies. Some little of the indebtedness was incurred for agricultural machinery, but the greater portion was for articles of food, clothing, and personal adornment. No allotments have yet been made, and therefore no boundaries are fixed to any of the land claims. An Indian may be entitled to 400 acres for himself and family and rent this acreage to a white man. This man comes on the ground and goes to work, but finds that he is not getting fully 400 acres, and encroaches on his neighbors. The renter causes interminable disputes and wrangles. Many of the Indians rent their land to the whites and go into the mountains, where they remain until driven out by snow.

There are many of the Wasco and Warm Springs Indians residing on the Warm Springs reservation who did noble service for the government during the Modoc Indian war.

The death rate among scholars sent from this region has become so noticeable that parents refuse to allow their children to attend the school at Chemawa. The same experience has been had at Umatilla, and as a result there are to be found but very few pupils at Chemawa who hail from eastern Oregon.

The location of the new school buildings at Umatilla is beautiful and healthful, and is within easy reach of all the reservations of that region. Some opposition to the school has already developed, and of the 3 chiefs on the reservation only 1 advocates a government school. Shortly after the treaties were made with the Indians of eastern Washington and Oregon an Indian named Smohalla, who with a few followers had refused to go on any reservation and who was living on the Columbia river near where Celilo now stands, began to preach a new doctrine. Smohalla had listened to the teachings of the priests and missionaries and had gained considerable knowledge of the beliefs of different denominations. From the knowledge thus gained he formulated the doctrine which he preached for many years. He taught the Indians to refrain from eating the food of the whites, to avoid their mode of dress, and to abjure all their habits and customs. He preached against schools and churches and advocated plurality of wives, that the number of their people might increase and speedily accomplish the extermination of the whites. Smohalla would go into trances, claiming to visit heaven, and predicted the resurrection of dead warriors, who would lead them to victory against the whites. He predicted the utter extermination of the whites and the restoration of all the country to the Indian. This religion of Smohalla has

still a firm hold on several of the tribes of the northwest. The Indians of the Walla Walla tribes on the Umatilla and Warm Springs reservations are believers, and the chiefs of the tribes are high priests. Services are held regularly once a week, generally on the Sabbath, and are always attended with religious dances. Smohalla is still alive, but is an old and decrepit man.

A large number of the Indians of Umatilla can not be regarded as having adopted the habits of civilized life. They live in tepees or lodges, dress in blankets, leggings, and moccasins, wear long hair, paint their faces, and seldom converse in English. A young man, a half-breed, and a graduate of the Chemawa school, wore his hair long, had feathers stuck in his hat, and wore a necklace of beads. I asked why he dressed in that manner; he replied that it was cheaper than citizens' dress. The women generally wear a blanket as a shawl, and use it when riding to cover their legs, which would otherwise be exposed, as they all ride after the fashion of men. The moral character of the women and young people among the full bloods is good, and their conduct is a refreshing contrast to that of the mixed bloods in the vicinity of Athena, who are, as a rule, dissolute and dissipated.

I found no evidence of valuable minerals existing on this reserve, and only the more recent and sedimentary rocks occur on the surface.

The census for 1890 was fairly well taken, but each habitation was not visited, the Indians being called in to furnish the information.

The houses of the agent, clerk, wagon maker, and physician are all good, but others were built 30 years ago. The office and storehouse answer fairly well the purposes for which they were built.

WARM SPRINGS RESERVATION.

The Warm Springs reservation is situated partly in Wasco and partly in Crook county, Oregon, its western boundary running along the summit of the Cascade range of mountains. It derives its name from the hot springs which occur on one of the streams flowing through the reservation. The reservation consists of 464,000 acres of poor land.

Of the 464,000 acres embraced in the reservation, bounded on the north by the Mutton mountains, on the east by the Des Chutes river, on the south by the Metolias river, and on the west by the Cascade mountains, there are not 5,000 acres fit for cultivation. The thin soil of the plateaus has been denuded by the winter rains and melting snows and deposited in the Pacific ocean, leaving bare the basaltic bowlders resting on the lava flow, from which they have some time been detached. Even the bunches of grass once scattered here and there are no longer to be seen.

The Indians on this reservation number 924, the majority of whom belong to the Wasco and Walla Walla tribes. About 80 Snake Indians have been placed here, who live by themselves in one portion of the reserve, having little or no intercourse with the other Indians, whom they regard as their natural enemies. The Walla Walla tribes live in the vicinity of Sinemasho, occupying wigwams, which are grouped together in camps or villages. They are classified on the census returns as members of the Warm Springs tribe, though strictly speaking there is no such tribe. Of 430, the whole number of this tribe, 336 can not speak English; 49 are engaged in farming; the number of children of school age is 88, and the average attendance at Sinemasho school is 40. A large number of these Indians adhere to the teachings of Smohalla, and it is against their creed to pattern after the whites in any particular. They still cling to all their old customs and habits, have the same superstitions, and respect and honor the medicine man when he is successful and murder him when he fails. A Bible reader of the United Presbyterian church reports that she once visited a Walla Walla camp and found 2 very old women tied to a stake, and on inquiring why they were subjected to this indignity she was informed that they were staked out to die. On a second visit a short time afterward she learned that both were dead. On one occasion she found a camp deserted by all save 2 old blind women, who occupied a filthy wigwam, and whose only food was dried salmon. A rope had been stretched from the wigwam to the water, fastened at both ends, so that by feeling their way along it they could reach the water and then return to their wigwam.

Many of the Indians of this tribe have been allotted land in severalty.

The Wasco tribes, who are located on Tenino and Chitike creeks, near the agency, are far in advance of the Walla Wallas in civilization. Owing to the missionaries who have been among them, fully one-third of them are communicants of the United Presbyterian church. Most of the Wascos have frame or box houses, many of them well furnished. The Snake Indians located on this reservation, who are elsewhere so worthless, show commendable industry and frugality.

The Warm Springs agency is situated near the junction of Tenino and Chitike creeks, about 90 miles south of The Dalles, which is the nearest railroad station. Some of the agency buildings are new, and all are in good condition. The sawmill is located about 15 miles from the agency, near the foot of the Cascade mountains, where there is an abundance of good timber. There are 2 schools, 1 at Sinemasho and the other at the agency, both under charge of competent instructors. The vegetable gardens at both schools were a complete failure in the census year. Of the children sent from this reservation to Chemawa school, near Salem, 30 per cent died shortly after returning home, all of them being affected with pulmonary troubles.

Some very fine specimens of chalcopyrite and sphalerite have been found not far distant from the wagon road near the Warm Springs river. Gold is known to exist on the reservation, but has never been mined. Indians

(Houghton, photographer, The Dalles.)

1890.

OREGON

CITIZEN INDIANS, COLUMBIA RIVER AND VICINITY (SELF-SUPPORTING).

(M. B. Harlow, photographer, Pendleton.)

1890

UMATILLA AGENCY, OREGON.

TYPES OF UMATILLA INDIAN MEN AND WOMEN.

(Houghton, photographer, The Dalles.)

1890.

WARM SPRINGS AGENCY, OREGON.

WARM SPRINGS INDIAN MAN, SHOWING HAIR.
WARM SPRINGS INDIAN MEN, IN USUAL DRESS.

WARM SPRINGS HOP-PICKERS, IN COSTUME.
WARMSPRINGS INDIAN FARMER.

have asked to be permitted to work a gold placer mine on the reservation, but have been refused, in accordance with the rules and regulations prohibiting the opening of mines except for fuel.

The census at this reservation was very well taken and no difficulty experienced in obtaining statistics of the different tribes, as they dwell separately and apart from each other.

COLUMBIA RIVER INDIANS.—Scattered along the Columbia river between the Cascade locks and Celilo are a number of Indians who have never been on any reservation. They live in huts along the river and subsist almost wholly on salmon. As a rule they are dirty and lazy. Some of them are neat in appearance and industrious, but they are the exception. Nearly all are believers in Smohalla. They own nothing. The government has provided them with an agent, who decides disputes among them and looks after their welfare.

GENERAL REMARKS AND RECOMMENDATIONS.

RATIONS.—The only rations issued are to old and infirm persons and to the Indian police and school children, except at the Grande Ronde reservation, where the practice has been to give rations to those who are temporarily in need. This practice has been abused by the indolent, who neglect to provide for themselves, depending on the agent to supply them with the necessaries of life on the representation that they are unable to make a living.

In concluding my report on the reservations of Oregon, and obedient to instructions, I shall summarize my observations and point out what I consider should be done for the best interests of the Indians.

KLAMATH AGENCY.—I inspected the warehouse at this agency and found that many of the supplies furnished were of the most inferior quality.

The quality of rations issued is excellent, and the quantity issued for the school children is the full amount allowed by the rules and regulations of the Indian department.

Butter, eggs, milk, and garden vegetables raised or produced on the farms attached to the schools may be used in addition to the rations.

The Klamath agency issues nails, building hardware, axle grease, harness, plows, axes, rakes, hoes, and many other articles. Reapers, mowers, and thrashing machines are loaned to the Indians by the agent.

At the Siletz agency the issues are about the same as at Klamath. On the first of each month these people receive each 15 pounds of flour and a block of matches—one-half pound of flour and 5 matches daily—to keep them from want.

At the Grande Ronde agency the Indians are furnished wagons, harness, stoves, cooking utensils, and nearly every imaginable thing needed in a house and on a farm.

The Warm Springs Indians have little agricultural land, and therefore get few implements; the majority live in tepees, and therefore get no building hardware. About all they get are wagons, harness, and axle grease. Many of them are in destitute circumstances.

KLAMATH.—At this reservation I advise that allotments be ordered; that one-half the grazing and timber land be sold, and that the residue be retained as pasture land for the Indians' stock, and desirable white settlers be induced to take land in the agricultural district in close proximity to the Indians; that the agency be continued, and that the amount realized from the sale of the lands be covered into the Treasury of the United States, to be expended for the benefit of the Indians.

SILETZ AND GRANDE RONDE.—I urge that allotments be made at once on the Siletz and Grande Ronde reservations, and that patents issue as soon thereafter as possible; that the land remaining unallotted be sold or thrown open to settlement, and that the agencies be abolished, as these Indians are ready for citizenship.

WARM SPRINGS.—I would suggest that every effort be made to induce the Indians on the Warm Springs reservation to remove to some place where better land can be secured for them by the government, and that the reservation be abandoned and sold. If the consent of all the Indians to removal can not be obtained, those who will consent should be removed to other reservations, and the little good land there is at Warm Springs should be divided among those who remain. The balance should be thrown open to entry and the agency abandoned, for it is useless to attempt to do anything further with these Indians if they persist in clinging to their worthless land.

UMATILLA.—The act of March 3, 1885, settles the question of allotment on the Umatilla reservation. I suggest that allotment be made as soon as possible. Where an Indian woman is married to a white man the woman should not be recognized as the head of a family and allotted 160 acres, for she then receives for herself and family the same acreage as though she were married to an Indian, and the husband receives the immediate benefit. The Indian wife and children of a white man who has had since his marriage the benefit of the homestead laws should not be entitled to allotment; neither should the mixed bloods who have had the same benefits and who have been citizens but have abandoned their rights as citizens and gone on the reservation simply to secure land. Patents should not be issued at Umatilla for a period of 5 years. During that time it should be unlawful for any but the old and infirm Indians to lease their land. At the end of 5 years, when patents have been issued, the agency should be abandoned. The school at Umatilla should be made an industrial training school, conducted at government expense, and the superintendent of the school should look after the Indians' interests after the agency is abolished.

PENNSYLVANIA.

INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	1,081
Indians of the Six Nations (not counted in the general census)	98
Indians self-supporting and taxed (counted in the general census)	983

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	99
Reservation Indians, not taxed (the Six Nations of New York)	98
Other persons with Indians, not otherwise enumerated	1

The civilized (self-supporting) Indians of Pennsylvania, counted in the general census, number 983 (590 males and 393 females), and are distributed as follows:

Bucks county, 166; Chester county, 30; Cumberland county, 370; Delaware county, 13; McKean county, 44; Montgomery county, 17; Philadelphia county, 258; other counties (10 or less in each), 85.

There are 11 Onondagas and 87 Senecas on the Cornplanter reservation, Warren county, adjacent to Allegany, Seneca reservation, New York. The conditions of these Indians are similar to those of the Six Nations of New York, with whom they belong. Some particulars regarding them will be found in the discussion of the Six Nations under New York.

The Indian training school at Carlisle is an outgrowth, in a measure, of the Hampton institute at Hampton, Virginia, where negroes and Indians have been educated together.

The Carlisle training school has become the largest of all schools of its kind, if in fact there are others organized so closely on its pattern as to be comparable with it. Various industries are taught to those of both sexes brought from their tribal homes. The enrollment in 1890 was given as 789. There is also Lincoln institution in Philadelphia, reporting an enrollment of 216. These Indians are in part counted with the reservations which are considered as their homes.

RHODE ISLAND.

The civilized (self-supporting) Indians of Rhode Island, counted in the general census, number 180 (96 males and 84 females), and are distributed as follows:

Newport county, 9; Providence county, 60; Washington county, 111.

The Indians on Block Island, Rhode Island, are a remnant of the Narragansetts, as are some of those in the rest of the state. They have intermarried with the whites, some of them with negroes. They till the soil and engage in ordinary labor. Since their first contact with the whites the life of these people has been in the main as uneventful as that of the other Indians of the New England coast and the adjacent Long Island; they have a history that is not without interest in connection with the settlement of the island by the white people who colonized Rhode Island.

SOUTH CAROLINA.

The civilized (self-supporting) Indians of South Carolina, counted in the general census, number 173 (82 males and 91 females), and are distributed as follows:

Charleston county, 47; Colleton county, 15; Marion county, 21; York county, 61. Other counties (7 or less in each), 29.

SOUTH DAKOTA.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	19,854
Reservation Indians, not taxed (not counted in the general census)	19,068
Indians in prison, not otherwise enumerated	4
Indians off reservations, self-supporting and taxed (counted in the general census)	782

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	19,792
Reservation Indians, not taxed	19,068
Indians in prison, not otherwise enumerated	4
Other persons with Indians, not otherwise enumerated	720

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		19,068	9,271	9,797	12,183
Cheyenne River agency		2,823	1,356	1,467	1,239
Crow Creek and Lower Brule agency		2,084	1,003	1,081	1,213
Pine Ridge agency		5,533	2,675	2,858	5,533
Yankton agency		1,725	824	901	432
Rosebud agency		5,381	2,646	2,735	3,766
Sisseton agency		1,522	767	755	.....
Cheyenne River agency:					
Cheyenne River reservation	Blackfeet Sioux, Sans Arcs Sioux, Minneconjou Sioux, and Two Kettle Sioux.	2,823	1,356	1,467	1,239
Crow Creek and Lower Brule agency		2,084	1,003	1,081	1,213
Crow Creek reservation (*a*)	Lower Yanktonnai Sioux	1,058	504	554	529
Lower Brule reservation (*a*)	Lower Brule Sioux	1,026	499	527	684
Pine Ridge agency		5,533	2,675	2,858	5,533
Pine Ridge reservation	Ogalalla Sioux, 4,488; mixed bloods, 528.	5,016	2,373	2,643	5,016
	Cheyenne (Northern) (*b*)	517	302	215	517
Yankton agency:					
Yankton reservation	Yankton Sioux	1,725	824	901	432
Rosebud agency.					
Rosebud reservation.	Brule Sioux No. 1, 1,238; Brule Sioux, No. 2, 750; Loafer Sioux, 1,052; Waziahziah Sioux, 1,184; Two Kettle Sioux, 228; Northern Sioux, 167, and mixed bloods, 762.	5,381	2,646	2,735	3,766
Sisseton agency:					
Lake Traverse reservation	Sisseton and Wahpeton Sioux.	1,522	767	755	.....

a Much of the area embraced in these reservations was included in the Old Winnebago reservation, created by executive order July 1, 1863.

b The Northern Cheyennes were removed, as a military necessity, to the Tongue River agency, Montana, September 14, 1891, after being temporarily at Fort Keogh, Montana.

The civilized (self-supporting) Indians of South Dakota, counted in the general census, number 782 (382 males and 400 females), and are distributed as follows:

Charles Mix county, 28; Gregory county, 109; Hughes county, 13; Moody county, 147; Pyatt county, 11; Stanley county, 392; Sterling county, 52; other counties (8 or less in each), 30.

The characteristics of the citizen Indians are indicated in the following general descriptions:

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN SOUTH DAKOTA.

TRIBES.	Stock.	Reservation.	Agency.
Blackfeet	Siouan	Cheyenne River	Cheyenne River.
Brulé (Lower)	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule.
Brulé (Upper)	Siouan	Rosebud	Rosebud.
Cheyenne (Northern)	Algonkian	Pine Ridge	Pine Ridge.
Loafer Sioux	Siouan	Rosebud	Rosebud.
Minnikonjo	Siouan	Crow Creek	Crow Creek and Lower Brule.
Minnikonjo	Siouan	Cheyenne River	Cheyenne River
Minnikonjo	Siouan	Rosebud	Rosebud.
Ogalalla Sioux	Siouan	Rosebud	Rosebud.
Ogalalla Sioux	Siouan	Pine Ridge	Pine Ridge.
Sans Arcs Sioux	Siouan	Cheyenne River	Cheyenne River
Sioux (mixed)	Siouan	Rosebud	Rosebud.
Sisseton	Siouan	Lake Traverse	Sisseton.
Two Kettle	Siouan	Rosebud	Rosebud.
Two Kettle Sioux	Siouan	Old Winnebago	Crow Creek and Lower Brule.
Two Kettle Sioux	Sionan	Cheyenne River	Cheyenne River.
Wahpeton	Siouan	Lake Traverse	Sisseton.
Wazahzah	Siouan	Rosebud	Rosebnd.
Yanktonnai	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule.
Yanktonnai (Magaboda, Drifting Goose).	Siouan	Crow Creek and Lower Brule	Crow Creek and Lower Brule.
Yankton Sioux	Siouan	Yankton	Yankton.

With the exception of the Northern Cheyennes at Pine Ridge, who are Algonkian, the entire Indian population of the 6 agencies is of Siouan stock.

CHEYENNE RIVER AGENCY.

The Indians of this agency are Blackfeet, Two Kettle, Minneconjou, and Sans Arcs Sioux. They were living here prior to the adoption of the reservation system. They formerly occupied and ranged the territory west of the Mississippi river and north of the Platte. The Cheyenne River reservation was established in 1868, since which time these bands have occupied it, not having resided on any other reservation. There are a few families from other reservations living here who have come in from time to time and have been allowed to remain. None of the bands are extinct, but owing to intermarriage the tribal or band distinctions are no longer recognized or in existence, and so they are virtually one tribe, and were enumerated as such.—P. P. PALMER, United States Indian agent.

CROW CREEK AND LOWER BRULE AGENCY.

The Lower Yanktonnai Sioux formerly resided near Pipestone, Minnesota, but have lived in this region about 85 years. They are remnants of many tribes who roamed adjacent to this region.

After the Santees and Winnebagos ran away from the Old Winnebago reservation in 1864 for fear of starving, the government, in 1868, made a treaty with the Sioux, and these Indians were placed on this portion of the Old Winnebago reservation, now known as the Crow Creek reservation, on the east bank of the Missouri, 25 miles north of Chamberlain, South Dakota. The Sioux of this reservation claim to have always been friendly to the white people, and many of them have served the nation faithfully as soldiers and scouts.

The Brule Sioux located at this agency are on the southern portion of the agency, 5 miles below Chamberlain, South Dakota. They originally came from the up country around the head waters of the Mississippi, and ranged over the northwest, dangerous, murderous Indians. In the Sioux massacre of 1863 they took a prominent part. They are the most superstitious of American Indians.—ANDREW G. DIXON, United States Indian agent.

PINE RIDGE AGENCY.

The Ogalalla Sioux have been here 13 years, the Northern Cheyennes 11 years, the mixed bloods (Ogalalla Sioux) 13 years.

The Ogalalla Sioux and mixed bloods came from southern Nebraska. The Northern Cheyennes came from Montana (and returned there in 1891). The tribes all live separately, not being merged into other tribes. They have been among the fiercest and most warlike of the Sioux.—CHARLES G. PENNY, captain United States army, Indian agent.

GILBERT GAUL.

SITTING BULL.

SIOUX.—SOUTH DAKOTA, SEPTEMBER, 1890.

(C. M. Bell, photographer, Washington, D. C.) 1890.

PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.

LITTLE WOUND, PINE RIDGE AND ROSEBUD SIOUX.

(C. M. Bell, photographer. Washington, D. C.)

1890.

SIOUX, PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.

FIRE LIGHTNING.
HANDSOME ELK.

YOUNG-MAN-AFRAID-OF-HIS-HORSES.
STANDING CLOUD.

YANKTON AGENCY.

The Yankton agency and reservation were established in 1859. The Yankton Sioux Indians have been here since that time. They are divided into 8 bands. They lived along the Missouri river from Pierre to Council Bluffs previous to the establishment of the agency. They were then known as "the 3 upper bands" and "the 3 lower bands". They intermixed, however, and frequently counseled together.

The Yanktons never lived in any other country but this since they were first discovered by white people, except that they sometimes lived along the James, the Vermilion, and the Big Sioux rivers, where they raised small patches of corn and pumpkins; but during the winter season they returned to the Missouri river bottoms. This was prior to their being placed on this reservation.—E. W. FOSTER, United States Indian agent.

ROSEBUD AGENCY.

The several bands of Sioux of this agency have been on their present reservation since 1878. Previous to that time they lived in western Nebraska and Wyoming. They originally roamed over those states and the Dakotas. The bands were located at Whetstone agency, Dakota, from 1868 to 1870, and at Spotted Tail agency, in Nebraska, from 1872 to 1878. These Indians are among the most famous of the Sioux. They were warlike and brave, some of their warriors being the most savage of all Indians.—J. GEORGE WRIGHT, United States Indian agent.

SISSETON AGENCY.

The Sisseton and Wahpeton Sioux are one people, composed of about one-third mixed bloods. They were originally Minnesota Indians. In 1862, after the outbreak of that year, they acted as scouts for the government, and were entirely friendly during the Sioux massacre of 1862–1863. To reward them they were removed to Dakota, and given this reservation in February, 1867, by treaty, and have lived here ever since. They were living here from 1863 to 1867 on nonreservation land. In 1867 the reservation was made and the agency established, this then being a wild and an unocenpied country.

The Sisseton and Wahpeton Sioux Indians were at one time 2 distinct tribes, but since coming here and making the treaty of February, 1867, they have become merged into 1 tribe, calling themselves the "Sisseton and Wahpeton Indians". They are a part of the Sioux Nation, but have not held communion with the rest of the Sioux Nation for the past 29 years.—WILLIAM M. CUSICK, United States Indian agent.

INDIANS IN SOUTH DAKOTA, 1890.

The Indians living within the area of South Dakota at the date of its discovery by white people were chiefly Sioux. Many of the Indians now on reservations in South Dakota were gathered up and brought from adjoining states and territories.

At many of the agencies, now living quietly and peaceably, some working, but most of them fed by the nation, are some of the most dangerous Indians on the American continent. Some of the ancient warriors are now completely worn out by age, such as Red Cloud, at Pine Ridge; others, like John Gall and John Grass, at Standing Rock, are farmers or herders. Many of these Indians were fierce fighters under Sitting Bull in years past, and in 1890 they seemed desirous of reviving their warlike prowess. The discontented Sioux in 1890 who did much toward the revolt ending in the Wounded Knee fight were Sitting Bull, Circling Bear, Black Bird, and Circling Hawk, of Standing Rock agency; Spotted Elk (Big Foot) and his aid, of Cheyenne River agency; Crow Dog and Low Dog, of Rosebud, and others, of Pine Ridge. The latest Indian war was the outbreak at Pine Ridge in the fall of 1890, ending with the destruction of Big Foot's band of Sioux from Cheyenne River agency, December 29, 1890, by Colonel J. W. Forsyth, of the Seventh United States cavalry. (*a*)

THE MESSIAH OR GHOST DANCE.

In the fall of 1890 a series of outbreaks were threatened among the western reservation Indians, due to excitement brought about by the belief in the coming of an Indian messiah, who was to accomplish three essential things: the white people were, all at one time, to leave the Indian country; the dead Indians were to come to life again and repeople their old country, and the buffalo, the Indians' food, was to return in numbers as of old. To aid the coming of this messiah the Indians were to dance night and day until he appeared. The date was fixed by prophets or messengers. The dance was called the ghost dance by the white people. It was not a war dance, as men and women participated in it; it was an invocation.

a In his report for 1891, Vol. I, pages LII-LIX, the Secretary of the Interior treats of the outbreak and its causes, including failure to fulfill promises made to the Indians. See also Report of the Commissioner of Indian Affairs, 1891, pages 127-142.

CROW CREEK AND LOWER BRULE AGENCY.

Report of Special Agent JOHN J. BOYLE on the Indians of Crow Creek and Lower Brule reservations, Crow Creek and Lower Brule agency, South Dakota (the agency on the Crow Creek reservation was Chamberlain). July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Crow Creek reservation, Lower Yanktonnai, Lower Brule, and Minnekonjo Sioux; Lower Brule reservation, Lower Brule and Lower Yanktonnai Sioux.

The unallotted area of the Crow Creek reservation is 203,397 acres, or 317.75 square miles; the Lower Brule reservation is 472,550 acres, or 738.25 square miles. These reservations have not been surveyed, although some lines have been ascertained. The Crow Creek reservation was established, altered, or changed by order of department, July 1, 1863 (see Annual Report of the Commissioner of Indian Affairs, 1863, page 318): treaty of April 29, 1863 (15 U. S. Stats., p. 635), and executive order February 27, 1885. (See President's proclamation of April 17, 1885, annulling executive order of February 27, 1885.) The Lower Brule reservation was established, altered, or changed by treaty of April 29, 1868, vol. 15, p. 635, and executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement, ratified by act of Congress approved February 28, 1877, vol. 19, p. 254, and executive orders August 9, 1879, and March 20, 1884. (Tract 32,000 acres, set apart by executive order of January 24, 1882, is situated in Nebraska. Act of Congress, March 12, 1889, vol. 25, p. 888. President's proclamation of February 10, 1890, vol. 26, p. ——.)

Indian population 1890: Crow Creeks, 1,058; Lower Brules, 1,026; total, 2,084.

CROW CREEK RESERVATION.

Crow Creek Indian agency is located on the east bank of the Missouri river, South Dakota, 25 miles north of Chamberlain, the present end of the Milwaukee and St. Paul railroad, and 6 miles north of where Crow creek, from which it takes its name, empties into the Missouri, on the site of old Fort Thompson, of which at present only the officers' quarters, now used as a coal shed, and a few stumps of stockade remain. On a long strip of river bottom 200 yards wide, having a large grove of cottonwood trees along the river bank, with 500 feet of clean space between the grove and the cliffs, the agency buildings are located.

This agency was established in 1863 by Colonel Clark Thompson, at that time superintendent of Indian affairs for the northwest. This officer brought from Minnesota, a short time after the massacre in that state, down the Mississippi and up the Missouri 1,300 Santees and 1,900 Winnebagos, and placed them on this reservation. They were, properly speaking, prisoners of war, and as the government had its hands full in other quarters at that time, the poor Indians were in immediate danger of starvation during the spring of 1864. These Indians were very much dissatisfied, and accordingly began to lay plans to get away. After making a number of dugouts and rafts, one night they floated down the river.

In 1868 the government made a treaty with the Sioux Nation by which it agreed to issue annuities to those people for 30 years and to furnish school facilities for 20 years and rations until self-supporting. There is a doubt existing about the rights of the people now located at Crow Creek under this treaty. They claim to be the Yanktons and Yanktonnais. They are in fact the few remaining representatives of many different tribes collected between the Great Lakes and the Missouri river. The treaty is by no means clear, as it appears to have meant the Indians of the west bank of the Missouri. At the time of the treaty these people were a roaming, restless band in the summer, making their home on Crow creek, where they engaged in raising corn, but in the winter would go on long hunts over the distant plains and to the mountains. They are peaceful, and claim never to have been at war with the whites, and many of them have rendered valuable service as scouts for our soldiers. The Yanktons and their allied friends and relations were placed by the commissioners here between the years 1866 and 1868. As this had always been their favorite haunt, it was thought best to let them remain on the east bank of the river.

The agency buildings cover about 500 square feet of ground, inclosed by a paling fence, and comprise some 20 buildings, ranging in value from $15 (the old post office erected in 1875) to $5,200 (the new flour mill erected in 1887, in the best repair and painted white), all valued at $26,000. A short distance west is located the corral where the cattle are slaughtered. The schools are located near here, and are capable of accommodating 40 boys and 40 girls, with ample playgrounds inclosed with a barbed wire fence. In the middle of the inclosure is a small park. This is one of the finest agencies among the Sioux. The soil is black, gummy, and strong with alkali, and is what is called gumbo. It is very productive under favorable conditions, but the country is arid, and has not produced a favorable crop since brought under cultivation more than 5 years ago. Owing to little snow in the winter and little rain in summer there is not water sufficient for agriculture. Two years ago there was a fair crop, and the Indians were much stimulated with their success, but the last 2 years' crops have been almost total failures. Nearly all vegetables and small grains can be cultivated in the river bottoms, and melons, pumpkins, beans, squashes, small fruits, and many berries grow where they are protected from the hot winds and have sufficient moisture. The grass crop has been short, the little rain that falls being quickly dried up by hot winds.

The Crow Creeks number 1,058, with 375 heads of families. Comparatively few of them speak English. They nearly all live in houses (log or frame) in winter time, and in summer in tepees, and mostly on land in severalty. Men and women, with but few exceptions, are clothed in our costumes, the material being of cheap quality and mostly cotton. All of the women wear shawls, the abandonment of which would add to their personal appearance.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

A few of the men still carry blankets, but they are very few. All wear moccasins. They are cheap and comfortable. The women still wear leggings.

The men are fond of their families, and 1 wife is generally sufficient. There are, however, some few exceptions to this. It is understood that virtue is more the rule than the exception; still, wives often run off with other men, and vice versa.

As far as can be traced, they are supposed to have lived at the head of the upper lakes before the advent of the white man, as their name translated means "fern leaves", and the descendants of the fern leaves (Yanktons and Yanktonnais) are sometimes swamp dwellers. At present there are not many fine specimens of men among them. The man's hair is dry and shaggy, the effect of alkali, and the black slouch hat and black cotton gown do not help his appearance. He has a more or less haggard look and is always inclined to be thin. The women do not look as bright or intelligent as neighboring Indians. The woman's hair is unkempt, and she pays little attention to dress or personal appearance. As mothers they are very affectionate and no pains are spared with little ones, and this is particularly true about their attention to their young girls. They will put everything in the way of finery on them and make every sacrifice for them. This does not change with their advancing civilization. Every wish of the children they will try to gratify, and this is often to their detriment. In regard to going to school, the children would rather stay with their parents in the lodges, poor and dirty, than be well fed and clothed in the government schools. These Indians have great confidence in their children, and this interferes greatly with their advancement. The children frequently originate stories to get away from the schools, and their fond mothers believe them. The Indian boy is early at work, carrying wood for the fire or watering the pony (for no man is too poor to own a pony), an occupation the boy is never too small to engage in, and which he delights in. In his present condition the boy also likes to assist in farming, which occupation, if prosperous, he would follow and rapidly advance and be saved from destruction. Boys and girls associate freely together until the girls begin to show signs of womanhood: after this they are rarely left alone, and the girls are always seen with some relative.

White Ghost and Unzie are head chiefs at Crow Creek. White Ghost is about 65 years of age and about 6 feet high, of a square-cut type. Unzie is more of an orator or medicine man, and is of a nervous type and somewhat taller than White Ghost. There are a great many orators among these people.

As a rule these Indians marry young. Courtships are often helped out at the dances, which appear to be the only amusement they have left. Parents are very anxious to have their daughters married off, and make every sacrifice to have them look attractive. Advances are mostly made by the young woman's parents, and the young man's family make many presents to the young woman's family as a compliment for his having been the favored one. Marriages are mostly solemnized by the agent or by one of the several ministers, but they are often celebrated by agreement or by the old customs. These Indians do not marry blood relations. The women usually hold property in their own right, and this right is mostly respected by the husband. Moderate families of from 3 to 6 children are the rule.

These Indians are physically in a bad and an unhealthy condition. They were formerly used to much exertion and almost constant movement, and with a large roaming ground. In old times the Indian's world was very large and his imagination expansive and unmolested. His dominion is now limited to a day's travel in any direction. His movements and imaginations are restricted to the reservation, with grave doubts as to whether to-morrow the government will have any rations for him. With nothing to do, he lies around and about, dirt accumulates, the germs of disease show themselves, and he passes away at an early age. Scrofula, consumption, and catarrh easily affect him. His changed condition and his long remaining in one location have weakened his constitution, besides the sputa of his friends and relations soon affects the earthen floor of his house, which in winter is heated to an unbearable degree, and the germs of disease are developed.

About 58 per cent of all the diseases among these Indians is scrofula or tuberculosis, and threatens soon to exterminate them. It is visible on every hand, in sore necks, ears, eyes, and swollen joints. Dr. Graham, of Brule reservation, gives this classification of the disease among these Indians: in the parent it is tuberculosis; in the child or youth it is scrofula and tuberculosis, and in the prime of life it is again tuberculosis.

Syphilis during the past 5 years has been little known among these Indians, but all other forms of venereal diseases have been of late years very prevalent, especially among women. The old Indians and tradition say that scrofula and consumption were little or almost unknown among them until within the last 50 years. The first cases of syphilis remembered to have been heard of among the Yanktons were in the year 1858, as stated by one of the most intelligent interpreters here. The first case of scrofula particularly noticed among the Brule Sioux occurred in 1869. In the year 1868 beef cattle were first delivered to these Indians, and from that period the ascendency of tuberculosis is marked. Many have goiter, probably from the alkali in the water; most probably from water lying in the dried-up creeks in the summer, that is covered with a heavy green scum, and yet this is the only water to be had.

Tapeworm is quite prevalent, as well as cancer and tumor, which is believed to be caused by eating the tendinous part of the meat, which in their day of plenty was thrown away.

There is complaint that the issue of diseased cattle delivered to these Indians has much to do with many of their ills, and doctors express the opinion that there should be a more rigid inspection of the cattle issued.

Suicide has been quite frequent recently among these Indians, and often from very trifling causes. Hanging is one of the methods most resorted to. They are affected by all the ills of rheumatism, and acute inflammation carries many of them off.

Near the agency buildings there is what is called the agency farm, with about 200 acres under cultivation, for the benefit of the agency and employés, and where the schoolboys are taught many of the rudiments of farming. Everything is tried on this farm, and everything grows until July and August, when the sun burns up everything in the way of crops. The stable at this farm contains stock for service and breeding purposes.

The carpenter shop is a large and well fitted building, with ample space to store material and for the working of several boys at the trade, under the direction of a practical carpenter. They have built a number of well modeled, neat houses over the reservation, called issue houses. A well appointed seminachine and blacksmith shop is on the agency. The agricultural machinery is generally stored in the open air.

These Indians are disgusted with farming, with but few exceptions. They have been induced to believe that if they would try to farm they would be happier and wiser men. Farming has failed on account of the unfit country, and so after all their pains they are just where they began. The government agreed to furnish them seed and instructions, and machinery as well. The result of this is that here and there an Indian has been found who is considered seriously interested as a farmer, and for which he is given a reaper or mower or a wagon. Nearly every Indian house has a grindstone, and several have two. Where a farmer has no machine, he borrows one from the agency, or some 4 or 5 are given an interest in one. This does not always work well, as the first man may break the machine, and he leaves it wherever the accident may have happened. It is taken away by an employé, and after a few weeks is repaired, the other Indians in the partnership meanwhile being deprived of its use.

The Indian has been told repeatedly that he will have to be self-supporting, and to be so he must farm, and so he informs the agent that he wishes to break and plant. The official farmer is sent with seeds, plows, and other necessaries. This opening up an Indian farm is a matter of some moment, and a sort of levee is held by friends. In the matter of farming with the Indian on reservations, there is never enough seed to go around nor enough tools. Some get a lion's share, while others are entirely left without any.

Some 290 out of the 375 heads of families are engaged in farming in severalty, and nearly all are located. A great deal of this has been done within the past 6 years. Before this there was very little method in their farming; they cultivated small spots, often at long distances apart. Now on many of the farms are small, neat, painted, clapboard houses. Many have log houses, and the inclosures about most of the farms are barbed wire fences. At Brule 1,400 acres of land were broken this year, 655 put in corn, 460 in wheat, and 220 in mixed vegetables, potatoes, tomatoes, squashes, turnips, melons, and pumpkins, very little of which gave any return. Two years ago the Indians had a partially successful crop, and the government bought it all from them at a fair price, and they thus made a good deal of money and were happy; and, to further help them, they were advised to buy grain from the surrounding farmers, which they did and held, and then sold to the government at a neat profit. With the proceeds many of them invested in agricultural machinery.

They generally make sufficient hay to last them through the winter. They are mostly assisted in everything they do by the government farmers and machinery. This is so with all the farming, breaking, sowing, and reaping.

This and last year these Indians have been sorely disappointed in receiving such small returns for all the labor expended on the soil. This is not the Indian's fault, for many intelligent white farmers have naught for all their efforts. This location is most emphatically not a farming country. The Indians have a fair knowledge of the best kind of seed, and particularly of that which they have used.

This country is generally supposed to be a good country for stock raising, and many are successful in raising cattle, but the Indian at present is not supposed to possess qualities fitting him to raise cattle, principally by reason of his extravagant ideas of living. When the Indian is rich, every day is a holiday. He is extravagant. He gives large parties, and likes to visit and to be visited. With plenty he is wasteful, and had he cattle he would kill a calf every day, and so soon demolish his herd. With horses the Indian is at home. He loves to keep them as long as he can. He loves to see them increase and multiply, and on that account puts the greatest value on a mare.

Live stock get along with moderate shelter. Cattle find grass all winter, and the ponies are successful in finding fodder, even in deep snow. This country will winter herds.

The Indians on Crow Creek live mostly in log cabins. These are strongly built and tightly plastered with the cement clay of the country. They are of the Sioux tribe, and formerly lived in skin covered lodges, beautifully painted. One would expect the same taste, as the love for color could be applied to log and clapboard houses as well as to skins, but the art of painting has passed away.

Many frame houses, painted white, dot the river side of this reservation, where most of the land has been taken in severalty. These white houses (1.5 stories high) have been built and given by the government to what are considered the best Indians, but here the best Indian is said to be the Indian capable of sticking closest for the longest time and begging hardest. These houses are valued at $250 each.

The Brule log cabins assume more pleasing proportions than those of the Yanktons at Crow Creek. Nearly all have some little irregularity to break up the monotony, such as ridgepoles projecting over the ends, logs left hanging over the front or sides, like watersponts. Nearly all have an arbor; some have two or three. This is a shelter from the sun, constructed of a series of upright forked posts and a number of cross poles interwoven with boughs, in front of or about the houses. These assume all sorts of shapes, and give the builders a great deal of pleasure and comfort. In time of disease or disorder these people tear down their houses and build new ones.

The arts of the Crow Creek and Brule Indians consist in the whittling of some grotesque figures on their clubs and pipestems and wood carving, some examples showing observation. Often the same design passes from generation to generation, and perhaps once had a well defined meaning. Birds, animals, and fish are often attempted and well carried out. These people carve many canes out of a species of willow that is found on the river bottoms. Nearly every family carves the stone pipe. It is done with a knife and polished with a cloth and the palm of the hand. The brace and bit to bore the hole in the stone are borrowed from the government shops.

A sense of color is strongly developed in the women. Apparently they make all the ornaments for the men, do all the embroidery and color work in quills, straw, or beads, and make handsome coats, moccasins, pipestems, club handles, and bags of all sizes, shapes, and sorts. In their arts every conceivable thing is made to do service, stones, shells, nuts, teeth, claws, horns, hoofs, feathers, skins, quills, and beads. With quills and beads their designs are very pleasing, direct, and to the point; they are not mere attempts at imitation, but strange conventional effects and forms which have been long used among them.

The Brule women are always working, and they must accomplish a great deal in their way. Young married women take great pride in making the trappings for their first baby. At times these are very beautiful objects.

The children at school are very apt, making small models with clay that they take from the creek bed. They model groups of various animals. Horses seem to be the favorite subject.

Education is one of the most difficult problems. As far back as 1885 education began among the Yanktons at Crow Creek, and now there is hardly a trace left. The method now is not to say or speak a word of Dakota before the children, only English.

Many young Indian men and women with ability to speak English refuse to do so, and it is with the utmost difficulty one can get a word of English from them.

At Crow Creek there are plenty of school facilities. At the government schools day and boarding pupils are taken. The day scholars are mostly those living at or near the agency. There exists a difference as to which is the best, day or boarding schools, one party believing that the good that is acquired at school in the day is lost by being with their parents over night, while others believe that what they acquire at school in the day is imparted to the parents in the evening, which advances the whole line. Either seems to have a compensation. The great trouble is not with the Indians not understanding or wishing to be educated but because they believe that our professed education is a white man's scheme and another of his wiles to get the best of him. The confidence necessary to get the best results does not exist. The Indian still has the secret thought he will some day return to all his past glory and cover the land as of yore. He dreams of a deliverance from the whites. This is natural to him, as he is very romantic and imaginative, and lives a great deal in the past, and tells and retells the stories of his fathers.

The government school at Crow Creek is composed of a superintendent's home and the boys' and teachers' dormitories, 2 stories in height, in which are the general school offices. There are sleeping quarters for about 40 boys, with washrooms, and storerooms for their clothing. The disagreeable part of these buildings results from having painted part of the interior a dirty black brown and having a strong odor of carbolic acid and other disinfectants. The Indians say it is the white man's odor. He does not seem to think it was intended for him. The girls' school building stands about 400 feet from the boys' school, and is somewhat larger. Here is the common dining hall, where all eat and where everything is cooked and baked by the girl pupils, and where sewing, mending, and cooking are taught to pupils. In this building also are the girl's dormitories, as well as those of their matrons and teachers. The boys sleep 2 in a bed; the girls have single beds. The boys are crowded. Between these 2 school building is a 2 story building, in which is the school proper. This school has numerous other outbuildings, in which training is given, such as farming, a very little harness making, shoemaking, and carpentering.

There is considerable difficulty in getting the children to attend school. It would be hard to get to the root of this evil. Often it is the parents, again the children, who will tell stories about the schools and the male teachers. The parents will say the children are sick or away visiting, or any other excuse so as not to send them to school. The agent brings them to obedience and to school by cutting down the parents' rations. The agent does not always know just how many children there are in a family, particularly if he does not trouble the agency doctor.

Every child is examined before being admitted to the school. If it has any disagreeable or infectious disease it is not accepted, but is allowed to remain with its parents. Much unnecessary trouble is saved in this way, as it is found that many children are so affected by disease that it would only be a waste of energy to try to educate them; besides, they would be injurious to the more healthy children.

Some of the boys and girls are taken to government or contract schools in the east. Some have been to Hampton, some to Carlisle, and some to Philadelphia. There is an impression that the climate of Hampton is not good for them, as it is too moist. Many return and soon after die.

There has not been sufficient practical return here for the many children educated in the east. In fact, there is no showing for it at all, as they soon fall back into their old ways and are more harmful than beneficial about the reservations.

A few years ago Miss Grace Howard undertook to remedy this. With the assistance of some charitable friends in New York she built a house (designed by a New York architect) some 12 miles from the agency, where the girls who had been to Hampton or other schools could stay and have a comfortable home as long as they wished. She had accommodations for about 12, with an organ and other home amusements. It was proposed that they should do sewing, mending, and washing. It was soon apparent that they preferred their old surroundings, and Miss Howard found that her exertions were fruitless. She now has about 12 children in this house, mostly girls, and they are the pick of the agency. She has a farm attached, and receives what rations are allowed to the children from the government. There is a teacher, and half the day is devoted to their books, the rest to all kinds of housework.

About 16 miles north of the agency, at Stephan, Hyde county, South Dakota, is the Immaculate Conception Catholic Indian mission, mostly devoted to educational work. In the spring of 1886 a little cottage was erected, serving the double purpose of a residence and a school (supported by the Catholic church), making a good beginning, with 33 pupils. In 1887 a large house was erected, 40 by 100 feet, and opened in the fall with 90 pupils under the government contract system. In the year 1888 another building was erected to accommodate the demand for admission, and was for the use of girls only. This building was not completed until the fall of the present year. Day and boarding pupils are taken at these schools. The domestic part of the work is mostly under the care of the sisters of the Benedictine order. The teachers are brothers of the same order. All the children have single beds, and all assist in the various duties about the house. The boys work on the farm, where they have 160 acres under cultivation and are asking for more land. They have a fine herd of cattle, many horses, hogs, and a fine series of barns. They value this property at about $40,000. The schools are well kept, and no bad odors are to be found in any of the bed or play rooms.

The Episcopal church has 3 schools on different parts of the reservation, mostly for day scholars, that are managed by the mission.

There is not much evidence of results from educational attempts here in proportion to the time and energy expended. The Catholic mission of Stephan is the one Miss Drexel has been interested in and partly built, giving $20,000 toward it.

At Crow Creek the Indians are religious in their own way, and at Brule as well. The christians have been working a long time among these people, for at the end of the seventeenth century the jesuits had missions among them at the head of the lakes and at the falls of St. Anthony.

The Indian has not given up his medicine man, and hardly a week passes that there is not a dance. The medicine man has always been a great drawback to the progress of christianity among these Indians. An Indian or his children may be under treatment with the doctor, when he will suddenly go back to his medicine man. Thursday night is a favorite time for dances, which are many and for almost everything. They are mostly held in their wigwams. Friday night is church night with the Episcopalians who are located on the agency grounds. The Indians have an idea that they must be friendly with them, and so many of the women are seen in the church on Friday nights. Lately a native Presbyterian minister built a small chapel about 12 miles from the agency and is doing a good work. The Catholics are located, as the rest, 16 miles north of the agency, and have 2 stations on the reservation. About 60 Indians attend mass, many of whom receive the sacrament. At Brule the Episcopalians have the field almost to themselves, under the management of a native minister. The Presbyterians also have a native minister, who has a small church at the mouth of White river. The Catholics claim numerous converts.

There is a difference of opinion about the religion among the Dakotas. Keating says they have a very simple system, believing in a superior being and a number of subordinate beings with attributes, powers, and privileges varying greatly. The Great Spirit they worship as the creator of all things and the governor of the universe, and believe him to be the source of all good, but of no bad whatever. They also believe in an evil one, who is wholly engaged in the performance of evil. These two great spirits, good and evil, are eternal; but the evil one is partly subordinate to the good one. Mr. Riggs says the Dakotas have many gods, their imagination having peopled both a visible and an invisible world with mysterious or spiritual beings who are continually exerting weal or woe. These spiritual existences inhabit almost everything; consequently almost everything is an object of worship, and they find it necessary to offer sacrifice more frequently to the bad spirit than to the good.

In some cases of sickness the agency doctor is called in, and oftener the medicine man. Death resulting, the burial takes place soon after, the same day usually. At Crow Creek a young man died of consumption about 1 o'clock in the morning. At 8 o'clock of the same morning the body was placed in a box procured at the agency carpenter shop, where a number are kept on hand, and taken to the graveyard, where it was interred in a shallow

(H. B. Perry, photographer. Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA

TWO VIEWS OF BRULE SIOUX AT RESERVATION BEEF CORRAL ON ISSUE DAY, WAITING FOR CATTLE TO BE KILLED BY GOVERNMENT BUTCHER.

(H. B. Perry, photographer, Chamberlain.) 1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

KILLING AND DISTRIBUTING BEEF TO SIOUX.

SIOUX WAITING FOR BEEF FROM THE GOVERNMENT BUTCHER—SQUAWS GATHERING ENTRAILS FOR FOOD.

grave. The grave was filled, and the few men who assisted at the work drove off with their picks and shovels in the wagon, leaving some half dozen women behind, who set up a loud crying and moaning, accompanied by a peculiar chant, as if they were reciting some fixed form.

The pagan Indians are buried in small groups of graves on many points of the cliffs. They generally have some pieces of cloth or calico flags flying or lying around and have paling fences for their inclosures. The Episcopalians have a graveyard with many funeral signs and symbols. The Catholic mission has a graveyard, where all have been interred since the mission was established. A large cross marks the grave of the sister who lost her life during a blizzard in 1878 in coming from the school to the house, only a short distance.

A woman who died of consumption was buried at nearly dusk the next day. There were a great many people gathered at this funeral. A shallow grave was dug in the large Episcopalian graveyard, and after the regular service was gone through the men all retired and the women remained and set up a great howling, which lasted well into the night.

The Indian graveyards are always on high ground. On many of the hills surrounding Brule are to be seen weather-beaten, rude coffins, sometimes 3 or 4 together, all sizes, lying on the ground, and some are inclosed in bedsteads, probably once issued by the government, for they are of the pattern that many of them now have in their homes. Burials are not made in the trees around Brule, which was their custom a few years ago. They put the bodies in the ground, that they may not be molested. Besides, trees are scarce.

Visiting a graveyard and looking at some of the different groups of graves, we found that at the first one the lid had disappeared and the skeleton was bleached as white as snow. At another group we found the grave of an old woman uncovered. We knew it was a woman by the trappings remaining, and that she was old by finding her lower jaw bone, her skull having disappeared. Many small bundles lay tucked around her. These contained small pieces of all kinds of cloth, as from a patchwork basket. Three other distinct bundles contained each about a box of matches, and others contained tacks, matches, buttons, and many other trifles. When an Indian is about to die, they carry him out of the house for the sake of economy and to save tearing down the house, as none of these Indians will live in a house where a death has occurred.

The Indians at Brule are at present governed by the agent, who has within late years appointed judges of the peace and court of Indian affairs, who sit on all cases of crime or disagreement. If the Indians are not able to settle the case, it is given to the agent, who generally arrives at a satisfactory conclusion. The judges are appointed for an indefinite time. They sit twice a month.

There is a small body of reservation police, composed of many of the best men, and commanded by one of their chiefs, called Spotted Horse, a man of judgment and courage. Disputes of great import are still settled by councils.

Crow Creek is governed on the same plan and system as Brule, with Indian justices and police. The Indian police supply themselves with horses.

The same method of beef killing is carried out on ration day at both agencies, and this description applies to both. Saturday is the great day at the agency, called issue day. The Indians come from miles around. The families and their teams camp on the ground the Friday afternoon before, some having been on the road since Thursday morning.

On Saturday all are dressed in their best, and everything is put into the wagons for the return trip. At 7 o'clock in the morning camp is broken and all move toward the corral, where from 17 to 20 head of cattle, according to weight, are slaughtered. The killing is done in the corral. After having been weighed, the cattle are divided and driven into a second inclosure, where the head clerk, or any one he may wish to do the work for him, with a repeating rifle of large caliber, shoots them down. One bullet is generally sufficient; it breaks the beast's neck. They drop very rapidly, and when the last one drops the Indians rush in upon them with knife in hand. They cut out the tongue, which is the bit over which they have a dance or feast. Then the issue clerk and the interpreter call out to what band or head of family the beef belongs. It is divided in halves, quarters, and half-quarters. Then a team belonging to the family or band enters, and, hooking into any part of the beast, drags it to where the family or band have located in the corral. Then the hacking begins. Apparently every man, woman, and child has a knife. The skinning is mostly done by the men, but the women often do it, and sometimes without any help from the men. The skinning being completed, the legs of one side being cut off, the ribs being broken, all are cut and thrown in a pile, right into the dirt of many killings, the entrails are dragged out, and the women's work begins. They cut and throw the dirt out of the stomach, the intestines, and all the internal organs. One can not say they clean them. When the animals are all cut up, they are divided by the headman of the band or family. The skin is sometimes taken or given to a family, who tan it to make moccasins, or it is sold to the trader, who pays the same price for all, large and small. This money is divided among the band. The trader pays the same for all skins, because to say one was bad or one was good, one large or one small, would lead to continual disputes. In an hour there is hardly a trace of the carnage left on the ground. What little was left by the Indians has been secured by the dogs. Passing in the afternoon, one would have no idea of the slaughter of the morning, especially if the day were fair. Every vestige of the dirt would have been dried by the wind, and only the horns remaining to cause an unpleasant odor.

After the killing of beef at the corral the issue house is next visited. The women gather here with their bags to get flour, bacon, and any other of the commodities distributed by the government. Sometimes men are seen standing in lines with bags. The Indians are only admitted here 10 or 12 at a time. They are let into a vestibule or hallway, faced on the inner side by a counter, on which the clerk stands. He is handed the cards of each head of the family, and calls out to his assistant what is to be given. This is nearly always done in the Indian language.

In the afternoon there is hardly an Indian (with the exception of the regular hanger-on) to be seen about the place, all having gone to their homes.

The government is about to build slaughterhouses and have the cattle butchered, as for the embryo markets of the whites, and the meat distributed by weight.

The Indians never bleed the cattle they kill. They take great delight in tormenting them before they are dead.

Jerking beef is still the prevailing method among them for preserving their meat. It is a good method, and probably the best that can be used. Jerking means to cut the beef into strips and dry or cure it in the sun.

LOWER BRULE RESERVATION.

Lower Brule reservation is located on the west bank of the Missouri river about 5 miles below Chamberlain, South Dakota, on a flat plateau about 1.5 miles wide, the American creek on the north and the White river 6 miles to the south. There is very little timber on or near this reservation. The west bank of this plateau is in strange contrast to the opposite bank, where high chalk cliffs rise perpendicularly from the water.

The Brules were one of the wild bands of the Sioux or Dakota Nation. They never courted the white man, and but few of their people had any mixed blood until of late years. They were well governed and strict in their own laws; manhood was appreciated and virtue respected. In 1873 to 1875 General Sanborn, of St. Paul, was commissioned to organize and establish this agency. They have not been troublesome since. They have always assumed a firm manner, and continually demanded their treaty rights. They number 1,026 souls, and are at present decreasing. The grip found them easy victims, and left them more subject than before to their chronic diseases of scrofula and consumption. Their changed condition of living, with very little to do and general idleness, including eating government beef, is fast depleting them.

The men are of large mold and have a frank address. They can be called athletic types. They are nervous and quick in their movements. But very few of them can be called corpulent. They are broad shouldered in comparison to their head, hips, and height. There seems to be two stocks among them, one somewhat rounder than the other, while one is quite angular. This is apparent among the women as well as the men, but no one is able to give any explanation of it. The women are large in comparison with Indian women and women in general. Many of them are larger than the men, and very few are of small stature. They are quite neat about their persons, and their hair is nicely kept and, of course, more or less ornamented. They wear calico, but of the best quality and of a decided color. They are fond of their children and their husbands and are dutiful to their parents.

The offices at Brule are composed of a long row of buildings, with doctor's house and small hospital (never used) at one end. The houses of the carpenter, the farmer's assistants, stable boss, and assistant agent, with 2 more houses and an office, comprise the official row, with the post trader at a short distance outside of the inclosure. The stables and storehouses are located in the rear, and are the finest buildings on the reservation. The blacksmith and carpenter shops are comparatively small buildings and some distance back of the doctor's house. The schools are to the north, between the offices and the river, and are a fine series or group of buildings. On a hill about a half mile back is the corral, an upright log construction about 9 feet high. The estimated value of the government property is $26,000. The first buildings were erected in 1875, and are classified from very bad to good.

The subagent takes the place of the agent, but in important matters the Indians make all their appeals to the agent at Crow Creek. He hears all their wants and smooths down all their difficulties. At times situations arise when the agent does not always have sufficient authority, and when he does not agree with the authorities then a special agent comes and looks into affairs.

Iron Nation and Wishful Heart are the head chiefs of the Brule people. Iron Nation is a very old man. He is about 6 feet high and of a thin, nervous type, and can be seen about the agency in a long unbleached muslin shirt like a hunting jacket and wearing smoked glasses. He has been very great in his day, but he has no future hope for his people. Wishful Heart is of a more aggressive type, a very handsome Indian, about 50 years of age, and 6 feet high.

The government school buildings at Brule are valuable, well built, and make a fine appearance, being near the river and having a few trees growing about them. The buildings are 1 large 2-story building for the general management, kitchen, dining room, sewing room, play rooms, matron's and superintendent's family quarters, and sleeping rooms for the boys and teachers. Another building stands back of this structure, making a sort of L-shaped wing, used for classroom and girls' sleeping quarters. In the rear of these are the school stables and barns.

They have a male industrial teacher, but besides farming I did not see any industries taught. At the time of my visit the blackboards were covered with drawings, all kinds of animals and human figures, the work of the children. This was during their vacation.

1890.

LOWER BRULE RESERVATION, CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

IRON NATION, CHIEF OF LOWER BRULE SIOUX.

(H. B. Perry, photographer, Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

WHITE GHOST, CHIEF OF CROW CREEK BRULE SIOUX.

BRULE SIOUX BOY.

USEFUL HEART, SECOND CHIEF OF BRULE SIOUX.

The school and teacher's house at White river, near Brule, stand in the river bottom close to the hills, and are not very attractive.

The schools at Driving Hawk's camp were about on a plane with the White river schools.

At the mouth of White river, at Yellow Hawk's camp, in a medicine lodge, a dance was held in August, presided over by the medicine man. We arrived at dusk, and, along with some Indian boys who spoke English, we approached and stated our mission to an old man and expressed our desire to see the dance lodge. He led the way into a well defined form of temple, built of logs, with an inclined roof of reeds, brush, and mud, of about 30 feet in diameter and about 7 feet high at the base on the outside and rising to about 16 feet in height, the center resting on 8 columns of about 10 inches in diameter and about 5 feet apart, giving an octagonal outlet to the sky, where the poles project over the edge in an irregular manner. We entered through an irregular approach, built out about 4 feet from the entrance of the circles and of a right angular plan, 4 feet wide and 6 feet high. Around the outer circles were seats of strong planks 14 inches high, and in the middle burned a small fire. In the back and opposite stood or sat the great medicine man. He gave us his age as 79. On his right was a tambourine shaped drum, covered, as he said, with horse skin, and with a number of whistles and jingling bells lying inside of it. We "tum-tummed" on it and it gave a pleasant sound. This drum sat on the ground on a projecting column of white earth 2 feet square, earth whiter than the rest, and on top of the earth was a large painted stone with a rude painting of a face upon it, all surrounded by blood red earth. This gave a picturesque effect to the whole. To the right of a small square column of earth stood 6 small sticks 2 feet high with small black bags or cushions on the ends, to which were fastened little feathers and very small trinkets, the whole surrounded with innumerable oddities, among them being a long wooden spear, the top painted green (and of the regular pointed shape), and below the painted part some irregular notches, and below these at regular intervals were 4 or 5 groups of feathers. To the left of the old man was a great drum, the head stretched on the top of a well made tub and covered with cowhide and profusely ornamented.

As the hour for dancing had not arrived, we went outside and moved around among the different wigwams or, as the Dakotas say, tepees. In the first one we entered they were engaged playing the game of dice or plum stone, using 6 plum stones differently marked. A number of thin sticks, also variously marked, were placed in a common pot. All won from this pot, the banker cashing them at the end of the game.

The sound of drum beating and singing took us back to the medicine lodge, where, after waiting in the weird light of the fire for some time, men and women began to enter and were seated around the wall on the low benches. These people are all blanket Indians and wore highly colored blankets. After the lodge was well filled the dancing began. The dancers were mostly women. They went through a great many forms and quaint positions, accompanying them with a song or chant, the men aiding in the song. Now and then the women stopped singing and the voices of the men alone were heard. At the end of one of these pauses an old man on the outer row rose from the group of singing men and approached our party of 3 and addressed us: "You white men have come from a long way and we are dancing with pleasure to see you. We are very poor and you have long pockets. We are very much in need, and we would like to have something to buy coffee with, and we put the price of your admission to see us at $1 apiece." We agreed to pay $1 for the whole party, which compromise was accepted with thanks. The dance increased in vigor and ended at midnight.

On the following evening we went to see another dance; but with the exception of seeing many Indians sitting around an old bass drum and an old woman standing over a fire stirring a kettle of soup made of corn, squash, and melon, there was very little in it. This was in a square log house adjoining the stable or cattle shed, about a mile from the agency. These dances are held more for the purpose of pastime than anything else, and are the best means of amusement they have.

There are at Brule a great many ghost lodges. The reason for them was given in this way: a member of a family dies and a lodge like other lodges in form is erected, except that a ghost lodge has a line of little willow rods 2 feet high all around it. The parent or other relative announces that he has built a ghost lodge to the deceased and gives them to understand that he is ready to receive whatever any person is willing to give as consolation presents. People bring everything conceivable, and some of great value among themselves. When the lodge is filled with presents it is announced, the contributors assemble, and a distribution takes place Everybody is given something to carry away in remembrance of the dead.

These Indians continue the practice of eating dog meat at all their dances and feastings. After killing the dog it is held over a fire and singed till the hair is burned off; then it is boiled in a pot over a slow fire and in a general hash of vegetables of every variety obtainable. Dogs are rarely beaten by the Indians; they are well treated and have the run of the tepees, and often sleep in them.

The Indians still have their old councils, and they hold them frequently. Any difference they may have with the agent or any other public matter brings about a council. At this they sit around in a circle, as of old, and the points of difference are argued by the different factions. At the end of the discussion the orator for each side is selected and argues the claim of his party. Then a vote is had, the pipe is passed, and much gravity and solemnity grace the occasion.

These Indians are seldom seen roaming about after dark. They have a superstitions dread of being found wandering alone after night. If necessary for them to go abroad or to any distance at night, while on the journey they keep up a continuous shouting to drive away the evil spirits from about them. This is singular when one considers that in the past the Brules were murderous and warlike.

All the brothers (uncles) on the father's side the Brule Indians call father, and all the sisters (aunts) on the mother's side they call mother, while all the sisters on the father's side are aunts and all the brothers on the mother's side are uncles.

At Brule a number of fine looking Indians waited outside the dance lodge, arrayed in their best blankets and with one eye covered. When one saw his lady love coming out of the lodge he stepped to her side and threw his blanket around her and they walked away. While with these Indians I failed to observe the overwhelming filth among them so often described by visitors.

The Dakotas have a vast store of legends and myths in the keeping of old men and women. The name Dakota signifies leagued or allied, and they often speak of themselves as the seven council fires.

The vapor bath of the Sioux and Indians of the Upper Missouri, so often described, is still practiced at Crow Creek and at Brule, sometimes for pleasure, but oftener for sickness and disease, and at all seasons of the year it seems to be of service, and is similar to the modern Turkish or Russian bath.

Horse racing is a frequent amusement, and is indulged in nearly every week at Crow Creek. The stakes are not high, and but little money changes hands. It is done as much to "kill time" as for amusement.

The future of the Indians of these two reservations does not seem promising. They will work if they have a chance. The country is not fit for farming, and the whites who lived in the vicinity of the reservations moved away because of its unfitness for agriculture.

CHEYENNE RIVER AGENCY.

Report of Special Agent GILBERT GAUL on the Indians of the Cheyenne River reservation, Cheyenne River agency, South Dakota, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation:(*a*) Blackfeet, Minnekonjo, Sans Arcs, and Two Kettle Sioux.

The unallotted area of this reservation is 2,867,840 acres, or 4,481 square miles. The reservation has not been surveyed. It was established, altered, or changed by treaty of April 29, 1868 (15 U. S. Stats., p. 635); executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats.), p 254); and executive orders August 9, 1879, and March 20, 1884. (A tract of 32,000 acres, set apart by executive order of January 24, 1882, is situated in Nebraska. Act of Congress, March 12, 1889 (25 U. S. Stats., p. 888). President's proclamation of February 10, 1890, vol. 26.)

Indian population 1890: 2,823.

CHEYENNE RIVER RESERVATION.

Cheyenne River agency is in the state of South Dakota and adjoins that of Standing Rock. It is occupied by Indians of the same tribe, Sioux or Dakotas. Sioux is a name given the tribe by the French. They know themselves as the Dakotas, pronouncing it Lakota.

The agency buildings are on a plain facing the Missouri and backed by hills 75 or 100 feet high. They make up quite a little town. The agency buildings on the north and those of the military post on the south can be distinguished from one another by the color of the roofs, those of the agency being red, while those of the post are the natural color of the shingles. They are all frame buildings, those of the agency consisting of 7 dwellings, 1 office building and council room, ice house, slaughter house, 10 schoolhouses, 7 teachers' residences, 4 carpenter and blacksmith shops, 5 warehouses, laundry, and necessary outbuildings, and are all valued at $15,160.

The different bands on the reservation are the Blackfeet, Sans Arcs, Minneconjos, and Two Kettles. These are all of the Dakota tribe.

The total number of Indians on the reservation is 2,823, of which 1,356 are males and 1,467 females, making up 750 families, which is an increase since 1886 of 16. Population in 1886, 2,807; in 1887, 2,936; in 1888, 2,925; in 1889, 2,846, and in 1890, 2,823, showing a decrease since 1887 of 113, which is attributed to deaths and transfers to other agencies. For the year just past the births were 87 and the deaths 79. The most civilized Indians live along the Missouri river bank and up the Moreau and Cheyenne rivers for some distance. The least civilized are on the head waters, seemingly liking to be as far from the agency as possible. These settlements are all in the bottoms, and extend up and down the Missouri a distance of 120 miles, up the Moreau more than 60, up the Cheyenne more than 100, and along Bad river more than 50 miles. Along the Cheyenne the Indians are inclined to live in villages, but along the other streams they are more widely separated, sufficiently to enable them to take their allotments. One of the finest ranches here is owned by a Frenchman who married an Indian woman. His herd of horses numbers several hundred and his cattle 4,000.

The conditions, customs, and methods of the Indians, their religious beliefs, medicine men, dances, amusements, language, and mode of cooking, and the lands and climate of the reservation are similar to those of the Sioux at Standing Rock agency, described under North Dakota.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 444–445. The population is the result of the census.

(Gilbert Gaul, special agent, photographer.) 1890.

CHEYENNE RIVER AGENCY, SOUTH DAKOTA.

INDIAN LOG HOUSES AND HOME LIFE—TYPES OF LOG HOUSES BUILT BY THE UNITED STATES GOVERNMENT FOR INDIANS.

(H. B. Perry, photographer, Chamberlain.)

1890.

CROW CREEK AND LOWER BRULE AGENCY, SOUTH DAKOTA.

GREAT DANCE AND MEDICINE LODGE, LOWER BRULE RESERVATION
INDIAN LOG HOUSE, LOWER BRULE RESERVATION.

The Indian depends almost solely on his rations for support. Game is gone practically, and wild fruits and berries only grow along the water courses, which are not many. The country is arid and unfit for farming. All the money they can get, except those that have stock to sell, is made by freighting for the government, by cutting wood for sale, of which there is very little to cut, by the manufacture and sale of Indian curiosities, for which they get small prices from the traders, and in an exceptionally good year, which is very seldom, they may have some corn or oats to sell. Hard bread is given only to the police and scouts, as they have not always time for baking. The same amount in rations is given to each. It makes no difference that one may be a nursing child, another a wealthy cattle owner, all share alike. There are a few deer, but none nearer to Fort Bennett than Slim butte, 100 miles northwest. Deerskins are not plentiful enough even to supply material for moccasins. The buffaloes have entirely disappeared, except a herd of them owned by Fred Du Puy, 30 miles west of Fort Bennett. Prairie chickens are still quite plentiful. The Indian usually has a rifle, if he has a gun at all, and consequently does not make much havoc among them. There are numbers of jack rabbits and cottontails, and often drives are made and the rabbits surrounded and killed with clubs. Formerly there were quite a number of beaver skins brought to the agency store for sale, but now there are scarcely any. Antelopes are more plentiful than deer.

One of the regular days for the issue of supplies of food occurred during my visit. On this particular day there were no rations to issue to the Indians, but authority to buy came after the Indians had waited a few days. During this wait there was considerable suffering among them. The Indian uses his rations freely as long as they last. Many had just enough left from the last issue to feed them on their journey from their homes to the agency; others were without any. They were obliged to trade their ponies if they could and sell some of their trinkets to obtain food, or, if they had nothing to sell, go without or beg from their friends or the employés of the post. There are several traders located off the reservation on the other side of the Missouri, and cases of this kind are taken advantage of by them. Immediately on receiving authority to purchase, the agent had 100 head of cattle killed and issued to them. These cattle were driven into an inclosure and branded, so that should any escape they could be recognized. They were then weighed, which was quickly done, the scales accommodating 8 head at one time. After this 4 at a time were driven into a small pen, and one of the police shot them just back of the horns in the top of the head. Death was instantaneous. They were then hauled through a doorway into a slaughterhouse where Indian butchers employed for the purpose dressed and divided them. At a little door at the side of the building the men waited to receive their allowance and carry it away. Around the slaughterhouse many picturesque groups were seen, the squaws remaining at some distance, sitting in groups and conversing. Formerly they surrounded the door from which the offal was thrown and carried it away. From it they made sausage cases, and cut them into strings, to be used for sewing moccasins and for other purposes. Rations are issued once in 4 weeks. They are not issued oftener for several reasons: one is that some of the Indians have to come a distance of 120 miles to receive them, and if they were issued oftener they would be obliged to spend all their time on the road and their crops would suffer. They are obliged to bring all their worldly goods with them, ponies, dogs, and all else, lest they should stray or be stolen.

With the exception of probably 25 families, all of the Indians on this reservation are living in log or frame houses. Their character and workmanship is improving from year to year. The Indians begin to feel the want of the little conveniences of civilization, and are supplying them or asking that they be supplied. One of the requests made by an Indian who had just finished building was for fly screens for the windows. They usually have stables with thatched roofs for the protection of their stock. When an Indian is unable to build for himself, or when one is putting up an exceptionally good house, the government supplies timber for the roofs and floors and sends agency mechanics to show them how to use it. The government usually supplies doors and windows. Now that the Indians are building houses of logs they are adopting a custom that has been very prevalent among the whites, that of having what is called a "raising" or "building bee".

There are 10 schools in all on this reservation, 2 of them being boarding schools, 1 for boys and the other for girls. The boys' school is supported by the government, and the girls' school by the Protestant Episcopal church, assisted by the government; that is, rations are furnished to it. The other 8 are day schools. The boys' agricultural boarding school is about a mile north of the agency. In connection with the school there is a farm of about 65 acres. All farm work, including the care of stock, is taught. The average attendance is 60, but the building is too small for their proper accommodation. The government defrays the expense of the agricultural school, which is about $4,200 annually.

All government schools are nonsectarian. The scholars range from 5 to 19 years of age. Education is compulsory and the school is kept full. Boy like, the little Indian would rather not go to school. He plays truant, and the police have to bring him back; but this is seldom. There is need of more schools. Some of the most intelligent are sent away to Carlisle (Pennsylvania), Hampton (Virginia), and elsewhere. A school is being built at Pierre, and this reservation will probably be called on to help fill it. Parents do not like to be separated from their children. The boys' school is well equipped with books, maps, furniture, and other belongings. The rooms are large. The boys have a hat and coat room, in which each scholar has his separate closet. A good washroom and dining room are attached to the school, and neat and white linen is used on the tables. There is also a sewing room, and girls are taught to do all manner of work, many pieces of which decorate the room, table covers,

chair cushions, and draperies of all kinds being among them. The building is a good frame one, well arranged, neatly kept, and remarkably well managed.

The farm is under the care of a practical farmer. The land looks well cultivated and clean, but the drought and hot winds have made sad work with the crops. These failures are very discouraging to the Indian boys who do the work, and incline them more to the raising of stock, for which the country seems adapted. There has not been a good crop raised since 1882. About 35 bushels of corn to the acre is considered a good crop.

The Indian is more practical than poetic or imaginative, so that he can grasp nothing but what is tangible, and for this reason he is not good in higher mathematics, but readily learns geography. They are as apt scholars as most white boys, and some of them have advanced considerably in their studies, so much so that they are employed to teach some of the 8 day schools. These are situated long distances apart. Many pupils can not attend the day schools, owing to the distance from their homes, sometimes 7 or 9 miles.

St. John's boarding school for girls cost the Episcopal church about $10,000. The cost to the government of maintaining the school is about $1,200 per year, which includes cost of subsistence, annuity goods, and a small amount of school supplies. The salaries of the teachers are not paid by the government. The girls are taught general housework, domestic economy, dressmaking, sewing, laundry work, cooking and baking, dairying, and gardening. For earnestness and thoroughness the work done in these schools is not excelled by any of the same grade in the country. The total daily average attendance on the reserve during the year is about 250, and 100 children belonging to this reservation are sent away to schools. A majority of the Indians send their children to schools on the reserve without compulsion, and it is seldom necessary to use the police to compel attendance. The Indians are opposed to sending their children away from the reserve to be educated; they seem more willing to allow girls to go than boys.

Of the day schools, Number 1, with an average attendance of 30, is 70 miles northeast of the agency, at the mouth of the Moreau, in what is known as the Blackfeet camp. Some of the children in attendance live from 4 to 7 miles from the school building.

Number 2 is situated in what is known as Cook's camp, 25 miles west of the agency, on the Cheyenne river, and the attendance is sometimes interrupted by high water and floating ice. Average attendance, 17.

Number 3 is in Charger's camp, on the Missouri, about 50 miles northeast of the agency. This is a small camp, but the Indians living in it are about the most advanced ones on the reservation, all having their separate places, with good buildings and improvements, cultivating from 10 to 20 acres of land each. All the children of school age attend regularly. The average attendance is 12.

Number 4 is in what is known as Swift Bird's camp, on the Missouri, 55 miles northeast of the agency. This is a flourishing camp, with few children of school age. The average attendance is 11. All children of school age attend.

Number 5 is situated on the Moreau river, 60 miles north of the agency, in what is known as "On the Trees" camp. Average attendance, 20. Some children attend that live 6 miles from the school.

Number 6, in Forbrar's camp, on the Missouri, about 65 miles northeast of the agency, has an average attendance of 16.

Number 7 is situated in a flourishing place known as White Horse's camp, on the Moreau, about 60 miles north of the agency. This camp is among the oldest here, and is also among the best. In some respects it leads all others. White Horse, the headman, takes a deep interest in the school and does much for its success.

Number 8 is located on Plum creek, near the Cheyenne river, about 60 miles northeast of the agency, but pupils come also from the large camps on Cherry creek, about 3 miles from the school building. These camps contain the least advanced on the reservation. Average attendance 27.

The cost to the government for salary to each of the teachers in these day schools is $600 per year. In 2 of the schools there are assistants employed at a yearly salary of $360.

The Episcopal church has 4 ordained missionaries and 5 other native assistants. The missionaries are located in the various camps along the Missouri and Moreau rivers, and are many miles apart, as the reservation is a large one. The Episcopal church has buildings on the reserve valued at about $25,000, consisting of the St. John's memorial chapel and parsonage, the St. John's memorial boarding school for girls, and 7 mission houses. The chapel, school, and parsonage are a gift from Mr. W. Walsh, of Philadelphia. The school for girls is not large enough to accommodate all that wish to be admitted. The average attendance at the church and mission stations is as follows: church, 66; first mission station, 64; second mission station, 20; third mission station, 31; fourth mission station, 32; fifth mission station, 76; sixth mission station, 64; seventh mission station, 20; total, 363.

The number of communicants at the church and different stations is as follows: church, 55; first station, 55; second station, 22; third station, 31; fourth station, 32; fifth station, 50; sixth station, 28; seventh station, 10; total, 283.

There were 68 couples married and 137 persons baptized by the Episcopal missionary during the past year. One-half of the couples living together as man and wife are married according to church forms. There have been 133 confirmed since May, 1889, and 43 were buried by the church.

The amount of money contributed by christian Indians during the year was as follows: for foreign missions $22.40; for domestic missions, $47.92; for colored missions, $17.09; for the diocese, $28.60; for the aged and infirm

clergy, $20.39; for missions for their own people, $23.09; for the Episcopal fund, $17.83; and $308.51 were contributed for other purposes. The school children contributed during the year $50.

The Congregationalists have a station at Oahe. There is no ordained minister employed there by this church. They have a number of other stations on the lower Missouri, Bad, Cheyenne, and Moreau rivers, employing at all of these points native teachers, mostly from the Sisseton reservation. They have six stations in all. By their teaching and their example these teachers have accomplished a great deal.

The Indians look at the large bowlders that dot their plains here with considerable awe, because thay can not satisfy themselves as to how they came here. Many are much afraid of a camera, and seem able to tell one no matter how it is disguised. Women will turn their backs, gather their children under their shawls, or run away Some of the men will ask you to photograph them; others will only allow you to point the instrument at them after considerable parley, and then look as though they would rather you would not. The idea seems to be with some of them that they will sicken and die, and with others that you take something from them personally to create their double, over which they have no control, but that you have.

The custom of killing horses at the graves of departed relatives or friends has disappeared, but the habit of feasting is still kept up.

If an Indian offers to give you anything it is wise to refuse it, as they have a custom which permits them to demand of you what they please as a return present. The agency storekeeper tells this of himself: an Indian named Black Tongue had some photographs of himself and made the storekeeper a present of one, for which he demanded at different times all through the winter many articles. It was, "Give me some tobacco, I gave you my picture", until that picture was made to cost $5 at least.

Indians are not as pugnacious as white men. They never carry a penknife, but usually a butcher knife in a sheath, sometimes 2 or 3 knives in the same sheath. These are not carried so much for defense or offense, but simply as a useful tool. They would not hesitate to use them, however, should they consider themselves aggrieved. When a disturbance does occur between them it is of much more serious consequence than merely a black eye or bloody nose. When they do fight they fight to kill, and for this very reason they are probably more considerate of the rights and feelings of others.

As parents the Indians are most affectionate; their children are never punished with the whip, and yet obey well. They are never cruel to their animals, and will divide almost their last meal with their dog. To be sure their last meal may be the dog.

There is manufactured and sold, in a way to avoid the laws to prevent the sale of liquor to the Indians, a compound called "lemon extract", and known to the Indians as "Mini-wash-teni-ne", meaning "fragrant water" or "good flavored water". It is said to contain 90 per cent of cologne spirits.

There are 27 Indian policemen, commanded by Chief Hump. The other officers are 1 captain, 1 lieutenant, and the usual noncommissioned officers. The command is mounted. The uniform of the private is very much the same as that of the United States infantry: dark blue coat, lighter blue trousers with lighter stripes, black felt hat with cord of black and gold. They are armed with the Remington 6-shooter, cartridge belt, and usually a large hunting knife. They keep excellent order on the reservation. They understand their duties well now, although some of them at first had very vague ideas as to what was required of them. There is very little quarreling among the people, and very little theft. The greatest temptation to an Indian is a strap or piece of rope. Very seldom do they steal anything for its money value.

All decisions are made by the Indian judges, allowed to be selected by the people themselves, but subject to approval by the agent. The agent also has the right to reverse any decision that they may make, or to take a case out of their hands entirely should he think them incompetent to handle it. Except in extreme cases the agent has absolute power, and such cases are turned over to the United States authorities. Court is held once a month, at the time of the distribution of rations. All prisoners are kept in a building provided for this purpose, and are obliged to work during their term of imprisonment.

They regard the whites as their especial enemies, and are very suspicious of them until they prove their good intentions. They watch them closely, and anything that they may do or have that is new to them is looked upon with distrust until it is understood. The Indian looks on the education and rations supplied to him as his due for the land he has sold to the whites. He complains that he does not receive all that he should.

During the council held to consider the Dawes bill the Indians complained that the whites had not done as they had agreed to in the Black Hills treaty and in many other treaties; that the schoolhouses promised had not been built, and that the boundary lines had not been observed.

Some folk lore, but very little, that they have is historical. There is nothing in the way of fables or imaginative stories; most of them are of personal valor in war and in chase, particularly in war.

The Indian mind is seemingly incapable of intricate thought or anything that is mazy or imaginative. They have no poetical temperament and can only deal with tangible subjects; as, for instance, they can add, subtract, and multiply with rapidity and accuracy, and juggle with figures to any extent, but a proposition in the higher mathematics, or one requiring subtle reasoning, is beyond them, unless it can be done parrot fashion or by example. Many have good taste in color, as is shown by some of their costumes, and they can draw well any of the natural objects, especially horses, that they are accustomed to see about them. Their drawings are usually of animals in

action. There are several ordained native missionaries on the reservation. One of them acts as clerk to the agent, another is in the store in the same capacity.

They do exceptionally good work as interpeters and in many other minor capacities about the town. Some of them are shrewd at a bargain and have accumulated several thousand dollars in cattle and horses, but the majority of them are miserably poor. They make good harness makers, carpenters, and blacksmiths.

There is a great need of a hospital at this agency. Houses are so widely separated, and many of them so many miles from the post (some of them over 100), that it is impossible for a doctor to prescribe and attend to them personally. The Indian houses are so poor, many of them with earth floors, some with leaky roofs and bad ventilation, that patients can not receive the necessary care in them. Consumptives especially have a very poor chance. Dr. Brewster, of Standing Rock agency, where they have 2 good hospitals, claims that the mortality in 100 cases treated in the camps and the houses of the patients would be 50 per cent greater than that of the same number with the same diseases treated in the hospitals. There are 2,823 Indians in the agency.

ROSEBUD, PINE RIDGE, AND YANKTON AGENCIES.

Report of Special Agent OLIE H. DAHL on the Indians of Rosebud, Pine Ridge, and Yankton reservations, Rosebud, Pine Ridge, and Yankton agencies, South Dakota.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Rosebud—Loafer, Minnekonjo, Northern Ogalalla, Two Kettle, Upper Brule, Wahzahzah Sioux; Pine Ridge—Ogalalla Sioux and Northern Cheyenne; Yankton reservation—Yankton Sioux.

The unallotted area of Rosebud reservation is 3,228,160 acres, or 5,044 square miles; Pine Ridge reservation, 3,155,200 acres, or 4,930 square miles; Yankton reservation, 430,405 acres, or 672.5 square miles. These reservations have been partially surveyed. They were established, altered, or changed as follows: Rosebud and Pine Ridge reservations by treaty of April 29, 1868 (15 U. S. Stats., p. 635), and executive orders January 11, March 16, and May 20, 1875, and November 28, 1876; agreement ratified by act of Congress approved February 28, 1877 (19 U. S. Stats., p. 254), and executive orders August 9, 1879, and March 20, 1884. Tract of 32,000 acres set apart by executive order of January 24, 1882, is situated in Nebraska; act of Congress, March 12, 1889 (25 U. S. Stats., p. 888); President's proclamation of February 10, 1890. Yankton reservation, by treaty of April 19, 1858 (11 U. S. Stats., p. 744).

Indian population, 1890: Rosebud—Brule Sioux No. 1, Brule Sioux No. 2, Loafer Sioux, Waziahziah Sioux, Two Kettle Sioux, Northern Sioux, and mixed bloods, 5,381. Pine Ridge—Ogalalla Sioux and mixed bloods, 5,016; Cheyenne (Northern), 517. Yankton—Yankton Sioux, 1,725.

ROSEBUD RESERVATION.

Rosebud agency is located on the Rosebud reservation, on the Rosebud river, in a region of barren sand hills, at a point about 35 miles northwest from Valentine, Nebraska, 40 miles from Fort Niobrara, and 100 miles west of the Missouri river. The reservation contains 3,228,160 acres, or 5,044 square miles. The agency buildings are an agent's dwelling, an employés' dwelling, a dispensary and physician's dwelling, offices and council room, large storehouse and issue room, police quarters, blacksmith shop, harness and wagon shop, carpenter shop and storeroom, grain warehouse, annuity house, barn, slaughterhouse, weighing house, a dog kennel, and a schoolhouse. The government also has 10 day school buildings in different parts of the reservation. The buildings located at the agency are estimated to be worth $20,000, and the school property in other parts of the reservation $10,000. With the exception of the school buildings, the government buildings are mostly old and in want of repair. Two school buildings belonging to the Episcopal mission are used by the government for day schools and teachers' residences. The Episcopal mission has a large boarding school building, 2 stories and a basement, accommodating 50 pupils, and valued at $20,000. It is 15 miles east of the agency, on Antelope creek. The Roman Catholic mission has a boarding school building, accommodating 100 pupils and valued at $20,000, 10 miles south of the agency.

Water is supplied to the agency from a small stream by means of a force pump, which forces the water into a reservoir sufficiently elevated to supply the demand at any desirable point at the agency. A telephone connects the agency with Valentine, Nebraska, 35 miles distant.

This reservation comprises a vast area of land of doubtful value. The best and only good farming land is located east of the agency, between Antelope creek and the Missouri river, and contains enough to give all the Indians land in severalty. The majority of the Indians, however, are located west of the agency on Little White river and its tributaries and on Black Pipe creek, which is the dividing line between Rosebud and Pine Ridge Indian reservations. Most of the timber on the reservation is located on Little White river, about 5 miles from the agency, and consists chiefly of oak, pine, and cottonwood. The timber is sufficient to last a few years, if properly cared for and protected from prairie fires. No allotments of lands in severalty have yet been made.

The Indians dress wholly or in part in citizens' clothes. They are for the most part endeavoring to cultivate the land. During a portion of this season the prospects for a fair crop were good, but owing to recent drought it is doubtful whether there will be any returns at all for the labor spent on corn. Only about 50 acres of wheat were under cultivation. Stock raising is the chief industry. Had the year been favorable the Indians would possibly have raised corn enough for their own use. With the exception of a few old women, who have had houses built for them by the government, the Indians live in houses built by themselves of logs, with nothing but dirt roofs and floors. The government has provided doors, windows, and nails. The Indians are now peaceable and orderly, submitting as a general rule to the agent.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

(C. M. Bell, photographer, Washington, D. C.) 1890.

PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA

TWO STRIKES, PINE RIDGE AND ROSEBUD SIOUX

(C. M. Bell, photographer, Washington, D. C.)

1890.

SIOUX, PINE RIDGE AND ROSEBUD AGENCIES, SOUTH DAKOTA.

SPOTTED ELK.
JOHN GRASS.

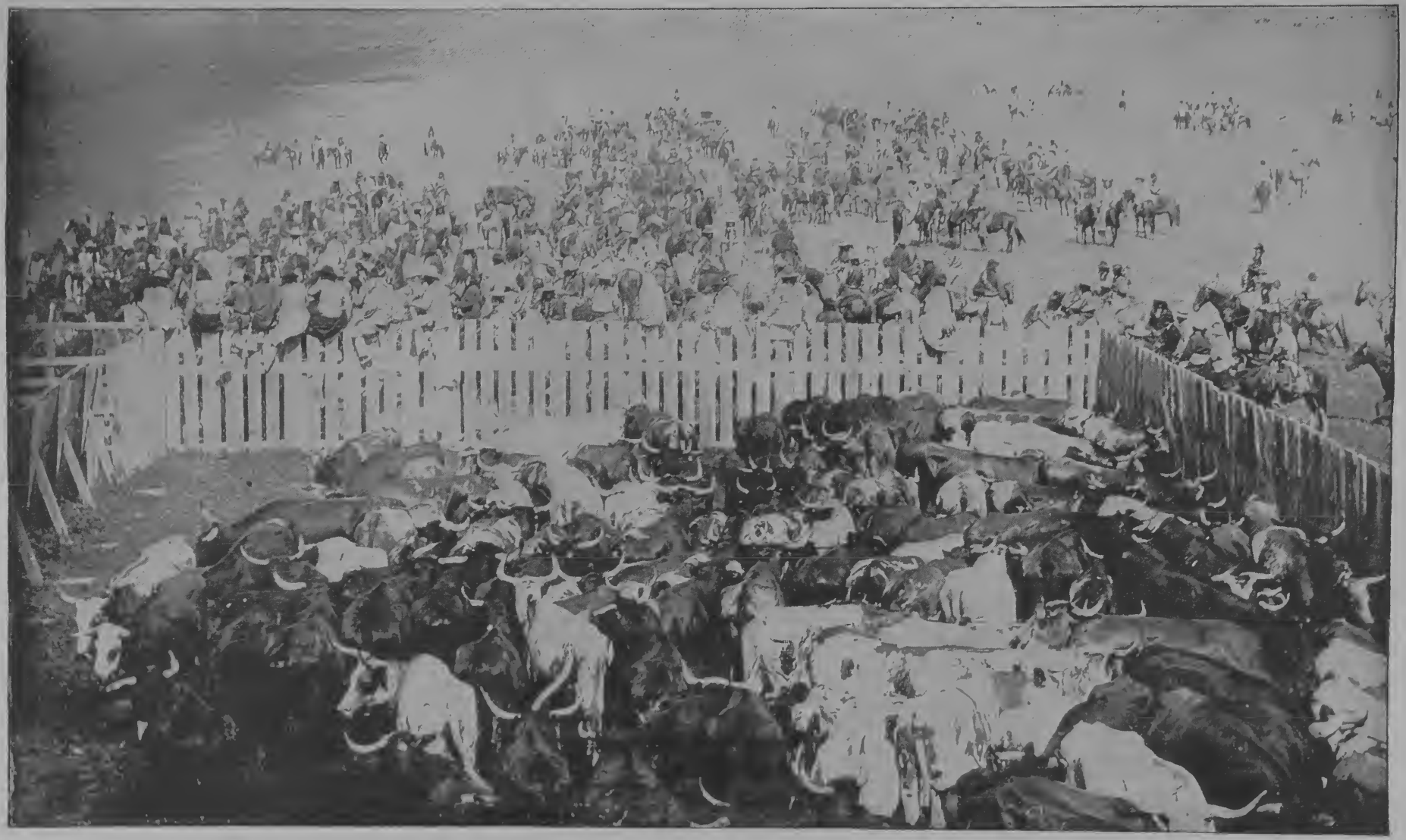
MAJOR SWORD.
HIGH HAWK.

(W. R. Cross, photographer, Hot Springs.)

1890.

ROSEBUD AGENCY, SOUTH DAKOTA

SIOUX FAMILY AT HOME IN CAMP, DRYING MEAT.
SIOUX AS OMAHA DANCERS, ROSEBUD RESERVATION.



(W. R. Cross, photographer, Hot Springs.

1890.

SOUTH DAKOTA.

ISSUING BEEF CATTLE TO THE SIOUX AT ROSEBUD AGENCY.

There is a force of 40 Indian police on the reservation, selected from the various camps. When not on duty at the agency the police are on duty in the camps which they are from. They are very useful and efficient, and their places could hardly be filled by whites. This police in fact answers for the order of the various camps. The Indians reside in camps of tepees or collections of houses located or built wherever they can find water or grass, and these settlements are scattered all over this immense tract of land, and no one spot would sustain them. The area of this reservation and the quality of the land unfortunately conduce to a roaming life.

The provisions for the schools are not sufficient. There are 1,500 children between the ages of 6 and 18, only 530 of whom have attended school in the past year. The average number of days at school was 30.

These Indians are slowly on the decrease. The most common diseases are consumption and scrofula. There are very few among them who have not a taint of scrofula. Polygamy is still practiced, and the methods of cooking and camping are about the same in most cases as when they were roamers. Some houses have civilized comforts.

The Episcopal, Roman Catholic, and Presbyterian denominations have missions on the reservation. The Episcopal mission has been the longest in the field, and a large number of the Indians profess that creed. This mission has 15 churches and stations in different parts of the reservation, and has 1,350 baptized members. The practice of polygamy and other heathen customs is still common, although giving way before the more enlightened views disseminated by the missionaries and the christianized Indians

The enumeration for the census of 1890 shows 5,381 persons. The line between Rosebud and Pine Ridge reservations is an imaginary one, and the people look alike, and Indians of one may have been counted in the other.

This is a ration agency, and the outlay for food and clothing for this people is enormous. These Indians claim that their treaty with the United States by which they came here is not kept; that the amount of beef which they receive is not the amount agreed upon in the treaty. This country is barren of game, and the Indian could not subsist by the hunt. The land they occupy here would not be used for agriculture by the whites. Under all the existing conditions here they are patient and peaceful. There are half a dozen tribes on the reservation, and there are some very restless spirits among them.

These Indians seem best fitted for herders and cattle raisers. The average land here would require an immense tract to sustain each family. The progress being made here or at Pine Ridge is not perceptible to the visitor. It must be slow under any circumstances. When Indians are quiet and not in an outbreak they are called "Indians making progress". They are quiet now.

PINE RIDGE RESERVATION.

Everything that can be said about Rosebud reservation will apply to this agency, the climate, streams, timber, soil, and general appearance of the country being the same from the Missouri river to the hills, along the line of Nebraska, and north to the White river. The best land, however, is for a distance of about 50 miles west of the Missouri river and over the remainder of the reservation along the larger streams. On the bottom lands scrub pine is scattered more or less all the way from east of the Rosebud agency to the western part of the Pine Ridge reservation. It contains 3,155,200 acres. The rainfall is limited, and it seems almost a waste of time and money to try and make it productive. The little land that is arable will not sustain a large population. There is but little water, and the small streams running through the reservation are not sufficient to supply it with water.

There are 35 frame buildings belonging to the government at the agency. They are estimated to be worth $60,750, and are nearly all in good condition. The value of the furniture is estimated at $3,500. The same system of agency management prevails here as at Rosebud. The Indians on this reservation are more herders than farmers, and seem to be fitted for their work.

There are 2 tribes of Indians at this agency, the Ogalalla Sioux and Northern Cheyennes. They have a great many things in common, however, and it was difficult to get the correct number of each tribe separately. There are 5,016 Ogalalla Sioux and 517 Northern Cheyennes; in all, 5,533.

These Indians look healthy, and seem to be fully as far advanced in civilization as those on the Rosebud agency. With a few exceptions they wear citizens' dress wholly, but some of the older ones still use the blanket outside of their dress. They are decreasing in number. Polygamy is practiced, and the old forms and methods of Indian domestic life are generally in vogue. This reservation is to the west of Rosebud, and joins the "Bad Lands" on the east. It lies in the windy, barren belt of land, sparsely watered, and hitherto avoided for settlement for agriculture by the whites. It is called a grazing or range country.

The Indians at this reservation suggest that they do not receive the rations agreed upon in the treaty with the United States, and that they do not in fact get enough to eat. This complaint of an Indian is not always heeded, because to be hungry seems to be his normal condition. This is a ration agency, and food and clothing are issued, either one or the other, to all on the reservation.

The Sioux and Cheyennes of this reservation are a splendid people physically. Red Cloud, Spotted Tail, and others reside here. The younger portion of the male Sioux are restless, and the legends and stories told them by the old seem to inspire in them a desire to emulate their heroes of the past.

These Sioux are an intelligent people, and freely discuss all matters relating to the tribe or themselves among themselves. They know every move made by the government, and watch each change of policy.

The reservation system is irksome to them, and the restraints upon their personal liberty annoying, especially so in the matter of asking permission to leave the reservation or to move or remove camp.

The old traditions are quietly in force, and the "medicine man" is powerful.

YANKTON RESERVATION.

The Yankton Indian reservation is situated in the eastern part of Charles Mix county, South Dakota. Commencing at the mouth of Choteau creek, about 45 miles above the city of Yankton, the boundary line extends along the Mission river a distance of 30 miles in a northwesterly direction, thence it turns north to a point near the Douglas county line. From this point the line runs southeast parallel with the Missouri, at an average distance of 22 miles from the same, as far as Dry Choteau creek, which creek from this point to its mouth forms the eastern boundary.

The reservation contains 430,405 acres of land, 385,000 of which may be tillable at seasons, but all is suitable for grazing. The eastern half is watered by the Wet Choteau and Dry Choteau and constitutes the most fertile part. Both of these streams take their source outside of the reservation, about 4 miles apart, making a junction about 4 miles from the point where their waters join the Missouri. In neither of them is the volume of water considerable. They are fordable at all seasons, except when swollen by heavy rains or melting snow, but their valleys are wide, and in ordinarily good seasons are covered with a luxuriant growth of grass, which yields an average of 2 tons of hay to the acre. The so-called Choteau bottom is about 40 miles long, extending in and beyond the reservation, and is noted for its fertility. With the exception of Lake Andes, situated in the western part of the reservation, and estimated to be about 15 miles long and varying from three-fourths of a mile to 3 miles wide, there are no important bodies of water. The land is rolling prairie. The soil is a sandy loam, in parts slightly alkaline, with a subsoil of clay. In the last 5 years the rainfall has not been sufficient for successful farming, and therefore it would seem that the country is rather better adapted for stock raising than for agriculture. Timber is scarce and of an inferior quality, consisting chiefly of cottonwood. At the present rate of consumption it will soon be exhausted. The river bottom is lined by a high range of bluffs at an average distance of a mile and a quarter from the bank of the river. These bluffs are rich in chalk stones of an excellent quality, adapted for the preparation of cement and well suited for building purposes. The bottom land is composed of swamp and meadow, with a slight sprinkling of timber. The swamp land is thickly covered with rushes, long grasses, and willow brush. The meadow land produces fine hay, and is to a large extent capable of tillage.

The agency is situated on the left bank of the Missouri river, midway between the eastern and western boundaries of the reservation, and 30 miles from Armour and Springfield. It numbers 18 frame buildings, 2 log houses, and 1 storehouse belonging to the government, besides which there are churches, schools, and parsonages built by the Presbyterian and Episcopal missions, and some log and frame houses belonging to Indians and half-breeds. The estimated value of the government buildings is $11,800.

A new agent's house in process of erection is not included in these figures. Four of the frame buildings are new, namely, 1 boarding school for girls, costing $9,000, and 3 employés' cottages, costing $800 each. Extensive repairs are also being made to the old school building, which is henceforth to be used as a boarding school for boys only. The remainder of the buildings are in fairly good condition, with the exception of the government shop and the gristmill.

The regular government employés on the reservation are 50 in number, only 14 of whom are white persons. With the exception of the 2 farmers, the white employés are all new in office, having received their appointments from the present administration. They all, however, appear to be competent and to have entered upon their duties with the determination to discharge the same in a satisfactory manner. The farmers and assistant farmers have organized a farmers' institute, which meets once a week to discuss matters relating to their work and to suggest improvements. The Indian employés generally give satisfaction in subordinate positions, but where they are put in charge of others they are not always so successful.

According to the treaty of 1858 the Yankton Sioux Indians surrendered all their lands in Dakota and in return accepted the present Yankton Indian reservation. The government consented to pay them $65,000 per annum for 10 years, $40,000 per annum for the next 10 years, $25,000 for the next 10 years, and $15,000 per annum during the next 20 years, making a total of $1,600,000 in annuities, covering a period of 50 years. It was the expectation of the government that the Indians would become civilized and self-supporting by the expiration of this time. Thirty-two years have elapsed since the treaty. During this time systematic and organized efforts have been made by the government and by the Presbyterian and Episcopal missions to reclaim them from heathenism and savagery. All their traditions, habits, thoughts, and modes of life were determined by the chase of the game they hunted, and while the buffalo lasted little or no progress in civilization was made. Since then, however, the progress has been comparatively rapid. One-half of these Indians are professed christians. Nearly all wear citizens' clothes, and some of them, especially the mixed bloods, dress neatly and with taste. The position of the women has been much improved. They still perform the greater part of the work, but are not now compelled to do it all. Popular opinion is against the practice of polygamy. The Indians are orderly and well behaved, and crime is not frequent among them. The conjurations of the medicine man have lost their efficacy, even for a large part of the

heathen population, and do not interfere materially with the work of the agency physician. The power of the chief is broken.

The recent allotment of lands in severalty is hastening the destruction of the tribal authority. While the christian population is the most thrifty and industrious, there are others who as they advance in civilization continually discover new wants. They express a general desire to become efficient farmers, but as they struggle along to learn the rudiments of farming they discover that they need more and better implements and better homes.

The population is slightly on the decrease, owing to ill-constructed and ill-ventilated houses, improper diet, and other causes common to people passing from a state of savagery to civilization.

The number of farms is 350, and the amount under cultivation on each from 10 to 15 acres. With all of this it is partially a ration agency.

SISSETON AGENCY.

Report of Special Agent JERE E. STEVENS on the Indians of Lake Traverse reservation, Sisseton agency, South Dakota, December, 1890, and January, 1891.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Sisseton and Wahpeton Sioux.

The unallotted area of this reservation is 790,893 acres, or 1,235.75 square miles. The reservation has been surveyed. It was established, altered, or changed by treaty of February 19, 1867 (15 U. S. Stats., p. 505); agreement September 20, 1872; confirmed in Indian appropriation act approved June 22, 1874 (18 U. S. Stats., p. 167). (See pages 328-337, Compiled Indian Laws.) The residue, 127,887 acres, allotted (105,271.37 acres unallotteed and 8,386.45 acres allotted in North Dakota).

Indian population, 1890: 1.522.

LAKE TRAVERSE RESERVATION.

The Sisseton and Wahpeton bands of Sioux are located at the Lake Traverse reservation.

Up to the time of the first settlements of the territory of Minnesota it is very difficult to determine just what the standing of these Sisseton and Wahpeton bands was to the great Sioux Nation, but it would seem that they composed rather the best element of it. It is a tradition among some of the older men that many years ago there was a great gathering at Lake Traverse of all the tribes of the Upper Sioux, who inhabited this prairie country, and the Lower Sioux, who lived farther south in Minnesota and probably northern Iowa, and were sometimes called "Leaf Shooters", owing to their skill in being able to send an arrow through any designated leaf at the top of the highest tree. Tradition has it that these Lower Sioux wanted their northern brethren to join them in a general raid upon the Chippewas. This the northern Sioux did not deem advisable. A dispute arose, and separation seems to have followed. However this may be, we find that in 1851 the United States entered into a treaty with the Sisseton and Wahpeton Sioux, known as the Upper Sioux, and Medewankton and the Wah-pe-ku-te bands of Sioux, known as the Lower Sioux. Under the provisions of this treaty they were to enjoy certain privileges, and among others were to receive each $12 per annum until the year 1901. As the white men began to become numerous in Minnesota and to encroach upon their lands, we find that another treaty was entered into in 1858, which practically removed them to a tract of country along the Minnesota river, with an agency at Yellow Medicine for the Upper Sioux and one at Redwood Falls for the Lower Sioux. All seems to have been well under this treaty until about the year 1862, when, as the Sioux at Redwood claimed, they failed to receive their per capita allowance of $12 each. This led to open warfare and the bloody Sioux massacre of Minnesota in 1862. Among those, however, engaged in that massacre were but few of either the Sisseton or Wahpeton bands.

It would seem that these people have only been removed once by the government, namely, when they were compelled to evacuate the strip of country 10 miles wide on either side of the Minnesota river that had been set apart for them. Owing to the feeling that prevailed in Minnesota against the Sioux Nation in general after the horrible massacre of 1862, they could no longer hold it in peace and safety to themselves; and while they no doubt, suffered hardships and perhaps wrongs from the government for a few years, yet it was only a repetition of history, wherein the innocent must suffer with the guilty. Under recent regulations, they are about to receive what was originally intended for them.

The name of the agency proper is Sisseton, although it is the agency for both Sissetons and Wahpetons.

The agency buildings are not first class, many of them being old and somewhat in need of repair; yet with the opening of the reservation to settlement there will soon be such a change of affairs here that perhaps no agency will be required.

Among the employés of the agency we find nearly all to be possessed of some Indian blood.

The young and middle aged are far inferior physically to the older people and are prone to dissipation.

The total population of the reservation is, according to the census recently taken, 1,522.

There are but few of these people now living in polygamy, but those who do are a source of more or less trouble to the agent, often going to him with complaints and asking his intercessions to adjust family differences, some of which are no less than personal combats between husband and wife or between the different women who have an interest in one liege lord. In these matters these people are really more like children than grown men and women.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

All these Indians wear citizens' dress, and all seem to be fairly and comfortably clothed, one thing in particular being noticeable, and that is the almost entire absence of moccasins, very few having them, nearly all wearing shoes and arctics or rubbers.

There are 2 schools here with a capacity of about 100 pupils each. One is a government boarding school, the other is a mission school under the auspices of the Presbyterian board of home missions. The pupils acquit themselves very creditably, especially in writing and drawing. Some are excellent singers, and many of them learn to play the organ very readily, yet we find a seeming diffidence and shyness among them, even among the older ones who have been at school for years, and with very few exceptions it is difficult to get them to speak English to a stranger. This is characteristic of all Indian children, and is probably the greatest difficulty a teacher among them has to overcome.

There are some comfortable houses among these people; they will average as good as those of their white neighbors adjoining the reservation. There is, however, no home for an Indian that suits him as well as the round, cone shaped tepee, that he can build in a day and move at his pleasure; and unless he can be induced to pay more attention to the laws of health there is none that would seem so well suited to his wants, at least physically. His idea of a house seems to be to have it as near air-tight as possible and then to get it so hot that he can sit in a corner remote from the stove and there smoke and sweat at his ease. As a natural consequence he is a fit subject for throat and lung troubles as soon as he emerges from this "bake oven."

These people have been practically self-supporting for the past 6 years, although, owing to almost total failure of crops for 3 years in succession, caused by drought, it has been necessary for the government to help them some, appropriating for that purpose about $5,000 in 1889 and some $8,000 in 1890–1891. Of this latter amount $3,000 has been invested in seed grain, the balance in flour, pork, and beans, that will be issued to them from time to time.

There is but very little game left. Some of them get fish from the lakes upon and adjoining the reservation. Short rations were issued here up to the year 1885; from 1885 to 1889 they were self-supporting, since which time the help noted above has been extended, some of which has been used and expended in the way of sick rations.

The Sisseton reservation is, as one would naturally infer from looking at it upon a map, one of purely Indian selection, bounded so as to contain within its borders as much good hunting and fishing ground as possible. It will be noticed that it runs to a point at the south end. This peculiar formation was for the purpose of having it reach Lake Kampeska on the south, but since the lines were established the lake has lowered so that it does not reach within 100 rods of it.

There is a chain of hills running through the reservation from northwest to southeast. These hills are quite stony, but along their eastern base there are numerous coulees or gulches, where fine springs of water are found, and around these are small groves of timber, enough, if properly cared for, to furnish fuel for these people for years. These gulches and coulees make the land along the base of these hills for a distance of 3 or 4 miles somewhat rough and broken for farming purposes, yet it is really the most valuable part of the reservation, being an excellent place for grazing and stock raising, containing not only a good growth of grass and an abundance of pure spring water but being also well sheltered from the winds and storms. West of these hills there are some fine agricultural lands; and there also are found some small lakes, well stocked with fish and the home during the summer season of numerous water fowls. East of these hills, at a distance of 3 or 5 miles, lies a valley of fine agricultural lands, and here also are some small lakes, having plenty of fish and in the summer abounding in wild fowls. It is free from stones, level, smooth, and really beautiful, from 3 to 4 miles in width. East of this valley and to the eastern boundary of the reservation the land is somewhat rolling, stony, and broken. Taken as a whole, the reservation is better adapted to grazing and for stock raising or mixed farming than for raising crops, probably two-fifths of the entire area being fit only for grazing and one-half of the balance too rolling, stony, and broken to insure a safe crop of grain. The total amount of land in the reservation is about 929,000 acres, of which about 125,000 acres have already been allotted to individual Indians.

These people are very much pleased with the recently confirmed treaty, and are looking anxiously forward to the day when they will receive the money they are to get from the government under the provisions of that treaty, many of them, who have an established credit, even anticipating its arrival by proceeding at once to expend it, some foolishly, others perhaps wisely. This will bring to some of them an almost fabulous amount of money, and with sharpers always around them some of them will receive but little actual benefit from it. Some of them have a natural appetite for drink, and will get it as long as they have money to pay for it and it is in the country. Taken as a whole, however, the effect of the recently confirmed treaty is decidedly beneficial, tending to encourage and stimulate them to new endeavors in their own behalf.

It can safely be said that these people are far above the average reservation Indian in respect to morality, and from our standpoint of morality as applied to the Indian, I believe they rank among the highest of our reservation Indians, and in some respects they are perhaps as moral as the average community of white people of the same numbers. They are kind to their children always, but seem to lack respect and consideration for the aged, sick, and infirm. Physically the condition of these people is bad, and they are slowly but surely degenerating in strength and stature. Scrofula in its worst forms is very common, many of the scholars in schools being badly afflicted with it, some even almost blind, while others are in a pitiable condition.

(H. T. Smith, photographer, Goodwill.)

1891.

SISSETON AGENCY, SOUTH DAKOTA.

BOYS' HOME MISSION.
SISSETON AND WAHPETON SIOUX CHILDREN AT MISSION SCHOOL.

(H. T. Smith, photographer, Goodwill.)

1890.

SISSETON AGENCY, SOUTH DAKOTA.

SISSETON AND WAHPETON SIOUX SCHOOL CHILDREN.
UNITED STATES GOVERNMENT INDIAN SCHOOL BUILDING.

FLANDREAU INDIANS.

Report of Special Agent REUBEN SEARS on the Flandreau Indians, South Dakota, attached to the Santee agency, Nebraska.

Their lands have all been surveyed. They are citizens of the United States, and first appeared in an appropriation bill in 1890, and are in fact only Indians in name. In 1889 they received 6 months' rations from the United States on account of the failure of their crops.

Indian population, 1890: 869

This tribe of Indians enumerated in the general census is advanced in civilization. They commenced a settlement more than 40 years ago, under the leadership of an Indian by the name of Thomas Graham, on the Big Sioux River bottoms, near what is now the town of Flandreau, South Dakota. They took up homesteads upon government lands, and in due time received patents for the same, and are all citizens of the United States. They possess their lands by locating upon them or by purchase. Their farms extend north as far as Lake Benton, in Minnesota, and south of Flandreau at least 15 miles, the whole extending 30 or 40 miles. They are now about 300 in number. They must be increasing slowly. Last year the births were 12 and the deaths 10, making an apparent increase of only 2; but it would seem that the births are not very accurately reported, and it is difficult to determine the increase with certainty. There are children in good numbers, and there is certainly a large degree of longevity among them. There are many old men and women who were verging on 80 years of age and some above it, all apparently in vigorous health. There is not one feeble or emaciated Indian among them. Some of the Flandreans are said to live to a great age. One, "Granny Weston", who died last year, was said to be more than 126 years of age. She claimed to have been 16 years of age during the War of the Revolution, which, if true, would make her birth not far from 1760. Her tribe fought with the British in that war as well as in the war of 1812, which she well remembered. She was active and smart up to her death. She had one of the portraits of George III set in silver, which had been presented to her ancestor, probably her father, which she held in great esteem, amounting to superstitious reverence. She would never let any one, unless a trusted friend, handle it, and then it must be in her presence and under a solemn pledge to return it immediately.

These Indians are bright, intelligent, sharp, and certainly progressive. They seem to realize the importance of educating their children and the need of sending them to school, but trivial things will induce them to take them out, but when the children are boarded by government they have an idea that they must attend at all the school exercises regularly, and there is no trouble from their being taken home. The average attendance of the school is about 35, and it is said they make very fair progress in all branches except arithmetic.

They are a healthy, hardy, long-lived race of people. The adults are nearly all members of evangelical churches, Presbyterian or Episcopalian. They have 2 or more churches of their own, which are supplied with their native preachers.

There are several educated Presbyterian ministers among them and one or more Episcopalian clergymen. Some of these ministers are acting as missionaries among other tribes farther west and north. One is at Crow Creek agency and another at the Sisseton agency. These Indians are a moral people, holding the marriage relation sacred, and both men and women are virtuous.

Their economic condition is good. They cultivate their lands and raise wheat, corn, potatoes, flax, oats, and all kinds of crops adapted to this latitude. They have good corn in spite of the drought of last summer, and have a fair crop of potatoes, which they dig and sort over as carefully as do white farmers. They are expert farmers, and ingenious in the use of tools and machinery and devices for doing their work easily and properly. Living near the celebrated red pipestone quarries, they annually secure large quantities of this stone, and in the leisure of winter manufacture it into pipes and various articles for use and ornament. Many of their carvings on these pipes and ornaments show artistic talent. Their women are industrious and quite tidy in appearance and are fair housekeepers. They have stoves and all ordinary cooking and kitchen furniture, dishes, beds and bedding. They are said to be excellent buyers and sellers and know the fair price and quality of all they have to buy or sell; neither are they disposed to be extravagent or improvident. In appearance, except in color, they are a fair example of the average western pioneer. They dress like the whites, drive good horses, and have the best wagons, and many of them have buggies and carriages. The women dress like white women, and in appearance are neat and tidy. Their children look healthy, are quite as well dressed as those of the white neighbors, and are bright and active and quick to learn, except arithmetic.

Their wealth consists of their lands, horses, cattle, and stock. Some have large barns and outhouses. Their land is all fine agricultural land, but without timber: well watered and without any mineral resources; not arid, still in some seasons more rain would give better crops. The few buildings belonging to the agency are in very fair repair and of the value of about $1,000.

These Indians are smart, some of them witty. They fully realize the impositions practiced upon them by the failure of the government contractors to supply them with good machinery and supplies, and laugh at the idea of trying to deceive Indians, who know what good goods are and what farm machinery is and should be, and who are expected to do the same kind of work with inferior machinery and have the same results as if it was the proper kind.

TENNESSEE.

The civilized (self-supporting) Indians of Tennessee, counted in the general census, number 146 (71 males and 75 females), and are distributed as follows:

Hawkins county, 31; Monroe county, 12; Polk county, 10; other counties (8 or less in each), 93.

In a number of states small groups of people, preferring the freedom of the woods or the seashore to the confinement of regular labor in civilization, have become in some degree distinct from their neighbors, perpetuating their qualities and absorbing into their number those of like disposition, without preserving very clear racial lines. Such are the remnants called Indians in some states where a pure-blooded Indian can hardly longer be found. In Tennessee is such a group, popularly known as Melungeans, in addition to those still known as Cherokees.

The name seems to have been given them by early French settlers, who recognized their mixed origin and applied to them the name Melangeans or Melungeans, a corruption of the French word "melange" which means mixed. (See letter of Hamilton McMillan, under North Carolina.)

The Melungeans or Malungeans, in Hawkins county, claim to be Cherokees of mixed blood (white, Indian, and negro), their white blood being derived, as they assert, from English and Portuguese stock. They trace their descent primarily to 2 Indians (Cherokees) known, one of them as Collins, the other as Gibson, who settled in the mountains of Tennessee, where their descendants are now to be found, about the time of the admission of that state into the Union (1796). One of the sources of their white blood is said to have been an Indian trader named Mullins (Jim Mullins), the other was a Portuguese named Denham, who is supposed to have been put ashore on the coast of North Carolina from a pirate vessel for being troublesome to his captain, or insubordinate. Their negro blood they trace to a negro named Goins, perhaps a runaway slave, who joined Collins and Gibson soon after they accomplished their purpose of settlement. The descent of the Melungeans from such ancestors is readily observable, even those of supposed Portuguese mixture being distinguishable from those of negro mixture, though it is not impossible that Denham was himself of mixed blood, as the Portuguese pirates sometimes recruited their crews from the "maroons", or negroes, who had taken to the mountains of the West India islands as slaves in rebellion against their masters. Some of these were of mixed Carib, or white blood (English, Spanish, or Portuguese), the former being the natives (Indian) of these islands. In the general census these Melungeans were enumerated as of the races which they most resembled.

TEXAS.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	708
Indians in prison, not otherwise enumerated	4
Indians, self-supporting and taxed (counted in the general census.)	704

The civilized (self-supporting) Indians of Texas, counted in the general census, number, 704 (356 males and 348 females), and are distributed as follows:

Atascosa county, 17; Bexar county, 54; Bowie county, 13; Cooke county, 11; El Paso county, 80; Grayson county, 38; Hays county, 24; Hunt county, 12; Lamar county, 35; Marion county, 12; Nacogdoches county, 14; Polk county, 223; Schleicher county, 17; other counties (9 or less in each), 154.

The Indians in Polk county are said to be Alabama Indians, who came west over a century ago. They have a chief and 4 subordinate chiefs. They maintain their Indian habits in dress and manners to a great degree. They are reported to have various dances and to be very fond of ornaments. They cultivate lands like their white neighbors for whom they work on occasion. They are located on Big Sandy creek upon a tract said to contain 1,280 acres, the gift of the state of Texas.

There is no considerable number of Indians to be distinguished from the white population in any other county, and these were counted in the regular enumeration.

UTAH.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1896. (*a*)

Total	3,456
Reservation Indians, not taxed (not counted in the general census)	2,847
Indian in prison, not otherwise enumerated	1
Indians off reservations, self-supporting and taxed (counted in the general census)	608

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are.

Total	2,874
Reservation Indians, not taxed	2,847
Indian in prison, not otherwise enumerated	1
Other persons with Indians, not otherwise enumerated	26

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribes.	Total.	Males.	Females.	Ration Indians.
Total		2,847	1,497	1,350	1,149
Uintah and Ouray agency		1,854	947	907	1,149
Navajo agency, New Mexico		993	550	443	.....
Uintah and Ouray agency		1,854	947	907	1,149
Uintah Valley reservation	White River Ute	398	204	194	160
	Uintah Ute	435	230	205	173
Uncompahgre reservation	Uncompahgre Ute	1,021	513	508	816
Navajo agency, New Mexico:					
Navajo reservation	Navajo, mostly temporary herders	993	550	443	.....

The Navajo reservation contains 8,205,440 acres, lying in Arizona, New Mexico, and Utah. This area is used by the Navajos for pasturage and roaming. (For details as to Navajos, see Arizona.)

The civilized (self-supporting) Indians of Utah, counted in the general census, number 608 (351 males and 257 females), and are distributed as follows:

Boxelder county, 173; Emery county, 12; Kane county, 97; Piute county, 40; San Juan county, 53; Sanpete county, 52; Tooele county, 43; Utah county, 15; Washington county, 94; other counties (8 or less in each), 29.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN UTAH.

TRIBES.	Stock.	Reservation.	Agency.
Gosi Ute	Shoshonean	Uintah Valley	Uintah and Ouray.
Grand River Ute	Shoshonean	Uintah Valley	Uintah and Ouray.
Navajo	Athapascan	Navajo	Navajo, New Mexico.
Pavant	Shoshonean	Uintah Valley	Uintah and Ouray.
Tabequache (Tabekwachi)	Shoshonean	Uncompahgre	Uintah and Ouray.
Uinta Ute	Shoshonean	Uintah Valley	Uintah and Ouray.
Yampa Ute	Shoshonean	Uintah Valley	Uintah and Ouray.

Some of the tribes of the above list are consolidated with other tribes.

UINTAH AND OURAY AGENCY.

The Uncompahgre Utes have been at Ouray 10 years, the Uintah Utes at Uintah about 30 years, and the White River Utes at Uintah 10 years.

A report of F. H. Head, superintendent of Utah Indian affairs, dated August 22, 1867, shows that "the valley of the Uintah river was set apart as an Indian reservation in 1861; that at that date many of the Ute tribes had removed thither under the chieftaincy of 'Tabby'; that the early tribes were called Utas and Shoshones; the former, divided into 10 bands, resided within the present territory of Utah, the latter in southern Idaho and northern Utah". In addition to Uintahs there are nearly 440 White River Utes on this reservation. These came from Colorado in pursuance of the treaty of July, 1880. At the same time and in pursuance of the same treaty the Uncompahgre Utes were settled on their present reservation.

The White River Utes were formerly located in Colorado, on the river of that name, where, in 1879, occurred the Meeker massacre, which was the cause of their removal. The Uncompahgre Utes were also formerly in Colorado, located on an extensive scope of land in the western part of that state, north of the present Southern Ute reservation, whence they were removed in 1881.

Mr. Head, in 1867, gave the estimated numbers and the local names of the tribes in Utah as follows:

The tribes speaking the Uintah tongue are in name and numbers: Uintahs, 1,000; Tumpanogs, 800; Sanpitches, 400; Yam Pah Utes, 500; Fish Utes, 400; Goshen Utes, 400; Pah Vants, 1,500; Pah Edes, 5,000; Pah Utes, 1,600; Pah Ranagats, 700; total, 11,300.

Those speaking the Shoshone: the Northern, Eastern, and Western Shoshones, numbering 5,800.

The Cumumbahs, composed of Utah and Shoshone bands mixed, 650; Gosha Utes, 1,100; Bannocks and Shoshones, 2,400; total, 4,150, and a total of all Indians of 21,250.

Many of the above tribes and bands, losing their identity, have been absorbed into the Shoshone or Wind River tribes, the Fort Hall Shoshones, and others, but the greater proportion have dwindled into the present 2 tribes on the Uintah Valley reservation, called locally Uintahs, and numbering about 500.

Among those who drifted to Wind river the name and fame of "Washikee" is held in veneration, and among the Uintahs here the venerable chief "Tabby" still maintains his control, although blind. "Tabby", who lives with his band of 150 or more on the north fork of the Du Chesne river, where he first located some 50 years ago, is a man of peace, and uses his authority to that end.

The Uncompahgre Utes (or Ourays) were formerly located in Colorado at Los Pinos, south of Gunnison, and on the Uncompahgre river. The chief, Ouray, was an able and influential man, a true friend of the white people, and a favorite at Washington. He received a pension of $1,000 per year during the last years of his life, and his memory is still held in great veneration by his people. Colorow, scarcely less esteemed, was also an able man and a great chief. His lineal successor, Eny Colorow, is a man of good parts and considerable ability as a subchief. Red Moon heads a band of some 100 Indians and is located on the southern border of his reserve. McCook (policeman) is also a subchief of some note, living with his band, including Chopeta (Ouray's widow), of near 150, on White river, near the last line of the reservation. Charlie Chavanah (Cha-va-naux) is head chief and successor in authority of Ouray; he is a man of ability and great kindness of heart. Chavanah is located on the Du Chesne, 4 miles from its mouth, has a good, comfortable house, well furnished, and works a good farm. Captain Billy (interpreter) is also a farmer of some note; he lives on the Du Chesne, 25 miles from its mouth. All these chiefs and headmen were leaders before coming to their present reservations.

Souwawick (Sa-wa-wick) is chief of the White River Utes, lives on a farm near Uintah, where most of the White Rivers reside. Some 33 men, most of whom are heads of families (White Rivers), live at Ouray.—ROBERT WAUGH, United States Indian agent.

The Utes of Utah in early times were looked upon as almost hopeless. They are now (1890) progressive. The Shoshones, who roamed much with the Utes, now at Fort Hall agency, Idaho, are among the most industrious of the reservation Indians.

INDIANS IN UTAH, 1890.

The area of Utah was acquired by the United States by capture in 1846, and also by cession under the treaty of Guadalupe Hidalgo in 1848. It is almost a desert, and save for irrigation would be uninhabitable for white people. The Mormons were bold to attempt the reclamation of this desert. The Indian population was always small, from lack of natural food resources. The Utes were the entire population at the advent of white people. Tabby's band of Uintah Utes at Uintah Valley reservation, and the Shebets, a small band, and a few roaming and citizen Utes about the white settlements, are all that are left of the Indians of Utah. The Shoshones are now on reservations in Idaho or Wyoming, and the Navajos on the reservation in the south, belonging to New Mexico and Arizona. The Mormons, in 1849 and after, gave Chief Walker and his Utes a severe defeat after his murdering many defenseless settlers, but as a rule the Mormons believed it was cheaper to feed the Indian than to fight him. They called them "Lamanites", and frequently took them by baptism into their church. The northern portion of Utah is well watered by numerous streams, and the openings in the mountains of Echo and Weber canyons were favorite camping or meeting spots for both Indians and trappers, encouraging a larger migratory population; but eight-tenths of Utah is mere waste.

UINTAH AND OURAY AGENCY, UTAH.

DAUGHTER OF CHIEF WASHINGTON, UTE INDIAN.

BOO-CHA-KET, UTE INDIAN CHIEF (OURAY'S BROTHER).

MR. BOYD AND CAPTAIN BILLY UNCOMPAHGRE UTE INTERPRETER.

UINTAH AND OURAY AGENCY.

Report of Special Agent WILLIAM HAYDON on the Indians of the Uintah Valley and Uncompahgre reservations, Uintah and Ouray agency, Utah, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Uintah Valley, Gosi Ute, Pavant, Uinta, Yampa, Grand River and White River Ute; Uncompahgre, Tabequache, Ute.

The unallotted area of the Uintah Valley reservation is 2,039,040 acres, or 3,186 square miles. It was established, altered, or changed by executive orders October 3, 1861, and September 1, 1887; acts of Congress approved May 5, 1864 (13 U. S. Stats., p. 63), and May 24, 1888 (25 U. S. Stats., p. 157).

The unallotted area of the Uncompahgre reservation is 1,933,440 acres, or 3,021 square miles. It was established by executive order January 5, 1882. (See act of Congress approved June 15, 1880, ratifying the agreement of March 6, 1880, 21 U. S. Stats., p. 199.)

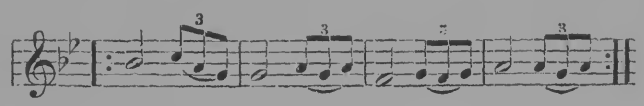
Indian population 1890: Uintah Valley reservation—White River Utes, 398; Uintahs, 435; Ouray or Uncompahgre reservation—Uncompahgre Utes, 1,021; total, 1,854.

In reporting on matters at this agency both bands of Indians, the White River and Uintah, will be considered under one head, as their general conditions and customs are similar and the families are inextricably mixed.

Respecting their origin and early history these Indians seem to have little knowledge or interest. Chief Sa-wa-wick had a dim notion, caught in his youth from ancient wise men of his tribe, that they originated in the far north, in the land of perpetual snow, where the bears were as large as buffaloes.

Some of the dances of this people are in accordance with certain legendary beliefs or customs. The Great Spirit dance indicates some belief in a great unknown power and the existence of lesser spirits, and its observance celebrates a contest between these inferior spirits, which are supposed to reside in animals, the wolf, bear, and various birds, respecting the division of the year into seasons. The bear desired very short summers and long winters, the wolf preferred the present division, and thus the dance symbolizes the victory of the wolf.

For this dance the Indians choose a smooth piece of ground about 200 feet square, fenced about with tall boughs or young trees, under which those who are not engaged in dancing spend the time socially, chatting, gossiping, and smoking. In the center of the open space is placed a tall pole surmounted by a small green bush, and so fastened that it flutters in the slightest breeze. The dancers of both sexes form a ring, and some favorite minstrel of the tribe begins a song or chant in praise of the water, trees, game, and other gifts of nature. All the dancers join in this hymn of praise and accompany the tune by a side step arm to arm around the pole, which they continue with considerable vigor for 10 or 15 minutes, then halt for rest. After a short rest they commence again, and so continue until late in the night. A lady who witnessed this dance has written the music or air of the hymn, which is herewith inserted:



The bear dance celebrates another legend of these Indians, and is exceedingly popular with the young of both sexes, because it is supposed to please the bear spirit and invoke his friendly power in their love affairs. It differs from the previous dance in arrangement and figures, for in the bear dance the squaws form a line by themselves and the men take a similar line directly opposite; then the squaws and men advance and fall back, advance again, and pass through the lines. As they pass the men tenderly seize the squaws by their arms. This motion or figure they continue for some time, until the signal is given by the musician to rest. After resting a short time they repeat the movement, and so continue for hours. The musical instrument used is made of a piece of hard wood about 2 feet long and 1.5 inches square in section, with notches cut across it. This stick is placed over an open pan or some other like vessel, and a smooth stick is drawn over the notches, either quickly or otherwise, as the performer desires, producing a drumming sort of sound, but in good time for the dancers. This dance in its leading features somewhat resembles the old fashioned country reel of the whites. It occurs most frequently in the spring of the year, when the bears leave their hibernating quarters and seek female mates; and there is a popular superstition among the Indians that a betrothal made between any of the participants in this dance insures a happy marriage.

The musical instrument above alluded to is called the winergarup, and it and the common jew's-harp are the principal musical instruments among the Utes, though they have others resembling the tambourine and drum.

Some of the young Indians play the jew's-harp very well, having caught parts of tunes from the whites. An Indian boy about 15 years of age, playing airs from the Mikado, was asked where he learned them, and he replied, "From the big music 'muncats' at the fort", meaning the military band at Fort Du Chesne. The Indians are fonder of soft melodies than of martial music, and many have considerable musical taste.

The creed or religion of these Indians seems to consist principally in a belief in one great ruling spirit, and that all Indians when they die will go to a better country, where game and grass and fruits are abundant. There are some young people attending the school at the agency who have been taught the principles of the christian religion.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

These Indians have a code of morals similar in its main features to the christian precepts, by which they profess to be governed.

There is no regular or prescribed form of marriage among the Utes farther than mutual consent and cohabitation. Generally the young man, in order to gain the consent of the parents of the squaw, makes the father some present. Divorce is infrequent, and when it is sought the man is usually the complainant. The woman seldom, if ever seeks a separation. The children in case of a divorce are generally retained by the father. Polygamy has been practiced somewhat, but not now to a very great extent. Only 2 cases were noticed among the White River and Uintah tribes. Prostitution is not uncommon among some Indians, and little or no disgrace is attached to the offense. It is rare, however, that Ute women yield to white men.

The ancient custom of the Utes, like that of many other Indians, was to burn the house, clothes, and all personal belongings of the deceased and to kill all his horses. This custom of killing horses has been prohibited of late by the government, much against the Indians' protest and prejudices. For some months after the funeral rites are over the squaws related to the afflicted family, with other squaws as invited guests, frequently meet and for hours hold a hideous wail, which can be heard at a great distance.

There are no hospital or other quarters at this agency where the sick or injured Indians or whites can be properly treated.

The natural mental capacity of the Utes is fully equal to that of most tribes.

The general appearance of the Ute Indians as to physical development is excellent. While they all have the peculiar complexion and facial characteristics of the North American aborigines, their stature, bearing, and intelligence stamp them as much superior to many of their red brethren. The men have adopted more or less the white man's dress, though the blanket still serves as their principal article of raiment, and there are but few who entirely discard this ancient custom of their fathers. The squaws are more conservative in dress and in other reforms than the men, all wearing either a blanket or a large shawl in blanket style. They also wear leggings and moccasins, short skirts, and a man's shirt. A very few wear gowns, but no head covering of any sort.

The Indian policemen are dressed wholly in the white man's uniform, with their rank indicated on their clothes, and seem to be proud of their position; they are very punctual in obeying orders, and not one has proved false to his trust or duty.

The progress of the Indians from their former savage state has been on the whole rather encouraging.

In their attempts to cultivate the soil some of the Utes succeed tolerably well, raising fair crops of wheat, oats, vegetables, and melons. Oats are the favorite crop, for they find a ready market at fair prices at the agency and Fort Du Chesne for all they can raise. Wheat grows finely, but they are unable to get it ground or made into flour.

A few of the Indians are engaged in freighting goods to the agency and Fort Du Chesne from Price, on the Denver and Rio Grande railroad, a distance of 115 miles, and are considered good and trusty freighters. A few own their teams and wagons, while others drive the agency and fort teams, their squaws frequently accompanying them on their long trips to cook and otherwise assist them.

Some of the Indians are engaged in cutting saw logs in the mountains for lumber. Others are engaged in herding, hunting, and fishing. The greater number of the men do little or nothing, depending mainly for subsistence on the rations furnished by the government and the labor of their squaws. Their usual employment is directed chiefly toward procuring and preparing food for the family and making garments. The squaws formerly made many ornamental articles for their own use and for sale, but since the introduction of cheaper Indian ornaments, made by the whites, they are unable to compete in the market. Some of the Ute squaws do a little work for white families at the agency, principally scrubbing, cleaning, washing, and ironing. The latter they do very well. The men apparently have very little mechanical skill, judging from the clumsy attempts at building houses, fences, and other structures, and are obliged to depend chiefly upon the assistance of the agency carpenter and farmer. Several specimens of the Indian's skill in drawing animals, birds, men, and other objects indicate considerable talent.

Judged from the white man's standpoint, most of the Utes are very poor, but their wants are few and simple and it takes but little to make them rich in satisfaction. There are a few among them, however, who may be called well off, raising a good stock of horses, cattle, and sheep, some counting their cattle by the hundreds. One Indian rode in his own covered spring wagon, which he and his family used for pleasure or business. Another, who was engaged in cutting logs for the sawmill, paid a white man $350 for a pair of horses. Money is freely circulated among the Indians, and they fully understand its value, whether in greenbacks or coin. Their credit is good at the Indian traders' stores and with citizens generally. The houses occupied by the Utes are poor, rude, and uncomfortable buildings, particularly those built by the government. They can not with any degree of comfort be occupied in the winter, and in the summer the Indians live in their wickyups and arbors. Some live in log houses or huts, which they have built themselves with the aid of white men, and when properly chinked make quite comfortable quarters for the winter. In one dwelling only a mattress was used for a bed, but it was a very primitive affair, without bedsteads or bunk. The usual bed is made of hides spread upon the floor, or rather ground, with blankets for mattress and covering. The houses were almost entirely devoid of every sort of furniture. In a few instances a small box stove is seen standing out of doors for use in cooking, but the majority use the old fashioned Dutch oven and frying pan in front of their wickyups.

UINTAH VALLEY RESERVATION.

The total population of the Uintah Valley reservation is, according to the last enumeration, 435 Uintahs and 398 White River Utes.

The Uintah Valley reservation, or, more properly, the Du Chesne River valley, contains 2,039,040 acres of land, about one-third of which, according to the government agent, is tillable by irrigation; the remainder is excellent grazing land.

The valleys of the Uintah river and its tributaries are rich in soil, well timbered and watered, and covered with nutritious grasses. Delicious berries in abundance grow wild on the banks of the streams, which are used by the Indians and white people and are considered very wholesome. The favorite and most abundant is called the buffalo berry, which grows on bushes from 5 to 10 feet high, with fruit of a deep red color, resembling somewhat in appearance and flavor the common red current, but not quite so large. There are, besides, the wild raspberry, strawberry, and currant, the service berry, plum, and cherry. The service berry is a dark purple color when ripe, larger than the buffalo berry and maturing much earlier. It grows luxuriantly near the streams and mountain sides, on a bush about 4 feet high. It makes a delicious sauce, and is excellent when dried. Hops grow wild and in abundance, producing 2 crops in the season.

The soil is a rich sandy loam, well adapted for growing wheat, barley, oats, potatoes, melons, and all kinds of vegetables. Of wheat 20 to 25 bushels, of oats 30 to 40 bushels, and of potatoes 250 to 350 bushels are raised to the acre, and all garden vegetables in like proportion. Corn, owing to the cold nights and short, hot season, does not thrive, and is but little cultivated. The potatoes raised here by the Indians are of a good size and of finer flavor than those raised in the east. About 300 acres are cultivated by the Indians and 15 or 20 acres by the whites, all with the help of irrigation, without which it would be vain to attempt to raise any of the more valuable crops.

I estimate that about one-tenth of the land on this reserve is arable and about one eighth valuable for herding and grazing, leaving a large tract of arid land.

The presence of clandestine miners on the reservation has a very demoralizing influence on the Indians, because the miners bribe the Indians with fixed ammunition, whisky, and other articles not to betray them, and as a rule the Indians will do anything for whisky, and almost always keep their word respecting the white man's secret.

Along the water courses there is an abundance of cottonwood trees of large size, and 2 or 3 varieties, namely, the maple leaf, willow leaf, and "quaking" asp. Maple and willow of superior quality for making baskets and mats, resembling the osier of Europe, are also abundant, and on the mountain sides and at the head of streams in the canyons are large trees of white and nut pine, the latter of which supply the agency with timber. Some of the logs cut were 18 inches in diameter and made excellent building material. There are also cedars large enough to make posts and shingles. It is estimated that 5 per cent of the land is well timbered; the balance, except what has heretofore been mentioned, is arid, and it would be impossible to irrigate it on account of its elevation or its inaccessible location.

White rock, for which the post office is named, is situated near the Uintah river, about 10 miles from the agency. It is a great mass of white sandstone, about 1,000 feet high and 1 mile wide at its base, jutting out prominently from the other country formation, its size and color rendering it a conspicuous and notable landmark. It is also considered a valuable sandstone for building purposes. Magpies are very common in this region and fill the air with their chattering. Crows also are abundant, are considered the public scavengers, and are not molested. Besides the magpies and crows there are larks, bluebirds, wrens, and another small bird, in form and size resembling the English sparrow. Quail are not very plentiful. The grouse, somewhat larger than the grouse of the eastern and western states, is of similar plumage. Sage hens are very plentiful and have an excellent flavor. Large game, such as deer and bear, once very abundant, are now scarce. Fine trout are caught in all the streams. Wild flowers deck the plains and mountain sides. The wild rose is larger than the eastern and grows abundantly.

The manner of slaughtering and butchering cattle at this agency is a very primitive and uncleanly proceeding, and there are no necessary appliances and tools, such as pulleys, saws, cleavers, blocks, and hooks. The cattle are killed by white men, assisted by Indians, and hauled into a rough shed by a rope passed around a piece of round wood and drawn sufficiently high to permit the work of butchering. The animal is cut up into proper chunks and delivered to the squaws through a window of the shed. The women and children do not see the killing and butchering, nor do they carry off the entrails as they did formerly.

Most of the agency buildings are in a poor condition, sadly out of repair, and in many cases very uncomfortable.

The mill was originally built for the double purpose of sawing timber and grinding grain, but for the latter purpose it has not been used for years, although furnished with complete fixtures and machinery for making flour, which are all going to ruin for want of use. The mill building and machinery for making lumber are in fair condition. The mill is run by steam, while a stream of water near by the mill, if supplied with a turbine, would run a mill for both uses twice the capacity of the one now run by steam.

The other agency buildings are of about the same character as the agent's, with the exception, probably, of the agent's office, commissary store, and agency barn, which are fair buildings for the purposes designed. There is no provision for housing the agricultural machinery and implements, and at the present time they are constantly exposed to the weather, which will unavoidably result in great injury to them. There is no engine or other appliance for

putting out fires, although with a slight outlay water could easily be brought in pipes from a head sufficiently high to force it through a hose to the top of the highest building at the agency.

The total value of all the government buildings at this agency in their present condition is probably not $8,000.

The altitude of the agency is 4,750 feet. The temperature during the latter part of August and early part of September ranged from 90° to 32°, mean 65°. However high the temperature may be in the daytime, the nights are invariably cool, but with scarcely a trace of dampness. The air is so pure and free from moisture that the Indians frequently dry their fresh meat in the open air for future use without loss. This is called "jerking beef".

UNCOMPAHGRE RESERVATION.

The Uncompahgre reservation, where the Uncompahgre tribe of Utes are located, is situated at the junction of the Du Chesne and Green rivers, 35 miles in a southerly direction from Uintah and Ouray agency, and 18 miles from Fort Du Chesne.

The agency buildings are located on a gravelly, barren plateau, dreary and inhospitable for man or beast, with not a tree, blade of grass, or other green thing to relieve the eye.

The Indians of the Uncompahgre band of Utes have the same traditions, beliefs, and dances as their brethren at the Uintah reserve, and all are equally ignorant respecting their origin and early history.

Physically those in this tribe appear better developed and more active than those in the White River or Uintah band. In general appearance they possess the common Indian characteristics, though there are a few Uncompahgres who possess beards and mustaches, of which they are exceedingly proud. They are also quick mentally, seeming to comprehend all questions that affect their condition, and ready to assert their claims with no small amount of Indian eloquence, in which their shrewdness and native logic are well shown.

The men seem modest as to the exposure of their persons. At Ouray several white men and Indians, employés of the agency, were bathing in the river and using soap and towels. The white men were in a perfectly nude state, while the Indians wore a small improvised breechcloth around the loins.

The Uncompahgre Utes have made fairly good progress in civilization. Their complaints and increased wants show a marked advance. Very little of the country they inhabit has been improved and put into proper condition for farming, therefore it is difficult to determine their capacity for agricultural pursuits. Besides farming many are engaged in herding, freighting, and hunting. As a tribe they are comparatively poor, not having many cattle and horses; still their possessions seem sufficient for their meager wants.

Seven or eight families at their homes on the Du Chesne river bottom were tolerably well provided with the ordinary necessaries of Indian life. Many had houses made of rough boards or log cabins, together with the universal wickyups and arbors, but the greater portion dwell in their wickyups. Their habitations, with but very few exceptions, are devoid of any kind of civilized furniture.

The chief possessed 2 bedsteads with mattresses upon them; rough, to be sure, but comfortable. There were besides a chair and several boxes for seats and a rough table.

With a proper system of canals and ditches for irrigation it is estimated by those familiar with their reservation that about one-tenth could be utilized for farming. At present there are only about 150 acres in cultivation. The agency farmer asserts that with an outlay of $3,000 or $4,000 for canals and ditches 1,000 or 2,000 acres more could be cultivated on the Du Chesne bottom lands. The soil is rich, and the only things lacking are work and water. An old resident at Ouray, and at present a herdsman, estimates that about one-tenth of the land is valuable for grazing, one-tenth for agriculture, and one-tenth for timber, the balance being arid.

Along the Du Chesne, Green, and White rivers there are immense forests of large cottonwood trees, measuring in many instances 2 feet in diameter, and suitable for lumber and other purposes. On the mountains, not far distant, are pine and cedar trees of good size and quality. Willows in abundance grow along the water courses, but do not seem to be utilized in any way. It is said that coal, iron, and asphalt are to be found on the reservation.

Green river is much the largest and most important river running through the reservation, and at high water is said to be navigable for small steamers. Except at very low water the river is not fordable, and there is at the agency a ferryboat, managed by the Indians, used for taking wagons and horses across. Fish of a superior quality and in large quantities are taken from this river, and many beavers are trapped by the Indians.

On the eastern side of the river, about 5 miles from the agency, are the remains of an old fort, occupied by Reobodeaux, the St. Louis fur trader, some 50 or 60 years ago. It was then a favorite locality for trappers and for trading with the Indians. There are traces of several wells near, also in the fort, for the more convenient means of securing water when attacked by Indians.

The most unpleasant scene experienced at this agency was the killing and issue of beef. Ten steers were driven into a high corral and 2 Indians selected to kill them. During the shooting the top of the corral was crowded with white men, Indians, squaws, boys, and girls, to witness the scene and be ready on notice, with knives, buckets, and bags, for their share of meat. When all was ready and the cattle shot, the squaws and a few white men made a fiendish dash for the beasts, and, even while some of the animals were still showing signs of life, commenced their savage work. They would skin the portion of the brute which suited their fancy and then cut away as much meat

UTAH

WHITE RIVER AND UNCOMPAHGRE UTES, NOW OF UINTAH AND OURAY AGENCY, AT DENVER, IN CHARGE OF DR. SAWTELLE AND MAJOR LUDLOW, SPECIAL INDIAN AGENT.

as each was entitled to. The brute was then relieved of its viscera, which the squaws gathered up and carried away as a very sweet morsel for food. All this took place on the bare and filthy ground where the cattle were killed. Before the butchering of the cattle began 5 of the 10 cattle were driven into an adjoining pen for slaughter. Four of the 5 cattle were killed, but 1 escaped through a defective part of the pen and made a desperate run for life, the Indian men, on horses and afoot, the squaws, and children joining in the chase with a savage yell. During the chase the Indians fired frequent shots at the animal, which, after running a mile or two, halted to die. Then the savage horde, with demoniacal cheers, attacked the carcass for their portion of the bloody flesh. The squaws who did not participate in the chase remained to butcher the 4 left in the pen, and this finished the carnage. It is reported on good authority that the escape of one of the cattle is permitted and is an old and usual trick of the Indians for the fun of the chase. The department some years since issued an order that more civilized means should be adopted. When the order reached the agency a requisition for the means suggested, such as a proper slaughterhouse, with the ordinary appliances and tools for butchering, was regularly made, but up to the present time nothing has been done.

The agent's dwelling is a good frame house, 2 stories high, lathed and plastered, and painted outside and in. It is a far better building in every respect than the one occupied by the agent. The building used as an office is a very fair 1-story frame house, plastered on the inside and painted on the outside. From the peak of this building floats the flag of the United States. The other buildings, or, more properly speaking, huts, of the officers and employés of the agency are miserable, unsightly, tumble-down affairs, and their value mainly consists in their availability for firewood. It seems they were originally built stockade fashion by the soldiers years ago. The place was used as a fort and called Fort Thornburg. The total value of all the buildings at this agency is estimated at $3,500.

There is a windmill on the plaza, designed originally for pumping water, but it is out of order and has not been used for years. Even if the pump could be used, the water is too brackish for domestic or irrigating purposes; consequently, all the water used at the agency has to be hauled from the river in barrels.

There is machinery for a new saw and flour mill, which has never been used, stored away in an old shed, and left to rot for the want of an appropriation to put it up in a suitable building. The mill machinery is of sufficient capacity to grind all the wheat and other grain required for the Indians, also to make all the building material.

That portion of the reservation adapted to agriculture produces excellent crops, especially oats, which the Uncompahgres raise in large quantities, often at the rate of 35 bushels to the acre. All kinds of vegetables grow well and mature early. The yield of potatoes is about 300 bushels to the acre, and they are large and of very fine flavor. Large game is very scarce on this reservation, but there are plenty of sage hens, ducks, and jack rabbits.

The altitude of the agency is 4,600 feet. On September 14, 1890, at 3 p. m., the temperature was 88°. The night was cool; lowest temperature, 44°. Last July it was 108° at meridian. The air is so pure and light and there is so little moisture that the same degree of high temperature does not cause the same degree of discomfort as at the east. The nights are invariably pleasant.

GENERAL REMARKS.

The country occupied by the tribes of Ute Indians in Utah is rich in timber, coal, iron, and other minerals. The government ought to adopt a sufficient system of irrigation, so that more land might be brought under cultivation.

The time has arrived when it would be much better as a civilizing means to cease dealing out rations to the Indians, and commute the same and pay the Indians, each one personally and promptly, the equivalent in cash. The allotment of their lands in severalty would go far toward making men and women of them, increasing their self-respect and reliance on their own efforts for support. The renting of grazing lands on their reservations to white citizens is the cause of a good deal of strife, anxiety, and loss to the Indians, and should be prohibited.

The government does not furnish enough farmers to properly teach all the Indians who desire to learn farming. There is but 1 farmer at Uintah and Ouray.

White citizens are tacitly allowed to mine for asphalt or other minerals on the reservation, which is demoralizing to the Indians and in violation of the laws and treaties.

The squaws, for various reasons, are the greatest obstacle to the advancement of the Ute Indian. How to reach them has not as yet been revealed.

There are no legalized courts at the agency for the trial of offenses against the United States statutes or territorial law, and one should be established not only for the trial and punishment of the wrongdoer but as a good example to the Indians of civilized justice, and to familiarize them with the administration of the law.

One of the principal means toward the solution of the Indian problem is for the government to strictly fulfill its promises and obligations to the Indians.

Some of the officers have not had full experience, but seem to be devoted to the interests of the Indians. The work of the school and agency physician seems to be of high character.

The agent should be clothed with more discretionary power, so as to act promptly when the emergency arises, without waiting for permission from Washington.

VERMONT.

The civilized (self-supporting) Indians of Vermont, counted in the general census, number 34 (23 males and 11 females), and are distributed as follows:

Chittenden county 8; Essex county, 13; Windsor county, 8; other counties (3 or less in each), 5.

VIRGINIA.

The civilized (self-supporting) Indians of Virginia, counted in the general census, number 349 (199 males and 150 females), and are distributed as follows:

Elizabeth City county, 111; King William county, 137; New Kent county, 10; Norfolk county, 43; other counties (8 or less in each), 48.

THE PAMUNKEY AND MATTAPONI INDIANS.

The following as to the Pamunkey and Mattaponi Indians was furnished by Colonel William R. Aylett, of Ayletts post office, King William county, Virginia:

The Pamunkey Indians live upon a reservation of land granted to them by the state of Virginia, on the Pamunkey river, in King William county, Virginia, opposite White House, late the property of R. E. Lee. This tribe comprises about 150. The Mattaponi tribe, about 50 in number, live on the Mattaponi river, about 10 miles from the Pamunkeys, on a like reservation of about 500 acres. The Pamunkey tribe has about 1,500 acres, which is owned in common. Both of these tribes have tribal government. They each have a chief, or headman, who is aided in administrative matters by a council of 5 braves. They still retain much of their Indian blood, features, hair, and characteristics, though there has been a considerable mixture of white and black blood, principally the former. They subsist mainly by fishing and hunting, raising a little corn and a few vegetables. They annually, about Christmas, send to the governor of Virginia a present of game and fish as tribute and as evidence of fealty and loyalty. They have their own schools and will not mix socially with the blacks. They are exempt from taxes and do not vote. They are good, peaceable people, and give their neighbors no trouble. They preserve many of the arts and customs of their ancestors. For instance, they still make their own pottery and prefer canoes to modern boats. The young Indians exhibit great taste for and skill in archery. They have their own churches and preachers, and are Baptists. If one of the tribe marries outside of his people he must leave, and if any one marries an Indian outside of the tribe, he or she must come and dwell with the tribe. These requirements are enforced in order to preserve as far as possible the purity of the blood, and to prevent the scattering of their people.

These Indians are the remnant of the once great and powerful tribe over which the celebrated chief Opechancanough ruled, who held his court and his seat of authority at a fortified position at the head of York river, the junction of the Mattaponi and Pamunkey rivers, where West Point now stands. Opechancanough was a rival of the great Powhatan, the father of Pocahontas, but finally acknowledged allegiance to him.

Hampton Institute, near Fortress Monroe, an institution primarily for training negroes in ways of industry, thrift, and good citizenship, has had a considerable attendance of Indian pupils from the western tribes. The average attendance of Indians was about 120 in 1890. The cost to the government was about $20,000.

WASHINGTON.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	11,181
Reservation Indians, not taxed (not counted in the general census)	7,516
Indians in prison, not otherwise enumerated	10
Indians off reservations, self-supporting and taxed (counted in general census)	3,655

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are.

Total	7,842
Reservation Indians, not taxed	7,516
Indians in prison, not otherwise enumerated	10
Other persons with Indians, not otherwise enumerated	316

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		7,516	3,812	3,704	152
Colville agency		2,669	1,381	1,288	152
Neah Bay agency		457	218	239	.....
Puyallup Consolidated agency		1,755	910	845	.....
Tulalip agency		1,212	596	616	.....
Yakima agency		1,423	707	716	.....
Colville agency		2,669	1,381	1,288	152
Colville reservation	Lake	303	161	142	.....
	Colville	247	132	115	.....
	Okanogan	374	189	185	.....
	Nez Perces (Joseph's band)	148	69	79	111
	Nespilem	67	41	26	.....
	San Puell	300	158	142	.....
Columbia reservation	Columbia	443	240	203	.....
Spokane reservation	Lower Spokane	417	198	219	41
	Calispel (a)	200	103	97	.....
	Upper Spokane (a)	170	90	80	.....
Neah Bay agency:					
Makah reservation	Makah	457	218	239	.....
Puyallup Consolidated agency		1,755	910	845	.....
Chehalis or Shoalwater reservation	Chehalis and Shoalwater	135	60	75	.....
Puyallup reservation	Puyallup	611	339	272	.....
Quinaielt reservation	Hoh, 75; Queet, 140; Quinaielt, 98; Georgetown (consolidated). (b)	313	154	159	.....
S Kokomish reservation	S'Kokomish or Twano	191	93	98	.....
Nisqually reservation	Nisqually	94	47	47	.....
Squakson Island (Klahchemin) reservation	Squakson	60	35	25	.....
	S'Klallam (a)	351	182	169	.....
Tulalip agency		1,212	596	616	.....
Lummi (Chah-choo-sen) reservation	Lummi	295	148	147	.....
Muckleshoot reservation	Muckleshoot	103	53	50	.....
Port Madison reservation	Madison	144	68	76	.....
Snohomish or Tulalip reservation	Snohomish or Tulalip	443	214	229	.....
Swinomish (Perry Island) reservation	Swinomish	227	113	114	.....
Yakima agency		1,423	707	716	.....
Yakima reservation	Yakima (c)	943	466	477	.....
	Klickitat	330	179	151	.....
	Wasco	150	62	88	.....

a Not on reservation.

b Some of the Hoquians, Humptulips, Montesanos, Oyhuts, and Satsups are with the Quinaielts on the Quinaielt reservation. These bands were enumerated entire with the Quinaielts until 1890, when the major portion of the bands were enumerated as citizens, being in fact nonreservation Indians.

c The Palouse, Pisquose, Wenatshapam, Klinquit Kow-was say-ee, Li-as-was, Skinpah, Wish-ham, Skykis, Ochechotes, Kah-milk-pah, Se-ap-cat, and other small tribes, being consolidated with the Yakimas through intermarriage, it is impossible to give the number of each.

The Quillehute reservation, a small one, is under the Neah Bay agency. The Quillehutes, or Quillayutes, who are citizens and taxed, were enumerated by the regular census enumerators.

The civilized (self-supporting) Indians of Washington, counted in the general census, number 3,655 (1,828 males and 1,827 females), and are distributed as follows:

Asotin county, 31; Chehalis county, 186; Clallam county, 171; Clarke county, 44; Cowlitz county, 38; Franklin county, 89; Island county, 141; Jefferson county, 195; King county, 364; Kitsap county, 207; Kittitas county, 160; Klickitat county, 50; Lewis county, 81; Lincoln county, 22; Mason county, 13; Okanogan county, 104; Pacific county, 44; Pierce county, 76; San Juan county, 32; Skagit county, 248; Skamania county, 31; Snohomish county, 311; Spokane county, 87; Stevens county, 340; Thurston county, 90; Wahkiakum county, 41; Whatcom county, 269; Whitman county, 102; Yakima county, 68; other counties (10 or less in each), 20.

The condition of the civilized Indians appears in the course of the notes following.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN WASHINGTON.

TRIBES.	Stock.	Reservation.	Agency.
Challam	Salishan	S'Kokomish	Puyallup Consolidated.
Chehalis	Salishan	Chehalis or Shoalwater	Puyallup Consolidated.
Cœur d'Alène, or Skitswish	Salishan	Cœur d'Alène (Idaho)	Colville.
Cœur d'Alène, or Skitswish	Salishan	Colville	Colville.
Colville (Kalispelm, Met'how)	Salishan	Colville	Colville.
Cowlitz	Salishan	Nisqually	Puyallup Consolidated.
D'Wamish	Salishan	Lummi, Port Madison, Snohomish, and Swinomish	Tulalip.
Etakmur	Salishan	Lummi, Port Madison, Snohomish, and Swinomish	Tulalip.
Georgetown	Salishan		Puyallup Consolidated
Gig Harbor	Salishan	Nisqually	Puyallup Consolidated.
Grays Harbor	Salishan	Nisqually	Puyallup Consolidated.
Hoh	Salishan	Quiuaielt	Puyallup Consolidated.
Hoquiam	Salishan		Puyallup Consolidated.
Humptulip	Salishan		Puyallup Consolidated.
Kalispelm	Salishan	Colville	Colville.
Kamiltpah	Shahaptian	Yakima	Yakima.
Kinakane (Okanagan)	Salishan	Colville	Colville.
Klatsop	Chinookan	Chehalis	Puyallup Consolidated
Klikatat (Cowlitz, Louis river)	Shahaptian	Yakima	Yakima.
Klinquit	Shahaptian	Yakima	Yakima.
Kowwassaye	Salishan	Yakima	Yakima.
Kutenay	Kitunahan	Cœur d'Alène (Idaho)	Colville.
Lake (includes Okanagan)	Salishan	Colville	Colville.
Lummi	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Makah	Wakashan	Makah	Neah Bay.
Met'how	Salishan	Colville	Colville.
Montesano	Salishan		Puyallup Consolidated.
Moses' band	Salishan	Colville	Colville.
Muckleshoot	Salishan	Muckleshoot	Tulalip.
Muckleshoot	Salishan	Nisqually and Puyallup	Puyallup Consolidated.
Mud Bay	Salishan		Puyallup Consolidated
Nepelum	Salishan	Colville	Colville.
Nez Perce	Shahaptian	Colville	Colville.
Nisquali	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Nisquali	Salishan	Nisqually	Puyallup Consolidated.
Ochechole	Shahaptian	Yakima	Yakima.
Okanagan (Kinakane)	Salishan	Colville	Colville
Olympia	Salishan	Nisqually	Puyallup Consolidated.
Oyhut	Salishan		Puyallup Consolidated.
Palouse	Shahaptian	Yakima	Yakima.
Pantese	Shahaptian	Yakima	Yakima
Pend d'Oreille	Salishan	Colville	Colville.
Pend d'Oreille	Salishan	Cœur d'Alène (Idaho)	Colville.
Pisquose	Salishan	Yakima	Yakima.
Piute	Shoshoneau	Yakima	Yakima.
Puyallup	Salishan	Puyallup	Puyallup Consolidated
Puyallup	Salishan	Squakson Island	Puyallup Consolidated
Puyallup	Salishan	Nisqually	Puyallup Consolidated
Queet	Salishan	Quinaielt	Puyallup Consolidated.
Quillehiute (Quinlayute)	Salishan	Makah and Quillehute	Neah Bay
Quinaielt	Salishan	Quillehute	Puyallup Consolidated
Sans Poel (Puell)	Salishan	Colville	Colville.
Satsop	Salishan		Puyallup Consolidated.
Seapcah	Salishan	Yakima	Yakima.
Shoalwater	Chinookan	Shoalwater	Puyallup Consolidated
Shyik	Shahaptian	Yakima	Yakima

(G. W. Bechtel, photographer, Spokane.)

COLVILLE AGENCY, WASHINGTON.

1890.

SPOKANE SCOUTS, DISMOUNTED.

SPOKANE SCOUTS, FORT SPOKANE: CHEEWALKI JIM CORNELIRS, DOCTOR, CHARLEY, POKER JOE, WHITE OWL, SPOKANE, LITTLE BEAR.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN WASHINGTON—Continued.

TRIBES	Stock.	Reservation.	Agency.
Skinpah	Salishan	Yakima	Yakima
S'Klallam	Salishan	S Kokomish	Puyallup Consolidated.
S'Kokomish	Salishan	S'Kokomish	Puyallup Consolidated.
Skwaksnamish	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Skwaksnamish	Salishan	Nisqually	Puyallup Consolidated.
Snohomish	Salishan	Lummi, Port Madison, Snohomish and Swinomish.	Tulalip.
South Bay	Salishan	Nisqually	Puyallup Consolidated.
Spokane	Salishan	Cœur d'Alène (Idaho)	Colville.
Spokane	Salishan	Colville	Colville.
Stailakoom	Salishan	Nisqually	Puyallup Consolidated
Stailakoom	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Sukwamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Swinamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Syawa	Shahaptian	Yakima	Yakima.
Tsihalis (Chehalis)	Salishan	Shoalwater	Puyallup Consolidated.
Tsihalis (Chehalis)	Salishan	Chehalis	Puyallup Consolidated.
Tsinuk	Chinookan	Chehalis	Puyallup Consolidated.
Twana	Salishan	S'Kokomish	Puyallup Consolidated.
Winatsp'ham	Salishan	Yakima	Yakima.
Wisham	Chinookan	Yakima	Yakima.
Yakima.	Shahaptian	Yakima	Yakima

The Wakashan stock found in Washington is not found in any other state or territory.

COLVILLE AGENCY.—The Nez Perces came originally from Idaho. They were located at Ponca agency, Indian territory, from 1877 to 1885, and were brought back to Colville in June, 1885 (Joseph's band).

The Methows, formerly occupying the Columbia reservation, have merged into the Columbias of Moses' band.

The Cœur d'Alène tribe of Indians have been occupying the Cœur d'Alène reservation (attached to this agency but located in Idaho) since it was set apart for them as a reservation by executive order in 1873. Prior to that time they were roaming or residing on wild lands in Idaho and Washington.

The Lower Spokane tribe have been occupying the Spokane reservation since it was set apart as a reservation for them by executive order in 1881. They were originally from Washington.

The Columbia (Moses' band) tribe of Indians (Methows merged) have been located on the Colville reservation since the ratification by Congress July 4, 1884, of the treaty restoring the Columbia reservation to public domain. They formerly occupied the Columbia reservation, and are originally from Washington. The band known as the "Methows", and who also occupied the Columbia reservation are now included in Moses' band of Columbias.

Joseph's band of Nez Perces have been located on the Colville reservation since their arrival from Ponca agency, Indian territory, in June, 1885, at which place they were held as prisoners since the Nez Perces war in 1877.

The Okanogan, Colville, Lake, San Puell, and Nespilem tribes of Indians also occupy the Colville reservation, and have been there since it was set apart as a reservation by executive order in 1872. They were originally from Washington.

The Upper Spokane and Calispel Indians do not reside on any reservation, but live in and around the city of Spokane and in the Calispel valley. They were originally from Washington.—HAL J. COLE, United States Indian agent.

NEAH BAY AGENCY.—The Makahs have always lived on their present reservation. The Quillayutes live 35 miles south, on a reservation set apart by an executive order, February 19, 1889. They have resided in the same village since first discovered by white people.

No other tribes have lived on their respective reservations at any time since first discovered by white people.—J. P. MCGLINN, United States Indian agent.

PUYALLUP CONSOLIDATED AGENCY.—The Puyallup, Chehalis, Nisqually, Squakson, and S'Kokomish tribes have been here between 30 and 40 years. The S'Kallam do not live on any reservation, and the Quinaielt have been here between 30 and 40 years. The Georgetowns have lived about 20 years on their reservation. The Hoh, Queets, Montesano, Satsop, Chehalis, Oyhut, Humptulip, and Hoquiam do not live on any reservation. All lived in the immediate vicinity or on the lands now comprised within the limits of the present reservation. Those not now on the reservations are in the sections of country where they have always lived.

The Puyallup, Nisqually, Squakson, and Skokomish bands or tribes all speak nearly the same language and are largely intermarried. The Chehalis Indians speak a different language, but are also connected by marriage with the other bands. The S'Kokomish, or Twana, and the S'Klallam Indians formerly were included in the same treaty, called the Treaty of Point No Point. The S'Kokomish reservation was set apart for their use, but was never occupied by any considerable number of S'Klallams.

The Puyallup, Nisqually, and Squakson Indians all belong to what is called the Medicine Creek treaty. In early times, when the Hudson Bay Company or the Puget Sound Agriculture Company was here, and Steilacoom was the principal place, more Indians were on the Nisqually reservation than on either of the others. Later an effort was made to concentrate the Indians on the Squakson reservation, and an attempt was made to make that place the headquarters of the Indian department for this territory. This was abandoned shortly after, but Olympia, near by, being the headquarters for the superintendency, the Indians were somewhat numerous about that place. Of late years, however, as they have devoted more time to agricultural pursuits, the quality of the land and the proximity to a good market has brought the Puyallup reservation into note and the population has surged that way.

The Chehalis Indians are not treaty Indians, and have not changed much in their location. The tribe is much scattered among the white people in the vicinity. The Quinaielt Indians, so far as I know, have always lived where they do now. This reservation was set apart for all the coast Indians, but there was nothing attractive about it, and many left. The Georgetown reservation was set apart for the Shoalwater Bay Indians who would not go to Quinaielt, but is not now much used.

The several bands known by the name of Montesano, Satsop, Chehalis, Oyhut, Humptulip, and Hoquiam are bands of Quinaielt Indians who have strayed away and settled at these different places among the white people. The Queets, who are in a settlement on the Quinaielt reservation, are in fact Quinaielt Indians, but are called Queets, as they live on the Queets river. They have always lived there. The Hoh and Quinaielt Indians live on a river of that name north of the reservation. They have always lived there.

The Chimacum tribe, which is about extinct, was an offshoot of the S'Klallam tribe. The others are much the same as they have always been, only decreasing in numbers. The Chimacum language was a distinct one, and different from any other.—EDWIN EELLS, United States Indian agent.

TULALIP AGENCY.—The Indians on the 5 reservations of this agency have been on the same since 1855, as follows: Tulalip reservation, Snoqualmus, Skykomish, Snohomish, and Tulalip; Port Madison reservation, Madison; Muckleshoot reservation, Dwanish, White River, Black River, and Sammamish; Swinomish reservation, Swinomish, Samish, and Skagit; Lummi reservation, Lummi, Noosack, and Challam. These tribes and bands never have been elsewhere than on the reservations named. None of the bands are extinct, and the Indians composing them are natives of the country adjacent to the reservations.—C. C. THORNTON, United States Indian agent.

YAKIMA AGENCY.—The Yakimas are not on a reservation. The tribes of the agency have lived in this section of the country as long as there is any history of them. Some are living along the Columbia river, some on reservations, and some have become citizens. Nearly all have tribal relations, but have no recognized chiefs, and are so intermixed and related to each other many of them can not themselves tell to what tribe they belong. As an instance, the interpreter is a full-blood Indian, one-fourth Klickatat, one-fourth Comlitz, one-fourth Chehalis, and one-fourth Puyallup, and can speak all of the languages of the tribes or bands to which he is related.—WEBSTER L. STABLER, United States Indian agent.

INDIANS IN WASHINGTON, 1890.

The territorial organic act was passed March 2, 1853, and the territory was formed from area claimed by discovery in 1792, and also stated to be of the area purchased from France in 1803; but the northern boundary was settled by the treaty with Great Britain known as the Oregon treaty of June 15, 1846, establishing the boundary between the United States and the British Possessions as at present defined, namely, the forty-ninth degree of north latitude. Washington was admitted as a state November 11, 1889.

The Indian population of Washington was not originally exceedingly numerous, but was divided into many small tribes. The mountain Indians were generally hunters, and all were fierce and warlike. The Indians of Washington were almost constantly at war with themselves or the white people up to 1870. Those along the coast are watermen and fishermen, and in their dugout canoes patrol the shores of Puget sound and the ocean. The Makahs are all fishermen. They go out 20 or 30 miles from land in their great canoes and they have schooners of as much as 50 tons burden with which they take part in distant fisheries of whales and seals. In the hop season the Indians of Washington come by the thousands to the city of Seattle, where their canoes are anchored, and they remain until the hop-picking season in the fall of the year is over. They are quite intelligent. Many of them are successful as traders in a limited way. While they are classed as northwest Indians they bear no relation to the Alaska or the upcoast Indians of British America.

The Washington Indians are superstitious, and given to gluttony and liberality at the same time. The potlatch, or more properly "the feast to impoverish the giver", is a most peculiar ceremony. The potlatch man invites his relations and friends, many of them from hundreds of miles away, to a feast. They come by water and by land, and, after several days of feasting, howling, singing, dancing, and shouting in a temporary house usually erected by the entertainer for the purpose, the potlatch man distributes his entire personal property to his friends, his wife and family assisting. When the last article is given away the guests promptly retire, leaving the host and his family entirely bankrupt. His family then join in shouts of admiration of him. After this the

(Rutter, photographer, Tacoma.)

1890.

PUYALLUP INDIANS, PUYALLUP CONSOLIDATED AGENCY, WASHINGTON.

RESIDENCE OF P. STANNUP, PUYALLUP RESERVATION.
CHIEF STANNUP AND SQUAW.

(Rutter, photographer, Tacoma.)

1890.

PUYALLUP CONSOLIDATED AGENCY, WASHINGTON.

RESIDENCE OF JOHN EYETWIST.
RESIDENCE OF TE DE WHATCOM, PUYALLUP SQUAW.

head of the house and his family resolutely go to work again, and perhaps in a few years another potlatch is given. A siwash (man) gets standing among these Indians from the size of the company, quantity of articles, and the complete resultant poverty entailed upon himself and family by a potlatch. The want of the necessaries of life, through loss of fishing grounds and game and the incoming of numerous white people, has greatly reduced these Indians. Of a total reservation population of 7,516 only 152 receive any rations or aid from the government. These Indians are squatty in figure. In commerce and intercourse with white people the Indians still use the Chinook language. Many of the Washington Indians are rich landholders, notably the Puyallups, whose reservation adjoins the city of Tacoma. Some of the Puyallups are worth $100,000 each.

PUYALLUP CONSOLIDATED, NEAH BAY, YAKIMA, TULALIP, AND COLVILLE AGENCIES.

Report of Special Agent HENRY HETH on the Indians of the Chehalis, Nisqually, Puyallup, Quillehute, Quinaielt, Shoalwater, S'Kokomish, and Squakson Island (Klahehemin) reservations of the Puyallup consolidated agency; Makah reservation, Neah Bay agency; Lummi (Chah-choo-sen), Muckleshoot, Port Madison, Snohomish for Tulalip, and Swinomish (Perry Island) reservations, Tulalip agency; Columbia, Colville, and Spokane reservations, Colville agency, Yakima reservation, Yakima agency.

The names of Indian tribes or parts of tribes occupying said reservations, with unallotted areas and dates of establishment, are as follows: (*a*)

Puyallup Consolidated agency—Chehalis reservation: Klatsop, Tsihalis, and Tsinuk; 471 acres (*b*), or 0.75 square mile. Order of the Secretary of the Interior, July 8, 1864; executive order October 1, 1886. The residue, 3,753.63 acres, allotted.

Nisqually reservation (*b*): Muckleshoot, Niskwalli, Puyallup, Skwawksnamish, Stailakoom, and 5 others. Treaty of Medicine creek, December 26, 1854 (10 U. S. Stats., p. 1132); executive order January 20, 1857. Land all allotted, 1,717 acres.

Puyallup reservation: Muckleshoot, Niskwalli, Puyallup, Skwawksnamish, Stailakoom, and 5 others; 599 acres (*b*), or 1 square mile. Treaty of Medicine creek, December 26, 1854 (10 U. S. Stats., p. 1132); executive orders January 20, 1857, and September 6, 1873. The residue, 17,463 acres, allotted.

Quinaielt reservation: Hoh, Kweet and Kwinainlt; 224,000 acres, or 350 square miles Treaties of Olympia, July 1, 1855, and January 25, 1856 (12 U. S. Stats., p. 971); executive order November 4, 1873.

Shoalwater reservation: Shoalwater and Tsihalis; 335 acres (*b*), or 0.5 square mile. Executive order September 22, 1866.

S'Kokomish reservation: Klalam, S'Kokomish, and Twana: 276 acres (*b*), or 0.5 square mile. Treaty of Point No Point, January 26, 1855 (12 U. S. Stats., p. 933), and executive order February 25, 1874. The residue, 4,714 acres, allotted.

Squaxin Island (Klahchemin) reservation: Niskwalli, Puyallup, Skwawksnamish, Stailakoom, and 5 others. Treaty of Medicine creek, December 26, 1854 (10 U. S. Stats., p 1132). Land, 1,494.15 acres, all allotted.

Neah Bay agency—Makah reservation: Kwillehiut and Makah; 23,040 acres (*d*), or 36 square miles. Treaty of Neah bay, January 31, 1855 12 (U. S. Stats., p. 939); executive orders October 26, 1872, January 2, and October 21, 1873.

Quillehute reservation. Kwilehiut; 837 acres (*b*), or 1.25 square miles. Executive order February 19, 1889.

Yakima agency—Yakima reservation: Klickitat, Palouse, Topnish, and Yakima; 800,000 acres (*c*), or 1,250 square miles. Treaty of Walla Walla, June 9, 1855 (12 U. S. Stats., p. 951).

Colville agency—Columbia reservation: Chief Moses and his people; 24,220 acres (*d*), or 37.75 square miles. Executive orders April 19, 1879, March 6, 1880, and February 23, 1883. (See Indian appropriation act of July 4, 1884 (23 U. S. Stats., p. 79.) Executive order May 1, 1886.

Colville reservation: Cœur d'Alène, Colville, Kalispelm, Kinikane, Lake Methan, Nepeelinm, Pend d'Oreille, San Poel, and Spokane; 2,800,000 acres, or 4,375 square miles. Executive orders April 9 and July 2, 1872.

Spokane reservation: Spokane; 153,600 acres, or 240 square miles. Executive order January 18, 1881.

Tulalip agency—Lummi (Chah-choo-sen) reservation: Dwamish, Etakmur, Lummi, Snohomish, Sukwamish, and Swinamish; 1,884 acres (*b*), or 3 square miles. Treaty of Point Elliott, January 22, 1855 (12 U. S. Stats., p. 927), and executive order November 22, 1873. The residue, 10,428 acres, allotted.

Muckleshoot reservation: Muckleshoot; 3,367 acres (*b*), or 5.25 square miles. Executive orders January 20, 1857, and April 9, 1874.

Port Madison reservation: Dwamish, Etakmur, Lummi, Snohomish, Sukawamish, and Swinamish, 2,015 acres (*b*), or 3.25 square miles. Treaty of Point Elliott, January 22, 1855 (12 U. S. Stats., p. 927); and order of the Secretary of the Interior October 12, 1864. The residue, 5,269.48 acres, allotted.

Snohomish or Tulalip reservation: Dwamish, Etakmur, Lummi, Snohomish, Sukwamish, and Swinamish; 8,930 acres (*b*), or 14 square miles. Treaty of Point Elliott, January 22, 1855 (12 U. S. Stats., p. 927), and executive order December 23, 1873. Residue, 13,560 acres, allotted.

Swinomish (Perry's Island) reservation: Dwamish, Etakmur, Lummi, Snohomish, Sukwamish, and Swinamish; 1,710 acres (*b*), or 2.75 square miles. Treaty of Point Elliott, January 22, 1855 (12 U. S. Stats., p 927), and executive order of September 9, 1873. The residue, 5,460 acres, allotted.

Indian population 1890: Colville agency (*e*)—Lower Spokanes, 417; Lakes, 303; Colvilles, 247; Okonogans, 374; Columbias, 443; Nez Perces (Joseph's band), Nespilems, 67; San Puells, 300; Calispels, 200; Upper Spokanes, 170; total, 2,669. Neah Bay agency (*f*)—Makahs, 457. Puyallup Consolidated agency—Hohs, Queets, Quinaielts, and Georgetown consolidated, 313; Chehalis, 135; Oyhuts, Humptulips, Hoquiams, Montesanos, Satsups, and Puyallup consolidated, 611; Nisquallys, 94; Squaksons, 60; S'Klallams, 351; S'Kokomishs or Twanos, 191; total, 1,755. Tulalip agency—Swinomishs, 227; Tulalips or Snohomishs, 443; Madisons, 144; Muckleshoots, 103; Lummis, 295; total, 1,212. Yakima agency (*g*)—Yakimas, 943; Klickitats, 330; Wascos, 150; total, 1,423. Grand total, 7,516.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census

b Surveyed.

c Partly surveyed.

d Outboundaries surveyed

e Cœur d'Alène reservation of this agency is in Idaho; population, 422.

f The Quillehutes, though under the charge of this agency, are nonresident Indians, enumerated by the general census enumerators. They are taxed.

g The Palouse, Pisquose, Wenatshapam, Klinquit, Kow-was-say-ee, Li-as-was, Skinpah, Wish-ham, Skykis, Ochechotes, Kah-milk-pah, Se-ap-cat, and other small tribes, being consolidated with the Yakimas through intermarriage, it is impossible to give the number of each. Many have left the reservation and become citizens. The deaths in 1889 numbered 30.

PUYALLUP CONSOLIDATED AGENCY.

PUYALLUP RESERVATION.

The Puyallup agency is 2 miles from the city of Tacoma, in the state of Washington, and at the head of Commencement bay, an inlet of Puget sound. With the exception of 160 acres of land reserved for agency and school purposes, the entire reservation has been allotted to the Puyallup Indians. The land held by these Indians is very valuable not only on account of the great fertility of the soil but especially on account of its proximity to the growing city of Tacoma.

The bottom lands on the Puyallup river are wonderfully productive, and it is on this river and these bottom lands that most of the Puyallup farms are located. The farms are destined to become the market gardens for the city of Tacoma.

The Indians dwell in houses, well built and comfortable. Many have sewing machines. All have cooking stoves, and generally the houses are as well furnished as those of the poorer class of whites. The farms are fenced, the fences being in tolerable condition, and the farms appeared to be passably well cultivated.

The Puyallups have no assistance from the government, except in the maintenance of their schools.

The Puyallups, from their long intercourse with whites, have made greater progress in civilization than most Indians. They exercise all the rights of citizenship and pay a tax on their personalty, but by law are exempt from paying a land tax. Most of them speak English, and all dress as whites.

There are 2 churches on this reservation, 1 Protestant and 1 Catholic. The Puyallups are largely Protestants, and are regular in attending their churches. Their morals are as good as those of their white neighbors.

Considering the ease with which intoxicants can be obtained, these Indians may be considered wonderfully temperate. There is not much intermarrying with whites. The Puyallups fully recognize the value of education, and there is no difficulty in obtaining their consent to send their children to the government schools.

An Indian court, composed of 3 judges paid, each, $10 per month, settles all disputes and all minor offenses.

The Puyallup Indians are decreasing year by year. All are more or less tainted by syphilis. Scrofula, consumption, and the diseases incident to this dreadful curse tell the story of their contact with the whites. They are a fair type of the Indians of Puget sound and the state of Washington.

The patents for land are not held under the severalty act (Dawes bill), but by prior legislation, which gave these Indians a restricted right to their lands.

The Puyallup agency buildings are ample and in good repair. Their original cost, which includes the schools, is said to have been $25,000, and the present value is estimated to be about $20,000. There are 9 white and 3 Indian employés at the Puyallup agency, costing the government in salaries $10,322 per annum, which includes the salaries of Indian judges, allowance made for apprentices, and salaries of Indian police and interpreter. The above does not include the cost of school supplies furnished by the government. The capacity of the school buildings at this agency is 125 pupils, and the present attendance is about that number. The sexes are about equally divided. The ages run from 7 to 17 years, and about one-third are of mixed blood. Everything pertaining to the school appeared in good order, and all seemed to be working well. The food was good and ample, the dormitories clean and comfortable.

Compared with the Indians east of the Cascade range, and more especially with Indians east of the Rocky mountains, the Puyallups are smaller, weaker, and far less aggressive. The Puget sound Indians for generations were a fish-eating race. Salmon to them took the place of the buffalo with the Indians east of the Rockies. Being an unwarlike people, they have never attempted to defend themselves or to redress the many wrongs heaped upon them by the whites. Their intercourse with the whites has been continuous; hence they have advanced more rapidly in civilization.

The following table shows the products of farming and stock owned by the Puyallup Indians during the years 1888, 1889, and 1890, as given in the reports of the Commissioner of Indian Affairs for the respective years, except in the arrangement of items of vegetables in each year, and in the total vegetables for 1890:

PRODUCTS AND STOCK.		1888	1889	1890
Wheat	bushels	1,810	1,500	1,845
Corn	do			688
Oats and barley	do	11,040	9,685	12,235
Potatoes	do	15,000	16,000	30,180
Turnips	do	1,300	1,000	977
Onions	do			267
Other vegetables	do	4,400	4,306	4,987
Hay	tons	1,083	1,063	1,207
Horses and mules	number	388	400	396
Cattle	do	517	532	405
Swine	do	483	500	191
Sheep	do	430	400	342
Domestic fowls	do	2,828	3,046	1,415

The census of these Indians was taken under the supervision of Indian Agent Edwin Eells by a house-to-house count, and from all I could learn I believe it must have been faithfully executed.

CHEHALIS RESERVATION.

I was informed by the superintendent of the Indian school on this reservation, who acts as Indian agent and chief of police, that the census of both the whites and Indians on the Chehalis reservation had been taken by the general enumerator. This I reported to the special agent. I found that Agent Eells had employed a man to take the census of the Chehalis Indians, and that he was prosecuting this work, but had not completed it on the day of my arrival on the reservation. This man, I was informed, had resided on or near the reservation for many years and knew every Indian. He appeared intelligent, and I have no doubt performed the work as accurately as it could be done.

The Chehalis reservation is 16 miles north of the town of Centralia, on the Northern Pacific railroad. It consists of about 4,200 acres of heavily timbered land. One-half of the houses of these Indians are either out of repair or unfurnished and in a filthy condition.

They are very poor farmers, and their farms are insufficiently fenced. Many of the heads of familes have wagons and teams. They maintain themselves principally by working at the numerous sawmills in this section of the state and at other work for the whites. They are self-sustaining. They belong to the Presbyterian denomination, and are very regular in attending to their church duties. Their school is supported by the government.

The Chehalis Indians are decreasing, the decrease being mainly due to hereditary syphilis. This disease was unknown among the Sound Indians until the advent of the white man among them.

The government maintains a school on this reservation with a capacity for 40 children. The buildings are not in what would be considered very good condition, but are better than many other similar buildings. The original cost of the buildings was about $15,000, and the present value is estimated at $5,500. The number of children attending school during the last quarter of the fiscal year ended June 30, 1890, was 41 (21 males and 20 females), aged from 5 to 19 years. The children are provided with vegetable diet during the entire year, all of which is raised by school labor on the school farm, and an ample supply of milk is furnished the pupils the year round. The school herd consists of 34 cows.

The salaries paid to the whites amount to $2,800; to Indians, $300; amount allowed for apprentices, $300, and for Indian police, $240, a total expense to the government of $3,640. This does not include cost of school supplies, food, clothing, books, and medicines, all of which are furnished by the government.

The following table shows the amount of farm produce raised and the number of cattle owned by the Chehalis Indians during the years 1888, 1889, and 1890: (*a*)

PRODUCTS AND STOCK.		1888	1889	1890
Wheat	bushels	711	936	972
Oats and barley	do	765	1,255	1,519
Potatoes	do	535	836	523
Turnips	do	291	.....	400
Other vegetables	do	20	78	642
Hay	tons	143	150	123
Horses and mules	number	71	92	80
Cattle	do	21	52	44
Swine	do	.....	3	.....
Sheep	do	38	54	36
Domestic fowls	do	118	164	187

NISQUALLY RESERVATION.

These Indians number at present less than 100 souls. Some 5 years ago they received patents from the government for their allotments of land and under the Dawes bill became citizens. Their lands are inalienable until the state legislature, with the consent of Congress, removes the restrictions now imposed by law; then they will own their land in fee simple.

The Nisqually Indians are said to be a peaceable people, giving no trouble. They are self-sustaining, receiving no government aid or assistance except the facilities offered by the schools. They have no government school on their reservation, their children being sent to the government boarding and industrial school at the Puyallup agency.

The farms of these Indians, principally located on the Nisqually river, are exceedingly rich. They raise wheat, oats, potatoes, and other vegetables, and are tolerably well provided with wagons, horses, and cattle.

a These returns are identical with those shown in the reports of the Commissioner of Indian Affairs for the respective years, except in the details as to vegetables.

They belong principally to the Presbyterian church. There are some Catholics among them. They have a Presbyterian church on their reservation and are regular in their church attendance. Their morals are pretty good. They live in houses, dress as whites, and most of them speak English. Many of these Indians work for the whites at the sawmills. They are decreasing. Syphilis in the secondary form is making sad havoc among them, and all are more or less affected.

The following table shows the produce raised and the number of horses, cattle, and other stock owned by the Nisqually Indians during the years 1888, 1889, and 1890: (*a*)

PRODUCTS AND STOCK.		1888	1889	1890
Wheat	bushels	950	750	90
Corn	do	80	.....	.....
Oats and barley	do	2,000	1,500	720
Potatoes	do	2,000	1,900	2,900
Turnips	do	1,100	1,100	232
Onions	do	.....	35	57
Other vegetables	do	1,000	900	827
Hay	tons	100	100	115
Horses and mules	number	180	160	88
Cattle	do	165	150	70
Swine	do	236	250	22
Sheep	do	125	150	150
Domestic fowls	do	600	500	474

S'KOKOMISH RESERVATION.

This reservation is located on Hoods canal, an arm of Puget sound, about 77 miles north of Tacoma, and contains about 5,000 acres of land, which has been either patented or allotted to these Indians. They are self-sustaining citizens of the state of Washington. They vote and pay taxes on their personal property, but not on their land. They are civilized, dress as whites, and all except a few old ones speak English.

They farm but little, raising vegetables and hay. They maintain themselves chiefly by working for the whites in their vicinity as lumbermen. A court of Indian judges settles all disputes and punishes offenders among them. They number less than 200 souls. About 60 of these Indians are church members, and almost all of them attend the Congregational church. They have a missionary visiting among them. Services are held every Sabbath in their school building.

The heads of families are provided with wagons and teams, and they own some horses, cattle, and sheep. Their houses are fairly well built and furnished, but generally filthy.

The S'Kokomish Indians are much addicted to drink. They are decreasing rapidly; scrofula, consumption, and the various diseases incidental to hereditary syphilis are doing their work.

The government maintains a school on this reservation. The superintendent and principal teacher acts as their agent and ex officio as chief of police.

The condition of the school and government buildings at S'Kokomish is not good. The original cost is estimated in round figures at $4,000. The average attendance at this school during the fourth quarter of 1890 was 26. The number of white employés at this school and subagency during the year ended June 30, 1890, was 5, costing the government $2,800, and the allowance for Indian apprentices was $240 and Indian judges $104, making a total expense of $3,144.

Judged by the abundance of apple, plum, cherry, and other fruits found in the school orchard, the S'Kokomish Indians are owners of land that in the near future is destined to be exceedingly valuable.

The following table shows the products raised and stock owned by the S'Kohomish Indians during the years 1888, 1889, and 1890. (*a*)

PRODUCTS AND STOCK.		1888	1889	1890
Oats and barley	bushels	160	.....	105
Potatoes	do	660	647	700
Turnips	do	.....	.....	67
Onions	do	.....	.....	10
Other vegetables	do	6	400	200
Hay	tons	476	320	285
Horses and mules	number	116	115	116
Cattle	do	98	123	96
Swine	do	.....	.....	3
Sheep	do	17	35	47
Domestic fowls	do	.....	.....	302

a These returns are identical with those shown in the reports of the Commissioner of Indian Affairs for the respective years except in the details as to vegetables.

(Rutter, photographer, Tacoma.)

1891.

PUYALLUP INDIANS, PUYALLUP CONSOLIDATED AGENCY, WASHINGTON.

PLACKSON'S HOUSE AND FAMILY.
PEIGNE AND HIS SQUAW.

SQUAKSON ISLAND RESERVATION.

The Squakson reservation is an island in Puget sound, and contains 1,494 acres of land, all of which has been allotted and patented to the Squakson Indians.

There is no school on this reservation or island, nor any government buildings. There are no whites living on the island. The Squaksons have a religion which is said to be a mixture of christianity and heathenism. There is no church on their reservation. They live in poor houses, poorly furnished, and are very filthy and dirty. They cultivate, all told, only 7 acres of land, and live by oystering, fishing, cutting cord wood, and working for white men. They send their children to the government schools at Chehalis and S'Kokomish. They pay no taxes and do not vote. Of their number 68 do not reside on Squakson island, but on Mud and Oyster bars, on Puget sound, and were not enumerated in the special Indian census. They are supposed to have been enumerated in the census taken by the general enumerator.

The Squaksons have only 19 head of cattle and 23 head of horses.

QUINAIELT RESERVATION.

The Quinaielt reservation has not been subdivided, hence no allotments have been made to these Indians. The reservation is not valuable. There is said to be some good land in the river bottoms, but the most is broken, mountainous, and thickly covered with underbrush. The high land is almost worthless. The Quinaielts hunt and fish and work for the salmon canneries, disposing of their surplus salmon to these industries, and in common with all the Puget sound Indians engage in hop picking, by which they manage to obtain considerable money. Some have houses that are poor structures, poorly provided with furniture, and they are anything but neat in their habits.

TULALIP AGENCY.

SNOHOMISH OR TULALIP RESERVATION.

The Tulalip agency is situated on this reservation, located on Puget sound, 35 miles north of Seattle. This agency comprises the Tulalip, Lummi, Muckleshoot, Swinomish, and Port Madison reservations.

According to the special enumeration the Tulalips number 443. The census taken the year previous was 444. The children between the ages of 6 and 16 were 84. When a census of the Indians is accurately taken, and also the number of children from 6 to 18 years of age is given, the proportion of children is about one-fifth of the entire population.

The Tulalip Indians are all self-sustaining; only the very old and helpless receive assistance from the government. About 60 receive government aid, but these represent Indians from all the reservations belonging to this consolidated agency. The old and helpless are abandoned upon seeking some new camping ground, possibly left with but food enough to sustain life for a day or two.

The Tulalips are not an agricultural tribe. Their reservation, or much of it, is heavily timbered, and requires both capital and energy to clear, neither of which the Indian has. Twenty-four heads of families hold patents for their lands. Only 50 of them actually live on their allotments; the remainder work in logging camps and at sawmills, and obtain a fair living. The heads of families residing on their allotments have good houses, as well furnished as those of the poorer class of white settlers. The average cost of their houses is from $800 to $1,000.

There is more or less drunkenness among these Indians. Their morals are said to be as good as those of average white communities. They are gradually but surely decreasing in numbers. This is due to hereditary syphilis. They dress as whites, and are gradually imitating more and more the white man in his ways and customs. Their houses, or most of them, are supplied with tables, chairs, cooking stoves, and crockery, and many have sewing machines. The large majority are Catholics, and are very regular in attending to their religious duties.

These Indians leave their reservations on or about September 1, and rush to the hop fields. At the hop fields they meet not only friends and acquaintances from all the Puget Sound reservations but also Indians from mountains east of the Cascade range, as well as Indians from Canada and Alaska. The Puget Sound Indians take with them to the hop fields dried oysters and clams, and barter them for the articles of trade brought by the Indians living in the mountains, and for tanned skins, mats, and baskets manufactured by the Canadian and Alaskan Indians. The hop season is the great annual fair of these Indians, and they make a great deal of money picking hops. All, old, young, and middle aged, engage in it, and not unfrequently a family will accumulate $300 or $400 at this work. There is more or less gambling carried on during this time, and there is a great deal of drunkenness.

The government buildings on this reservation are in pretty good condition. The houses, outbuildings, and fences are all neatly whitewashed; the grounds are well policed. The number of white employés at this agency is 3, costing the government per annum $2,300. The number of Indians employed, including policemen, is 8, costing the government $2,144 per annum. The issue of agricultural implements to indigent Indians is estimated at about $500.

TULALIP INDUSTRIAL TRAINING AND BOARDING SCHOOL.—This is a contract school. The contract is made by the Commissioner of Indian Affairs with the Catholic board of Indian missions. The largest number in attendance during the fiscal year was 131, the last report showing an attendance of 127 (males 67, females, 60); ages, between 6 and 18. There are some frame buildings belonging to this school. These buildings were erected by the government; the cost is not known. Attached to the school there are about 10 acres of ground, which is mainly used as a garden, and is in a very high state of cultivation. All the vegetables that the pupils can consume are raised in this garden, the boys doing the work under the instruction of an industrial teacher. Eight boys are being taught the trade of shoemaking and 6 carpentering. The girls are taught to sew, cook, do laundry work, in fact, to perform all the duties pertaining to house work. The pupils are supplied with fruits raised on the place. Their diet consists of beef, vegetables, milk, butter, and fruit. The children are from the Tulalip, Lummi, Swinomish, and Port Madison reservations. There are 13 employés (8 females and 5 males). Attached to the school is a steam laundry erected by the church. It is a complete establishment of its kind. The water supply at this school is limited. The locality is very healthy; only 1 death occurred during the past year.

The products raised by the Tulalip tribe and horses and other stock owned by them during the years 1888, 1889, and 1890 will be found in the following table, consolidated with the products of the several tribes comprising the Tulalip agency. (*a*)

PRODUCTS AND STOCK.		1888	1889	1890
Wheat	bushels	500	90	490
Oats and barley	do	22,300	29,150	28,660
Onions	do		1,000	885
Turnips	do		2,075	665
Potatoes	do	17,700	11,225	5,900
Other vegetables	do	7,429	2,110	2,225
Wool	pounds		500	
Hops	tons		3	7
Hay	do	688	769	785
Wood, cut and sold	cords	4,675	2,625	5,000
Horses and mules		502	462	569
Cattle		965	678	835
Swine		465	613	500
Sheep		513	777	746
Domestic fowls		2,165	2,289	2,292

LUMMI RESERVATION.

The Lummi reservation is located on our northern frontier, 10 miles north of Whatcom, on the Gulf of Georgia, and very near the British line. The house-to-house count just taken shows a population of 148 males and 147 females, of whom 71 are children between 6 and 18 years of age.

This reservation consists of about 12,000 acres, nearly all of which has been allotted to these Indians.

The Lummi Indians are self-sustaining, receiving no assistance from the government. They give much trouble. They smuggle opium and Chinamen over the lines.

Their principal occupation, when not smuggling, is fishing and logging. They cultivate but little land, possibly about 300 acres, and have about 800 acres under fence. The Indians hold patents from the government for their lands. They are much mixed up with the Canadian Indians, and also have many half-breeds among them, who lead them into trouble.

The government pays but 1 white employé on this reservation, who acts as agent and chief of police. The compensation of this man is $600 per annum. There are 10 Indian policemen.

A day school for these Indians has just been established. This school building cost the government $700.

MUCKLESHOOT RESERVATION.

The Muckleshoot reservation is located 20 miles north of Seattle, on White river, and consists of 3,367 acres. The land has been allotted to the Indians, but as yet no patents have been issued. The number of Indians on the reservation, as per census just taken, is 103 (53 males and 50 females); children of school age, 27.

These Indians are all self-sustaining, receive no assistance from the government, dress as whites, live in good and well furnished houses, and are farmers. Their religion is Catholic, and their children are sent to the Catholic contract school at the Tulalip agency.

The Muckleshoots give no trouble. They speak English and conduct themselves better than whites in many new communities. There are no government buildings on this reservation. One white man is employed here by the government at $600 per annum, and there is 1 Indian policeman.

a These returns are identical with those shown in the reports of the Commissioner of Indian Affairs for the respective years except in the details as to vegetables.

SWINOMISH RESERVATION.

The Swinomish reservation is located on Fidalgo island, 75 miles north of Seattle, in Skagit county. It contains 7,170 acres. The land has been allotted to the Indians. A house-to-house enumeration shows 113 males and 114 females, a total of 227; children of school age, 42. These Indians are self-sustaining. The government issues rations only to the old and infirm. They subsist by farming, fishing, and working for the whites. They dress as whites, and their houses are good and well furnished. They give no trouble, and are prepared for citizenship, which in reality they already have by the Dawes bill. They are Catholics, have a good church building, and their morals are good. They cultivate from 300 to 500 acres of land, and have fenced or diked about 3,000 acres. It is with difficulty that they are made to send their children to school. This applies to all the Indians belonging to the Tulalip Consolidated agency, except the Tulalips.

PORT MADISON RESERVATION.

The Port Madison reservation is located on Puget sound about 10 miles west of the city of Seattle. By a house-to-house count they number 144 (68 males and 76 females); children of school age, 27. These Indians are self-sustaining; they raise a few vegetables, and subsist mainly by logging and working in sawmills for the whites. Their land is very poor, and very little of it is under cultivation. They have a few wagons and horses; their houses are fairly comfortable; they dress as whites, and most of them speak English. They are Catholics, have a church on their reservation, and attend it fairly well. Their morals are pretty good. They are decreasing in numbers on account of diseases incident to hereditary syphilis. With all of the Sound Indians, the children are more feeble than their parents, can stand less hardship, and are much shorter lived. A number of families have buried from 3 to 8 children and have not a single one left. The older seem the stronger, and while the younger generation are more intelligent and industrious, they are physically the weaker members of the tribe.

There is 1 government building on this reservation, which cost $150, and that is its present value. There are no white employés. An Indian policeman is employed.

NEAH BAY AGENCY.

MAKAH RESERVATION.

The Makah reservation contains 23,040 acres. The Quillehute Indians are nominally under the charge of Neah Bay agency, but are nonresident. The census just completed shows a population of 457 Makahs. No allotments of land have been made to these Indians. The Makah reservation is located at the mouth of the strait of San Juan de Fuca, 35 miles south of Cape Flattery, on the Pacific coast. These Indians pay little attention to agriculture. The whale, salmon, seal, and other fish products of the ocean furnish them with food. The skins of the seal are sold in the towns on the strait, principally in Victoria. They own vessels, and penetrate the extreme northern seas in quest of fur seals. They sell large quantities of fish to towns on the strait, and dry enough for winter consumption. These Indians are as moral as other Indians similarly situated.

There are 13 government buildings at this agency, which are in bad condition, none having been painted.

The village in which the Quillehutes, who were counted in the general census, have lived for generations has been pre-empted by the whites in violation of law. These Indians should be reinstated in their rights and their homes secured and a reservation laid off for them.

The value of the government buildings at Neah Bay is estimated at $4,725. There are some 70 children of school age.

YAKIMA AGENCY.

YAKIMA RESERVATION.

The Yakima reservation is in Washington, 34 miles from the town of North Yakima. It contains about 800,000 acres of land, and the Northern Pacific railroad runs some 30 miles through it.

The amount of land on this reservation susceptible of cultivation has been greatly exaggerated; in fact, the whites always imagine that the land on Indian reservations is far more valuable than the land adjoining them and already owned by whites. The tillable land on this reservation will not exceed 130,000 acres. It is true that there is a large body of land lying between the agency and the line of the Northern Pacific railroad that would be immensely valuable if irrigated. This would require a large outlay of capital.

According to the census just taken there are 1,423 Indians on this reservation, about equally divided between the sexes; children of school age, about 200. It is estimated that when the census was taken by a house-to-house count about 200 of the Yakimas were off the reservation, in the mountains, picking berries, hunting, and gathering roots for winter use. These Indians were not included in the number given. The Yakimas are superior physically to the Puget Sound Indians, are larger, and appear much more intelligent.

These Indians are far more warlike than the Sound Indians, and have given much trouble in the past. They are not as far advanced in civilization as the Pacific Coast Indians. About half of them dress as whites and others wear some part of the white man's dress. About one-third of them speak English sufficiently well to make themselves understood. They are decreasing, and the same cause may be cited here as elsewhere. Syphilis in its secondary forms, scrofula, and consumption prevail. The number of births during the past year was 18 and the number of deaths 30.

The Yakimas, like the Puget Sound Indians, leave the reservation annually for the hop fields, where they work, gamble, and drink whisky. Not infrequently, both among the Yakimas and the Sound Indians, trouble arises during the hop picking season. Wife stealing prevails to a greater or less extent, causing trouble.

The Yakimas are self sustaining, except that the old and infirm receive rations, which are issued upon certificates signed by the agency physician. They are mostly Methodists. There are 3 churches, 2 Methodist and 1 Catholic. The Yakimas I would not call moral, even for Indians.

The present agency years ago was Fort Simcoe. It was built by the soldiers of the regular army in 1856. The houses occupied by many of the agency employés were framed in New York, transported around Cape Horn, thence to Portland, from Portland to The Dalles by water, and thence 75 miles overland by wagons to Fort Simcoe, the present agency. The original cost to the government of these houses must have been $100,000 or more.

The number of employés at the agency during the past year was 31, costing the government $13,195.90. This includes, of course, both agency and school employés. The number of Indian boys learning trades is 3. The number of mixed bloods in the tribe is 476, a large percentage. The Yakimas live in frame houses, which are in fair condition and tolerably well furnished, but very filthy. They are not as well furnished as the houses of the Puget Sound Indians.

YAKIMA SCHOOL.—This school is at the Yakima agency. There were very few pupils at the school on October 7, 1890, but they were slowly coming in. A new building was being erected. The contract required the completion of the building by the middle of December following. The average number of children attending this school during the last quarter of the fiscal year ended June 30, 1890, was 67.

There is a good steam sawmill on this reservation and an indifferent flour mill.

The following table shows the products raised, horses, cattle, sheep, and other stock owned, and wood cut and sold by the Yakimas during the years 1888, 1889, and 1890: (*a*)

PRODUCTS AND STOCK.	1888	1889	1890
Wheat ..... bushels	20,000	10,000	10,000
Oats and barley ..... do	20,600	5,500	5,500
Corn ..... do	600	100	200
Vegetables ..... do	6,525	2,270	3,700
Hay ..... tons	3,500	4,000	10,000
Butter made ..... pounds	5,000	5,000	5,000
Lumber sawed ..... feet	.....	1,053,000	85,000
Shingles ..... number	.....	55,000	18,000
Wood cut ..... cords	5,000	3,000	2,000
Freight transported by Indians with their own teams:			
Pounds	78,608	65,457	.....
Amount earned	$393	$377	$268
Value products of Indian labor sold	.....	.....	$30,230
Horses and mules ..... number	10,020	10,020	10,025
Cattle ..... do	5,000	6,000	7,000
Swine ..... do	250	150	300
Sheep ..... do	400	250	500
Domestic fowls ..... do	1,000	1,000	3,000

a These returns are those shown in the reports of the Commissioner of Indian Affairs for the respective years.

1889.

COLVILLE RESERVATION, COLVILLE AGENCY, WASHINGTON.

CHIEF JOSEPH, NEZ PERCE INDIAN.

(La Roche, photographer, Seattle.)

1890.

WASHINGTON.

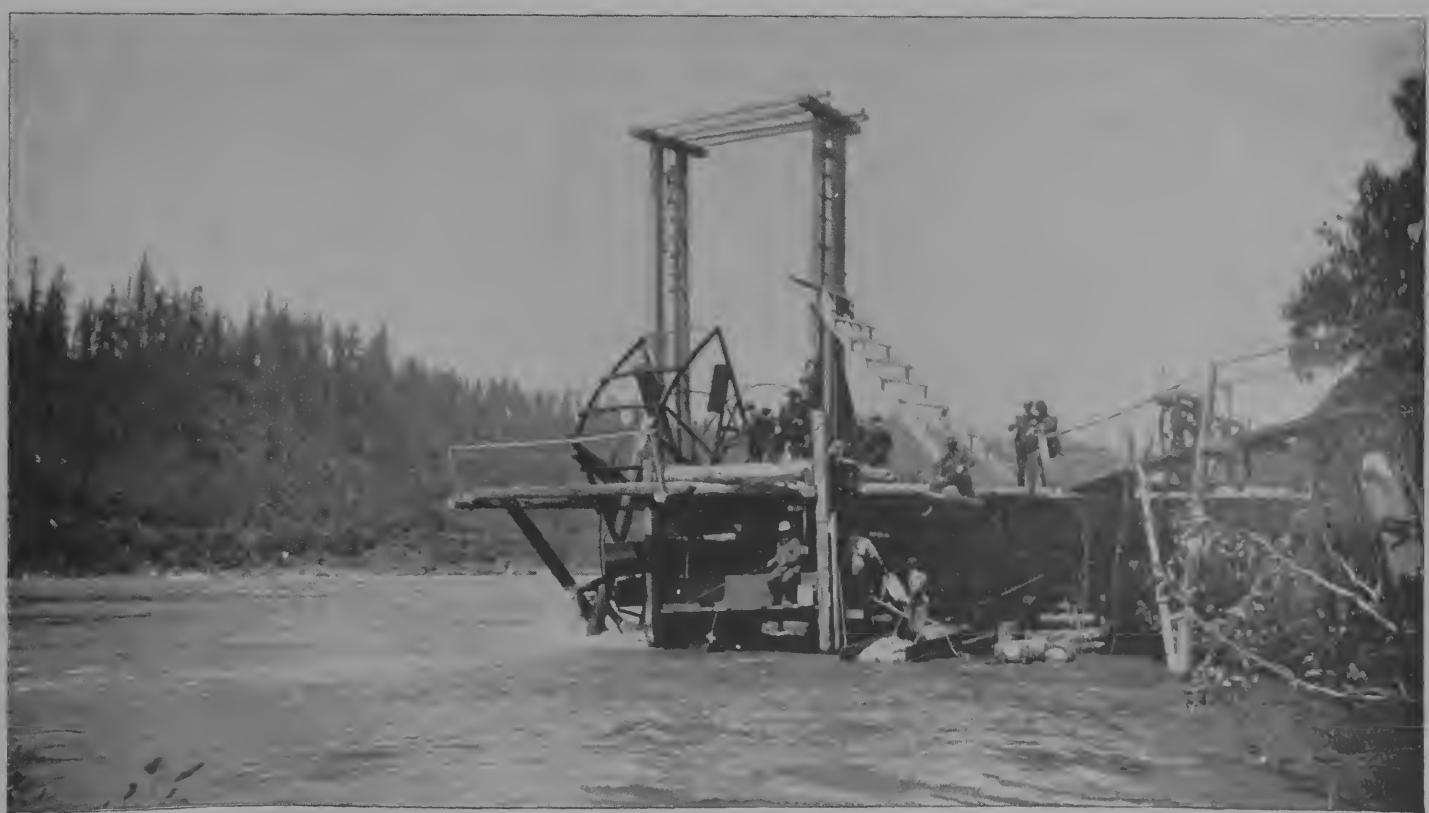
PRINCESS ANGELINE, DAUGHTER OF CHIEF SEATTLE, RESIDING AT SEATTLE (SUPPOSED TO BE OVER 100 YEARS OF AGE).

1891.

PUYALLUP CONSOLIDATED AGENCY, WASHINGTON.

PUYALLUP INDIANS.

UNITED STATES INDIAN SCHOOL.



(B. O. Towne, photographer, Portland.)

1890.

WASHINGTON.

INDIANS WITH CANOES AT SEATTLE DURING HOP SEASON (FROM PUGET SOUND).
FISH WHEEL ON COLUMBIA RIVER FOR CATCHING SALMON.

COLVILLE AGENCY.

COLUMBIA, COLVILLE, AND SPOKANE RESERVATIONS.

The Colville Indian agency is located on the Spokane river, near its junction with the Columbia, and directly opposite the military post of Fort Spokane.

The agency includes, under the jurisdiction of the agent, the following tribes: Colville, Upper and Lower Spokane, Lake, Okonogan, San Puell, Joseph's band of Nez Perces, Moses' band of Columbia, Calispel, and Cœur d'Alène of Idaho.

The census of the Lower Spokanes was taken on the 4th of July. On this day the Spokanes were assembled, as is their annual custom, at the house of their chief, Whistlepossum.

The names of all absentees were obtained, showing a total of 417 (198 males and 219 females). The census of the Lakes, taken by a house-to-house count, resulted as follows: 161 males and 142 females; total, 303. The census of the Okonogans was taken by a house-to-house count, resulting as follows: 189 males and 185 females; total, 374.

The San Puells were estimated at 158 males and 142 females; total, 300.

The census of Joseph's band of Nez Perces was found, from a house-to-house count, to be 69 males, 79 females; total, 148. Moses' band of Columbias was enumerated by a house-to-house count, as follows: 240 males and 203 females; total, 443.

The Calispels do not reside on the reservation. They live at Pend d'Oreille. Their number was estimated as 103 males and 97 females; total, 200.

The census of the Cœur d'Alènes in Idaho, under this agency, was taken by a house to house count, 202 males and 220 females; total, 422. The census of the Colvilles was taken by a house-to-house count, which showed that there were 132 males and 115 females; total, 247. The census of the Nespilems, taken by a house-to-house count, showed 41 males and 26 females; total, 67.

The Upper Spokanes, who do not live on the Colville reservation, are estimated as 90 males and 80 females; total, 170.

The total number of Indians under the Colville agency is 3,091, including those in Idaho. Colville reservation contains 2,800,000 acres. The children of school age number 277, exclusive of the children of the San Puells, Spokanes, or Cœur d'Alènes. The number of mixed bloods is 40.

These Indians are Catholics, attend to their religious duties pretty well, and are self-sustaining, but occasional issues are made to the old and infirm. Farming utensils in limited amounts are also issued to these Indians by the government. Nearly all the Indians on this reservation live in log houses, which, as a general rule, are filthy. They dress as whites, or partially so, but a few blanket Indians are found among them.

The Spokane Indians belong to the Presbyterian church. They have a church building and attend church with regularity. There are 4 agency buildings, in fair repair, which cost the government $5,000; present value, $3,000.

OKONOGAN SCHOOL, COLVILLE AGENCY.—The Okonogan school is on the Colville reservation, near the Canadian line. It had not been opened on the 15th of October, 1890.

PUYALLUP CONSOLIDATED AGENCY.

Report of Special Agent EDWIN EELLS on the Indians of the Puyallup Consolidated agency, Washington, October, 1890.

The Indians of this agency are steadily decreasing.

THE CHEHALIS TRIBE.—These Indians are self-supporting, the government aiding them only to the extent of supporting a boarding school, in which their children are fed, clothed, and educated free. What formerly was a reservation is now held by them under the general Indian homestead laws. They are all citizens and voters, paying taxes on personal property, but not on their land. All are civilized, but lacking in neatness and energy. They are quite moral

THE NISQUALLY TRIBE.—These Indians have allotments and patents on a treaty reservation and the land is inalienable. They are citizens and voters and taxpayers on personal property only. The government does nothing for them. Their children are allowed to attend other government schools free of charge. The remarks concerning the condition of the Chehalis Indians apply to the Nisqually.

THE PUYALLUP TRIBE.—These Indians have allotments and patents on a treaty reservation, and the land is inalienable. They are citizens and voters and taxpayers on personal property. They support themselves, but there is a large government school on their reservation, in which their children of school age are supported and educated. Their lands make many of them wealthy.

THE QUINAIELT AND GEORGETOWN TRIBES.—Their reservation has not been subdivided or allotted. The Hoh band does not live on the Quinaielt reservation, but on the outside edge of it. The Georgetown Indians have their homes on the reservation, but are absent a large portion of the time. None of these Indians are citizens or

taxpayers, but they are the only ones belonging to this agency who are not. In point of civilization and general advancement they are behind the others belonging to this agency.

THE S'KLALLAM TRIBE.—This tribe belongs to this agency, but none of them live on a reservation. From the best information I have they have been reported by the census enumerators outside. The Port Gamble Indians I found had been counted by the general census enumerators. There are 351 of them in all, and the government supports 2 day schools among them, with an average attendance at each of from 20 to 25 scholars. Some of them own land and are taxpayers, with the right to vote, which they rarely exercise. To a large extent in this agency we have the anomaly of an agent having the care of Indians who live on reservations and who are citizens, voters, and taxpayers, and with the care of, but no authority over, other Indians, who do not live on reservations and are neither citizens, voters, nor taxpayers. The tribe is entirely self-supporting.

THE S'KOKOMISH TRIBE.—These Indians are on a treaty reservation which has been allotted and patented to individual Indians, who are thereby made citizens, voters, and taxpayers on personal property. They are self-supporting, but a government boarding school is maintained on the reservation, in which their children are supported and educated free of charge. They are civilized and quiet and fairly industrious.

THE SQUAKSON TRIBE.—These Indians have their homes on their reservation, which has been allotted and patented. They are voters, citizens, and taxpayers, but they are away a large portion of the year engaged in gathering oysters, and in this way they gain most of their livelihood. There are no white employés on the reservation, and the Indians have the privilege of sending their children to boarding schools on other reservations free of charge. They are rather behind the other tribes who have been made citizens.

GENERAL REMARKS.—Most of the above Indians are under a dual government. They are in a transformation state, from that of wards of the nation to that of full citizens. As wards they are under the charge of an agent, have schools furnished them by the general government, have Indian courts, in which members of their own tribe try their causes, both civil and criminal, up to a certain degree, and the officers of these courts are paid by the general government. As citizens they vote, pay taxes on personal property, and have the right to enter the state courts if they choose, which they do in cases of divorce. Most of them have been married under the state laws, and polygamy is entirely done away with.

The Indians of the several tribes of this agency are steadily decreasing, scrofula and consumption being the principal causes.

(Rutter, photographer, Tacoma.)

1891.

PUYALLUP RESERVATION, PUYALLUP AGENCY, WASHINGTON.

INDIAN SCHOLARS, UNITED STATES INDIAN SCHOOL.
UNITED STATES INDIAN SCHOOL.

WEST VIRGINIA.

The civilized (self-supporting) Indians of West Virginia, counted in the general census, number 9 (6 males and 3 females), and are distributed as follows:

Berkeley county, 1; Lewis county, 7; Nicholas county, 1.

WISCONSIN.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	9,930
Reservation Indians, not taxed (not counted in the general census)	6,085
Indians in prison, not otherwise enumerated	10
Indians off reservations, self-supporting and taxed (counted in the general census)	3,835

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	6,450
Reservation Indians, not taxed	6,085
Indians in prison, not otherwise enumerated	10
Other persons with Indians, not otherwise enumerated	355

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		6,085	3,071	3,014	643
Green Bay agency		3,137	1,665	1,472	.....
La Pointe agency		2,948	1,406	1,542	643
Green Bay agency		3,137	1,665	1,472	.....
Menomonee reservation	Menomonee	1,311	679	632	.....
Oneida reservation	Oneida (including homeless Indians).	1,716	925	791	.....
Stockbridge reservation	Stockbridge	110	61	49	.....
La Pointe agency		2,948	1,406	1,542	643
Lac Court d'Oreille reservation	Chippewa at Lac Court d'Oreille	1,234	590	644	308
Lac du Flambeau reservation	Chippewa at Lac du Flambeau	670	292	378	142
La Pointe (Bad River) reservation	Chippewa at Bad River	641	336	305	33
Red Cliff reservation	Chippewa at Red Cliff	403	188	215	160

For data as to Chippewa, see Minnesota.

The civilized (self-supporting) Indians of Wisconsin, counted in the general census, number 3,835 (2,037 males and 1,798 females), and are distributed as follows:

Adams county, 60; Ashland county, 18; Barron county, 40; Bayfield county, 304; Brown county, 732; Burnett county, 81; Calumet county, 165; Chippewa county, 134; Crawford county, 18; Door county, 22; Douglas county, 183; Forest county, 119; Juneau county, 44; Marathon county, 65; Marinette county, 128; Monroe county, 25; Oconto county, 48; Oneida county, 29; Outagamie county, 943; Polk county, 114; Shawano county, 390; Washburn county, 30; Winnebago county, 44. Other counties (13 or less in each), 99.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN WISCONSIN.

TRIBES.	Stock.	Reservation.	Agency.
Chippewa (Lac Court d'Oreille band)	Algonkian	Lac Court d'Oreille	La Pointe.
Chippewa (Lac du Flambeau band)	Algonkian	Lac du Flambeau	La Pointe.
Chippewa (La Pointe band)	Algonkian	La Pointe and Red Cliff	La Pointe.
Menomonee	Algonkian	Menomonee	Green Bay.
Munsi	Algonkian	Stockbridge and Munsee	Green Bay.
Oneida	Iroquoian	Oneida	Green Bay.
Stockbridge	Algonkian	Stockbridge	Green Bay.

GREEN BAY AGENCY.—The Oneidas came from New York, and have been here 54 years; they are a portion of the Six Nations of New York. The Stockbridges came from Stockbridge, Calumet county, Wisconsin, and the Menomonees from Poygon, Wisconsin, and have been here 37 years. The original seat or location of the Oneidas was in what is now Madison county, New York; they came to their present location in 1837. The Stockbridges removed from Massachusetts to New York about 1819; from New York to Calumet county, Wisconsin, in 1824, and thence to their present reservation in 1857. The Menomonees (an Algonkian tribe) were originally located about Green Bay, Wisconsin; afterward, about 1833, they were removed to Poygon, Wisconsin, and from there to their present reservation in 1854. Part of the Munsees of western New York were incorporated into the Stockbridge tribe by adoption in 1856, and they now reside with them.—CHARLES S. KELSEY, United States Indian agent.

The number of Oneidas at Green Bay agency was given as 1,500 in 1884, 1,595 in 1885, and 1,716 in 1890. They were removed under treaty with the United States to Wisconsin territory in 1837, a few remaining in New York about the other Six Nations reservations. In 1890 the New York Oneidas numbered 212. They have no reservation of their own, but 106 of them live on the other Six Nations reservations and 106 off reservations. In 1838 they were called the First Christian and Orchard Bands of Oneida Indians. For data as to the Six Nations and their present condition, see New York.

LA POINTE AGENCY.—The Indians of the several reservations under the La Pointe agency are all Chippewas (Algonkian). The Chippewas of La Pointe agency are of like condition to those of Minnesota.

The first treaty was made with the Chippewas September 30, 1854, for the Lac Court d'Oreille, Lac du Flambeau, La Pointe (Bad River), and Red Cliff reservations. There was much difficulty experienced in settling the Chippewas on these reservations, owing to the character of the land. It was in many cases heavily timbered, and other portions were poorly fitted for agriculture. They were gathered up after 1854 and to 1873 and placed on the several reservations; still, in 1890, there are several small bands of roaming Chippewas off the reservations but considered as belonging to them. There were many rations issued to the La Pointe agency Chippewas in 1890.

STOCKBRIDGE-BROTHERTOWN PEQUODS (ALGONKIAN STOCK).—Of the 5 principal nations of New England in 1674, the Pequods or Mohegans, the 2 being considered as 1, were tribes of considerable influence and strength of numbers, claiming authority over all the Indians of the Connecticut valley. Jonathan Edwards states that the language of the Stockbridges of Muhhekanew, or Muhhekanock (Mohegan), was spoken throughout New England. Nearly every tribe had a different dialect, but the language was practically the same. Eliot's translation of the Bible is in a particular dialect of this language. The Stockbridges, so named from the place of their residence, were originally a part of the Housatonic tribe of Massachusetts, to whom the legislature of that state granted a section of land in 1736. They were subsequently removed to New Stockbridge and Brothertown, in western New York, many other tribes of New England and also of New York joining them. They had good lands and fine farms, and were rapidly becoming worthy of citizenship, when, in 1824, they were removed to Toe river, Wisconsin, and thence, in 1857, to a reservation near Green Bay, Wisconsin, where they now are, and on which their agent reported no white man could obtain a comfortable livelihood by farming. They have been divided for some time into 2 bands, known as the "citizen" and "Indian" factions, the former having lived off the reservation for the past 12 years. In 1875, 134 of the "citizens" received their per capita share of the tribal property and became citizens of the United States. The tribe had 118 members remaining in 1877; in 1885 it numbered 133, and in 1890, 110.

The Stockbridge Indians of Wisconsin form a connecting link with some of the earliest and best known Indians of the United States. They are "the last of the Mohicans". The greater portion of the tribe are now citizens of the United States.

The Brothertown Indians are now consolidated with the Stockbridge Indians at Green Bay agency. Toward the close of the colonial period remnants of several tribes of New Jersey, Long Island, and the southern part of New England were gathered up, and in 1786 Rev. Samson Occum, an educated Mohegan, led a party of 192 of these as emigrants to a place near Oriskany, New York. In 1788 they were secured by treaty in the possession of a tract 2 miles in length by 3 in breadth, in the present town of Marshall, Oneida county, New York. Having no language in common, they adopted the English, and from this and the fact of being a brotherhood living in a town, they received the appellation of the "Brothertown Indians". Their affairs were managed by superintendents

1890.

ONEIDA INDIANS, GREEN BAY AGENCY, WISCONSIN.

1. Elijah Cornelius and wife.
2. Eli Skenadoah and family.
3. Joseph Powless and family.
4. John Danforth and wife.

appointed by the governor and council. In 1796 they consisted of 56 families, and owned a sawmill and cattle. In 1818 they numbered 302 persons. In the treaty of 1838 they are said to have numbered 360. Disposing of their lands in New York by several treaties, they moved to Wisconsin in 1821.

The Stockbridge Indians received their name from the town where they located in New York. Remnants of the Muhhekanew, or Muhhekanock (New England), tribes settled in Oneida county, New York, in 1783–1788, under the pastoral care of Rev. John Sargent, who remained with them till his death, in 1824. In 1788 the Oneidas reserved for them a tract 6 miles square in the present towns of Augusta, Oneida county, and Stockbridge, Madison county. In 1785 they numbered 420. In 1818 about a fourth part went to Indiana, where the Miami Indians had agreed to give them lands for living purposes, but before they arrived it had been sold by the Miamis to other parties, and so they were homeless. In 1821, along with other New York Indians, the Stockbridges bought a tract of land on the Wisconsin and Fox rivers in Wisconsin, and the next year they all removed to it, having sold their lands in Oneida and Madison counties, New York, to the state. The Brothertown Indians reside with them.

INDIANS IN WISCONSIN, 1890.

The Sacs and Foxes (Siouan stock), some Winnebagos, and some Chippewas and Menomonees (Algonkians) formed the original Indian population of Wisconsin. The Sacs and Foxes were removed to Iowa and what is now Oklahoma, and the Winnebagos to Nebraska. Of the aboriginal population, some Chippewas and the Menomonees remain.

GREEN BAY AGENCY.

Report of Special Agent F. X. STEINBRECKER on the Indians of the Menomonee, Oneida, and Stockbridge reservations, Green Bay agency, Wisconsin, September and October, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Menomonee, Oneida, and Stockbridge.

The unallotted area of the Menomonee reservation is 231,680 acres, or 362 square miles, and was established, changed, or altered by treaties of October 18, 1848 (9 U. S. Stats., p. 952); May 12, 1854 (10 U. S. Stats., p. 1064), and February 11, 1856 (11 U. S. Stats., p. 679).

The unallotted area of the Oneida reservation is 65,608 acres, or 102.5 square miles, and was established, changed, or altered by treaty of February 3, 1838 (7 U. S. Stats., p. 566.)

The unallotted area of the Stockbridge reservation is 11,803 acres, or 18.5 square miles, and was established, changed, or altered by treaties of November 24, 1848 (9 U. S. Stats., p. 955); February 5, 1856 (11 U. S. Stats., p 663), and February 11, 1856 (11 U. S. Stats., p. 679); act of Congress approved February 6, 1871 (16 U. S. Stats., p. 404). (For area see act of Congress approved June 22, 1874, 18 U. S. Stats., p. 174.)

These reservations have been partly surveyed.

Indian population, 1890: Oneidas (including homeless Indians), 1,716; Stockbridges, 110; Menomonees, 1,311; total, 3,137.

ONEIDA RESERVATION.

The Oneida reservation, Green Bay agency, is situated southwest of Green Bay, in Brown county, and comprises 65,608 acres of land, which, with the exception of a few swamps, is well adapted to agricultural purposes. The land is slightly undulating. Years ago large tracts of this reserve were clothed with stately pine forests, but these have all disappeared, and at the present time there is very little good forest land to be found there except in the western part of the reservation, although far the greater part of the reserve is covered with a thrifty growth of young poplar, birch, and other trees.

According to the allotment enumeration made in 1889, the Oneidas on the reservation numbered 1,565.

The Oneidas are very clannish. Since their arrival in Wisconsin there have not been more than half a dozen cases of intermarriage with Indians of another tribe or with whites.

They are under the direction of an agent. Since 1885 the agency school at Keshena has been thronged with Oneida children, and many have been sent to Carlisle and Hampton.

There have been for years 2 religious denominations on the reservation, Methodist and Episcopal. Until 1889 all the Oneidas were considered as belonging to one or the other of these churches. The dead are all interred in either the Methodist or the Episcopal cemetery. Still we find very little dogmatic and much less practical religion among the Oneidas. They all believe in the existence of the Great Spirit, and many admit the necessity of baptism, but the number of strict members of either church is comparatively small.

Last year there was a remarkable movement, which bore many Oneidas into the Catholic church.

In the way of morality there appears to have been a step backward rather than forward, with the exception, perhaps, of drunkenness. This vice is not, according to many, so widely spread now as in former times; still, the use of intoxicants is quite excessive. The law forbidding the whites to sell liquors to the Oneidas is very rarely enforced.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890 pages 434–445 The population is the result of the census.

The Oneidas are not what they were formerly. Like all other Indians, they love external show and ostentation, their resources often being exhausted before their desires are gratified, and they incur debts. Moreover, the Oneidas frequently take advantage of the absence of law on the reserve. When they steal from the whites, the latter can scarcely ever recover stolen goods, owing to the great expense and loss of time required to prosecute cases before the United States court.

Chastity and purity are not held in such high esteem as in days gone by. Connubial bliss is not to be found at home as it was years ago. There are 12 or 15 cases where man and wife have separated, to the great detriment of the offspring. At times the man gets married again, the woman returning to her parents' home. As a rule the Oneidas get married quite young. It is not uncommon to see boys of 16 to 18 and girls of 14 to 16 years of age married. Their physical condition is very good. The men are as a rule large and stalwart. The women frequently outvie the men in corporosity, their average weight being possibly from 165 to 175 pounds. Very few die of consumption, but the children are very often infected with scrofulous diseases. All of them wear citizens' dress.

The mental qualities of the Oneidas are not as well developed as the physical. There is 1 Oneida in the insane asylum. The majority of the old people speak English, and many of them are able to read and write. All of this class acquired their knowledge by their own efforts or by intercourse and dealings with the whites. There are scarcely any on the reservation between the ages of 25 and 50 who are able to read and write English understandingly. Persons of this class can read and write who neither understand nor speak English. Many who belong to this class attended the mission school on the reservation. Regarding those 6 to 21 years of age we must again distinguish. There are about 35 to 40 belonging to this class who get little or no schooling at all, owing either to the great distance to local schools or from the neglect of parents in sending them. Those children that are going to school get their education either in schools outside of the reservation (Keshena, Carlisle, Hampton, Haskell, Wittenberg) or in the local public or mission schools.

There are at present 6 schools on the reserve. The Episcopal and Methodist mission schools are the most patronized. The Episcopal school has an average attendance of about 30, the Methodist about 13. Only those children make marked progress whose parents speak English at home. Many of the pupils attending these schools read and write mechanically, but do not understand English.

Besides these 2 schools there are 4 public schools on the reserve. The average daily attendance at each of the day schools does not exceed 6 or 7 pupils. They have apparently competent teachers, graduates of the Oneida Indians from Carlisle. These teachers have an advantage in that they can use their own language, where it is necessary, to explain the lessons to the pupils. Good discipline is maintained, and the scholars that attend regularly apparently make progress.

There are several great obstacles to the desired advancement of the children in all these schools: (1) Irregular attendance may be chiefly due to the neglect of parents, but it must also be ascribed to the fact that many children do not attend regularly for want of sufficient clothing. (2) Defective equipment of the schools. (3) The conversation of the children on the grounds is conducted almost exclusively in the Oneida language.

Many parents object to sending their children to boarding schools outside of the reserve because they think it too far from home. A tract of land (80 acres) has been allotted for a boarding and training school on the reserve.

The Oneidas take great interest in music. There are on the reserve 3 organized brass bands.

Socially the Oneidas are at present in a very deplorable state, and are split up into different parties. Until last year (1889) the Oneidas had but 1 chief or sachem. Four years ago the Oneidas drew up a constitution, in which it was decreed that the sachem should be chosen by the tribe for a term of 3 years. Last year (1889), after re-election of the former sachem, some Indians, contrary to the constitution, elected a new sachem, thus creating a new party. Besides these 2 parties there is another faction among the Oneidas which styles itself the Indian party. It numbers only about 40 families, but in order to give weight in their protests and petitions forwarded to Washington they selected 4 out of their number and called them "chiefs of the Oneida Indians". The members of this party do not acknowledge any allegiance to the other 2 parties, respecting no other authority than that of the United States government. They protest against the allotment of the land. A petition to this effect, bearing about 40 signatures, was forwarded to the Commissioner of Indian Affairs this spring. A treaty was made years ago, they maintain, in which the government conceded that after their removal to Wisconsin they should remain undisturbed. Therefore they protest against the allotment. They say that these Oneidas who now wish to become citizens should get the money that is due to them from the United States government and go away, leaving the reserve intact. This party does not wish to be governed by laws made by the whites. They wish to make their own laws. The chiefs claim to be full-blooded Oneidas.

The allotment of the Oneida reserve in severalty, according to the Dawes bill, created quite a stir among the Indians. It has brought forth 3 parties, the citizen, the half-citizen, and the Indian. To the first party belong all those who desire to become citizens now, with all the rights and privileges and duties of citizens. The second party is made up of those who wish to become full-fledged citizens after the expiration of 25 years, as the Dawes bill provides. The third party is the above mentioned Indian party.

The question of citizenship among the Oneidas is one that certainly merits further attention from the Indian Office. The Oneidas generally are at present not far enough advanced to become citizens. The provision of the

(Schneider, photographer, Green Bay.)

1890.

ONEIDA RESERVATION, GREEN BAY AGENCY, WISCONSIN.

ELI SKENADOAH, FORMERLY CHIEF OF THE ONEIDAS.

MENOMONEE INDIANS, MENOMONEE RESERVATION, GREEN BAY AGENCY, WISCONSIN.

1890.

2. Neopet, head chief. 4. J. Gauthier, interpreter (half-breed). 6. McChickeny, second chief.

Dawes bill admitting them indiscriminately to citizenship after the expiration of 25 years will not ameliorate their condition. There are some Oneidas who would at the present time make competent citizens if admitted to citizenship. No greater incentive to advancement could be given the Oneidas as a tribe than by admitting those who at the present time are willing and able to become citizens to the full rights and privileges and duties of citizenship. Let those who do not desire to become citizens now remain in their present condition. But I believe it is only retarding true progress and civilization to keep them all indiscriminately under the Dawes bill.

Some are quite industrious, but with very few exceptions the Oneidas, like all other Indians, love external show and display. Very few know the value of money. In general they are somewhat more parsimonious now than they were years ago. Their chief occupation is farming. Some are also employed in making barrel hoops. During the winter some of the more industrious seek occupation either among the whites or in lumbering on the Menomonee reserve. Many have cattle and horses. Raising stock is not made a special pursuit, owing to the poor accommodations for animals in winter.

Comparatively little land is under cultivation, as the following figures will show: 1 farmer has 110 acres in crops, 2 have 100 each, 4 have 90, 2 have 65, 3 have 60, 1 has 56, 4 have 50, 1 has 45, 2 have 43, 7 have 40, 2 have 35, 11 have 30, 8 have less than 30 each but more than 20, 14 have 20 each, 32 have from 10 to 15 acres each, and all the rest do not average above 5 acres per family. Many who are heads of families assist their parents in farming and do not cultivate any land of their own.

In clearing land and tilling the soil the Oneidas have made but very little progress of late years. This may be chiefly due to their slothful disposition; but another reason must also be assigned for this backwardness, the law prohibiting the Oneidas from cutting and disposing of their wood and timber according to their best judgment.

There are 2 brick and several frame houses on the reservation; the other dwellings are built of logs. With very few exceptions these log houses are constructed according to one plan. The average size is about 16 by 25 feet, 1 story high. As a rule the lower story of all 2-story houses comprises but 1 room, which is used as reception room, parlor, dining room, kitchen, bedroom for the old folks, and perhaps a roosting place for the fowls and a general storeroom. Only the brick and frame houses are lathed and plastered. It is a universal custom among the Oneidas to cover the walls as much as possible with pictures. Pictorial advertisements and illustrated papers are used to cover the holes and crevices in the walls. The floor is as a rule rough and uneven, rats and mice having free access. In the rear of the building a staircase leads to the upper apartment. Cleanliness and order is found only in the houses of those who have come in contact with the whites a great deal. The majority of the Oneidas have stables for their cattle; a few have good houses also.

MENOMONEE RESERVATION.

The Menomonee reservation is located on both sides of the Wolf river, partly in Shawano and partly in Oconto county, and comprises 231,680 acres of land. A great part of the reserve is covered with stately pine timber. The thought that they should be robbed of their timber has kept the Menomonees in a state of agitation for several years past. The bill, however, passed by the Senate this year regarding the Menomonee timber calmed their fears.

By far the greater portion of the reserve is good farming land, if well cultivated. In the center of the reservation there is quite an extensive barren plain. The Wolf river and its tributaries and the small lakes with which the reserve is well supplied abound with various sorts of fish. Hunting is not as profitable a pursuit as it was in days gone by, though deer, beaver, fox, lynx, and other smaller animals are at times to be found.

According to the enumeration there are 1,311 Menomonees on the reserve. About 400 others are living in different parts of Wisconsin and Michigan, at White Rapids, Marinette, and Menomonee.

More than 1,000 of the Menomonees on the reserve are members of the Catholic church; the remainder are pagans.

Since 1885 the condition of the Menomonees has changed remarkably for the better, and they are now a prosperous and happy tribe. Conscientious and trustworthy employés were secured, and under their practical, self-sacrificing guidance and the agent's prudent, economical supervision the Menomonees made strides in progress.

Socially the Menomonees are still in the same condition as they were years ago. They have their head chief and 5 subchiefs. Among the 5 subchiefs there is a gradation.

The improvement in morals has been very encouraging during the last 5 years, and at the present time the moral standing of the tribe is good. Now and then a case of immorality occurs, but there are no immoral women on the reserve. "Matchmaking" seems to be quite a general custom among the old folks. Unhappy marriages are sometimes the result, because a child is at times morally compelled to marry a certain person. There are no cases of divorce among them.

Honesty is a virtue of which the Menomonees boast, and perhaps justly. They never steal, and in general they are fair in their dealings with the whites and among themselves. There are individual cases where persons did not pay their honest debts, but the fault almost invariably belongs to the white traders. These often glaringly overcharge the Indians. When a Menomonee ascertains this, he thinks himself justified in refusing to pay the bill.

With the co-operation of the agent the missionaries established a temperance society among the Menomonees about 4 years ago, which had the most beneficial influence on the tribe in general. The temperance society numbered 175 members (young men and women), but not all of the old members remained faithful. The craving for the "skantanabo" (fire water) was at times so great that some could not resist. But new members came in to re-enforce the broken ranks, and at the present time the society is again flourishing. During the last and the present year the use of intoxicants was somewhat more excessive than in the 3 preceding years, and this is undoubtedly owing to the fact that the Menomonees received more money for their logs than before, and consequently thought they had more to spend. The Menomonee Indians who are addicted to drinking (this number is not great) can get all the liquor they want in most of the saloons in the vicinity of the reserve. The law forbidding the sale of any intoxicants to Indians should be most rigidly enforced.

In an educational point of view the Menomonees are advancing very rapidly. Only about 20 per cent of the men of middle and advanced ages can speak English, and of these about one-half can read and write it. Of the younger generation (10 to 30 years) of both sexes by far the greater majority can speak and read and write the English language. The 2 schools on the reservation, the government or agency school and the mission school, day and boarding, are doing a good work. One hundred and five pupils are enrolled in the government school and 175 at the mission school. These schools compare very favorably with schools of the whites. The language generally used by the children of both schools is English. A laudable emulation is kept up between the children of the tribes that are represented there, Menomonees, Oneidas, Stockbridges, and Chippewas.

It is especially in economy that the Menomonees have made extraordinary progress in the last few years. They are very good workers. During the past several years the employment of the Menomonees in winter was logging; in spring, summer, and autumn, agriculture. A large quantity of land has been put under cultivation since 1885. The Menomonees now cultivate about 3,500 acres. The majority of them have good teams of horses and are well equipped with farming implements. They have chiefly log houses, but of late a mania for building seems to have seized them, and some good frame buildings have been erected. The effects of the training received in the government and mission boarding school are very perceptible in the household, on the farm, and elsewhere.

There are but very few pagans who can speak English, fewer yet who can read and write it. Many keep away from the whites as much as possible. Their chief occupations are hunting and fishing and digging roots. During the last several winters many pagans worked in the logging woods. Their huts are generally in a very poor condition.

The Indian hospital at Keshena, conducted by three sisters of charity, does a great deal of good for the poor, suffering Indians. Twenty Indians have been received there this year. The agency buildings at Keshena are in a good condition.

The Indian sawmill and gristmill are doing very good work.

There are about 250 to 300 pagans on the reserve. A few of the more industrious ones have small farms and work in the logging woods in winter. They still keep up their dream dances and services. Four times in the year the pagans from all the tribes in Wisconsin (Menomonees, Chippewas, Winnebagos, and Pottawatomies) meet and have their dance.

All the Menomonees wear citizens' dress. The pagan Menomonees believe that as regards their origin they have all been transformed suddenly from certain animals or birds into human beings. They have the custom of placing a stave or board at the head of the grave of a deceased person on which is painted a picture of the animal from which that deceased person is believed to have descended. The Menomonees claim that they were originally transformed into human beings at the mouth of the Menominee river, at Menominee, Michigan, and Marinette, Wisconsin. They believe in the one Great Spirit. Near Keshena there is a large stone called "spirit rock". On this rock the pagans offer their sacrifice (tobacco) to the Great Spirit. They believe in the existence of the "thunderbird", that is, a large fowl that hovers over the clouds, which causes the lightning by winking its eyes and thunder by moving its wings.

The pagan Menomonees watch the graves of the dead 4 days. If the death of the deceased person has been caused by witchcraft, they believe that the witch will come in the form of some animal to the grave of the deceased person within 4 days after the death of that person. There are many customs among the Menomonees which are also found among the Chippewas.

White Rapids Indians.—These Indians are commonly called White Rapids, because they dwell at the rapids of the Menominee river, about 40 miles northwest of Marinette. They belong to the Chippewa and Menomonee tribes. About 25 to 30 families are located at White Rapids, partly on the Wisconsin and partly on the Michigan side of the Menominee river. They have made this place their headquarters for about 30 years. They are chiefly pagans, and some that had been christianized years ago when these Indians observed their tribal relations have again resumed their pagan customs and glory in belonging to the "dancers".

The White Rapids Indians are in a very low stage of civilization. Some still have wigwams, others live in very poor log huts. A few of the men speak English. They sustain themselves by hunting and fishing and gathering roots. In summer the squaws till a small portion of the soil surrounding the dwellings, raising corn, potatoes, beans, and other vegetables.

(S. S. Clark, photographer, Shawano.)

1890.

GREEN BAY AGENCY, WISCONSIN.

ONEIDA AND MENOMINEE INDIAN CHILDREN AT UNITED STATES INDIAN SCHOOL, NEAR SHAWANO.

(S. S. Clark, photographer, Shawano.)

1890.

GREEN BAY AGENCY, WISCONSIN.

ST. JOSEPH'S INDIAN MISSION SCHOOL.
INDIAN SCHOOL GIRLS SEWING.

MARINETTE INDIANS.—On the outskirts of the city of Marinette there are about 40 Indian families, who belong to the Menomonee and Chippewa tribes. Some of these are half-breeds. They are all christians. The greater number are citizens. They are quite industrious, chiefly employed as laborers. Their houses are in a tolerably good condition. The majority of the children are being educated either in the public or parochial schools in Marinette or in the boarding school at Keshena.

STOCKBRIDGE RESERVATION.

The Stockbridges have half a section of land adjoining the Menomonee reservation on the south. The land is fertile. The best timber has already been taken off. They number all told 110, and are divided into two parties, citizen and Indian. Only the members of the Indian party draw annuity.

The Stockbridges are in a very dilapidated condition, owing chiefly to the constant dissension among the above mentioned parties. The citizen party maintains that it has a right and title to the reservation. The Indian party denies this, saying that the citizen party received their money and thereby lost all claim to the reserve. There is neither thrift nor progress among them; on the contrary, they are going backward year by year. No law is recognized. They give themselves up without restraint to drunkenness and debauchery.

Almost all of the Stockbridges are able to read and write, and all speak English. There is a day school on the Stockbridge reservation, but the children that attend the schools in Keshena make far greater progress. The average monthly attendance at the day school does not exceed 15 scholars.

Many of the farms are entirely neglected, their barns are going to ruin, and the houses are in a very neglected condition. As regards religion, 20 are enrolled as members of the Episcopal church. Lately several have joined the Catholic church, but the great bulk of them have no religion.

LA POINTE AGENCY.

Report of Special Agent F. X. STEINBRECKER on the Indians of the Red Cliff, La Pointe (Bad River), Lac Court d'Oreille, and Lac du Flambeau reservations, La Pointe agency, Wisconsin, November and December, 1890. (Three reservations of this agency are in Minnesota and are given under that state.)

Names of Indian tribes or parts of tribes occupying said reservations: (*a*) Lac Court d'Oreille band of Chippewas of Lake Superior, Lac du Flambeau band of Chippewas of Lake Superior, La Pointe band of Chippewas of Lake Superior, and Buffalo Chief's La Pointe band of Chippewas of Lake Superior.

The unallotted areas of said reservations are:

Red Cliff: 11,457 acres, or 18 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S Stats., p. 1109); executive order February 21, 1856. (See report of Superintendent Thompson, May 7, 1863.) (Lands withdrawn by General Land Office May 8 and June 3, 1863.) The residue, 2,535.91 acres, allotted.

La Pointe (Bad River): 97,668 acres, or 152.5 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109). The residue, 26,664.97 acres, allotted. (See letter to General Land Office, September 17, 1859.)

Lac Court d'Oreille: 31,096 acres, or 48.5 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109). Lands withdrawn by General Land Office, November 22, 1860, April 4, 1869. (See report by Secretary of the Interior, March 1, 1873.) Act of Congress approved May 29, 1872 (17 U. S. Stats., p. 190). The residue, 38,040 acres, allotted.

Lac du Flambeau: 62,817 acres, or 98.25 square miles. It was established, altered, or changed by treaty of September 30, 1854 (10 U. S. Stats., p. 1109) (lands selected by Indians). (See report of Superintendent Thompson, November 14, 1863, and report to Secretary of the Interior, June 22, 1866.) Act of Congress approved May 29, 1872 (17 U. S. Stats., p. 190). The residue, 7,096.32 acres, allotted.

Indian population 1890: Chippewas at Red Cliff, 403; Chippewas at Bad River, 641; Chippewas at Lac Court d'Oreille, 1,234; Chippewas at Lac du Flambeau, 670; total, 2,948.

CHIPPEWA INDIANS.—The Chippewa Indians live widely dispersed in the northern part of Wisconsin. The entire number of this tribe in Wisconsin (excluding the Chippewas in Minnesota) is, according to the official census of the La Pointe agency, 2,948. This number includes also those Indians who do not live permanently on any reservation. The Chippewas occupy 4 reservations in this state, namely, Red Cliff, La Pointe (usually called Bad River reservation), Lac Court d'Oreille, and Lac du Flambeau.

RED CLIFF RESERVATION.

The Red Cliff reservation, situated in Bayfield county, in the northernmost part of Wisconsin, comprises about 14,000 acres of land. The greater part of the soil is well adapted to agriculture, and 18 of the sections of the reserve still have very good timber. The number of Indians belonging to this reserve, as given by the agent, is 403. Of this number only about 200 are on the reservation; the rest are chiefly in Bayfield or in La Pointe, on Madeline island. The Indians belonging to this reserve are the most civilized of all the Chippewas.

In winter the majority of the men are employed in the camps of the whites and are said to be good workers; others are employed in cutting wood or fishing. In the spring the chief occupation is sugar making. Farming is carried on to some extent on this reserve. The best 2 farmers each have about 35 acres under cultivation; about 40 other families each cultivate about 5 acres. In summer the Red Cliff Indians live principally by fishing and berrying

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

There are 10 frame houses on the reservation; the other houses are built of hewn timber. There are no wigwams. The houses are all quite commodious, the greater number having at least 2 apartments in the lower story. There are 4 span of horses on the Red Cliff reserve, and about 15 families have cattle. The Indians raise oats, hay, potatoes, and other vegetables, and corn is also cultivated.

The Indians on the Red Cliff reserve have 2 chiefs and 2 councilors. They are entirely independent of the other Chippewa Indians. Marital relations are kept very sacred among them, and purity is held in high esteem. The Indians are honest, if you except the cases where they incur debts which they are at times not able to pay. The majority of the Indians do not know the value of money. When a surplus is on hand it must be sacrificed, at least in part, to the love of intemperance.

Almost all of the Red Cliff Chippewas speak English, and about one-fourth of the adults can read and write. The children are all very bright and capable. The Indians are exceedingly well satisfied with their schools. The children themselves take great interest in learning and are making remarkable progress. There are 2 schools connected with this reserve, the day school on the reservation and the Indian day and boarding school at Bayfield. Both schools are conducted by the Sisters of Saint Francis. The day school at Buffalo Bay (Red Cliff reserve) has an average attendance of 45 children (53 registered). At Bayfield there is a boarding school for girls, with 43 inmates at present. Thirty-five Indian day scholars are at this school (boys and girls). All these children speak English well.

LAC COURT D'OREILLE RESERVATION.

The reservation of the Lac Court d'Oreilles ("short ears") is situated in Sawyer county, and comprises about 69,000 acres. This reserve has several very beautiful lakes, which supply the Indians with various species of fish. The land has a varied character. Some parts are very fertile; others are barren and unproductive. There are still extensive timber lands in the reserve.

There are 1,234 Chippewas belonging to this reservation. In season many of them are off the reserve hunting and fishing. Only about one-third of the Lac Court d'Oreille Indians are christians. The pagan Indians adhere very tenaciously to their old customs.

The occupation of the Lac Court d'Oreille Indians is the same as that of the Red Cliff Chippewas. They are employed, according to the various seasons of the year, in hunting and fishing, picking berries, making maple sugar, and cutting wood. Very little farming is done. There is scarcely any land under cultivation.

Only about 5 Indian families are in fair financial circumstances. There are still several wigwams on this reservation. All of the christians have good and comfortable log houses, though they are few.

Regarding education we must distinguish between the pagan and christian Indians on this reserve. The pagans have but very little education. A very small percentage of these can speak English. They take no interest in education, do not send their children to school regularly, and many do not send them at all. Scarcely any of the pagan children speak English. All of the christians under 20 years of age have a good education, can speak, read, and write English, and about one-fourth of the older christian Indians also have a tolerably good education. There are 4 schools: 1 government school in the Lac Court d'Oreille, average attendance of children about 8 to 10; 1 government school at Pah-gna-uh-wong, average attendance about 15 to 20; 1 Presbyterian day school at Round Lake, average attendance of pupils about 12 to 15, and 1 Catholic day school in the Lac Court d'Oreille, average attendance about 55 to 60 children. Both Catholic and pagan children attend the latter school.

The morals of the Lac d'Oreille Indians are good, if we except drinking. The pagan dances, especially at night, are the principal occasions for immorality.

The Indians of this reservation claim that there are in the United States Treasury $118,000 belonging to them, and that nothing either of principal or promised interest is paid them.

The Lac Court d'Oreille Indians brought grievous charges against the traders of buying lumber and refusing to pay anything for it, of having the Indians' timber cut by outsiders without compensation to the Indians, and that the traders will not buy the Indians' produce.

They moreover beg that a practical man be sent to their reservation as special agent, a man well skilled in the lumber business and in surveying, who shall investigate their claims and show up the transgressions and trespasses of the whites and outsiders on their timber lands.

I can not vouch for the truth of all of their complaints, but early action to relieve the poor Indians and have their wrongs redressed would be most desirable.

LAC DU FLAMBEAU RESERVATION.

The Lac du Flambeau reservation is located in Oneida county. The soil is for the greater part quite fertile, and large tracts are still covered with valuable timber. There are 670 Indians belonging to this reserve. About 80 are members of the Catholic church; all the rest are pagans. This reserve can be called the stronghold of Chippewa paganism.

During the winter scarcely one-half of the Flambeau Indians can be found on the reserve. In summer they earn a livelihood by picking berries and also by hunting and fishing and by the charity of their white brethren. Some of the young men work among the whites.

There are no farms on this reserve, but some of the families cultivate 2 or 3 acres of soil in order to raise corn and vegetables. The care of the garden is generally left to the squaw. There are about 50 houses on the banks of the lake (Lac du Flambeau), and many of them are inhabited by 2, 3, and even 4 families. There are also several wigwams in the village. The other dwellings on the reservation are exclusively wigwams. The Lac du Flambeau Indians have no stock, although several have Indian ponies.

Regarding their social condition, there are 5 chiefs and 15 so-called headmen (councilors), and there are 3 policemen on the reservation.

Of these Indians 150 can speak and about 20 can read English. Twenty-six children are now enrolled at the school, but the attendance is very irregular, owing to the fact that many of the children accompany their parents when they leave the reservation in search of food, and remain away 3 and even 4 months at a time.

The Lac du Flambeau Indians are in a destitute condition. Dire poverty is raging among them.

LA POINTE (BAD RIVER) RESERVATION.

This reserve is usually called the Bad River reservation, deriving its name from the stream flowing through the reserve into Chequamegon bay. This reservation comprises 124,333 acres. It is situated in Ashland county, and the agency office is at Ashland. The number of Indians belonging to the reserve is 641. The land is very fertile, being chiefly alluvial soil. There are at the present time about 400,000,000 feet of pine timber on this reserve.

Like all other Chippewas, the Indians of the Bad River reservation engage, according to the various seasons of the year, in hunting and fishing, picking berries, and gathering wild rice. The young men work in the pineries among the whites, and in the spring they are employed in "river driving". Several families have small farms.

Among the Bad River Indians there are 10 chiefs and 4 headmen. About one-half of the Indian band are christians; about 250 are Catholics, 60 to 75 Presbyterians, and the rest are pagans.

About one-half of the adults speak the English language. Scarcely any of the pagans know the English language, and, with very few exceptions, they prevent their children from learning by keeping them away from school. The day and boarding school at Odanah, Bad River reserve, conducted by the Sisters of St. Francis, is in an excellent condition. There are 43 boarding scholars there at present and a considerable number of day scholars. All are making commendable progress.

The Bad River Indians are the most immoral of the Chippewas. Formerly polygamy was in vogue here to a great extent. Now this is almost entirely abolished. The pagan Indians especially are very immoral.

Drunkenness is as prevalent among them as it was heretofore.

The houses of the christians are quite comfortable. There are 13 frame houses on this reserve. Most of the Indians have some cattle.

The following are some of the requests and grievances of the Bad River Indians:

The Indians of the La Pointe (Bad River) reserve most urgently request that a sawmill and gristmill be erected on the reservation. They are desirous of having the land allotted in severalty according to the Dawes bill. They wish permission to cut their timber, and protest against the whites coming in and cutting it. They maintain that the whites "make their women bad and bring in much fire water". They protest against having policemen on the reservation.

The Duluth and South Shore railroad passes through the reserve, but the Indians complain that the company has never given them any compensation for the right of way. This question ought to be settled as soon as possible.

In the spring time the whites float their logs down the Bad river through the reserve, thereby blockading the stream for several weeks, to the great annoyance of the Indians. They can not ply their canoes on the river; can not even cross the stream with their wagons. The whites never give them any compensation. The Indians desire that something should be done in the matter.

The Bad River Indians most earnestly beg that a physician be appointed to attend to them.

In their logging operations during the last several years many of the Indians only received a small price for their pine timber, the cream of the reservation. The Indians claim that the whites are trespassing on their reservation, depriving them of a portion of their land.

GENERAL REMARKS.

All of the Chippewa Indians wear citizens' dress, with the exception of foot wear, about two-thirds of the Indians wearing moccasins. The rate of mortality exceeds in a small degree the birth rate among the Chippewas. They are not a healthy tribe. Scrofulous diseases prevail quite generally among the children.

The causes of the gradual decrease of this once powerful tribe are, first, poverty and starvation, direct or indirect; owing to insufficient food and clothing, many parents are weak, sickly, and consumptive, and their offspring, inheriting the defects of their parents, die at an early age; second, effeminacy; the Indians are not as strong now as they were in days gone by, when they lived in wigwams; now 2 and often 3 or even more families are crowded together in winter in 1 small hut, and this hut is heated most intensely by 1 or 2 stoves; there is no ventilation; musty air fills the small, low room; everything is heat, smoke, and perspiration; on going out into the woods the change is too sudden, perhaps 100° in the room and 15° to 30° below zero outdoors, especially since they have not sufficient clothing to protect them against the inclemency of the winter.

By far the greater majority of the Chippewas do not know how to do farm work. Almost all of the pagan Chippewas have long hair. This is their distinctive mark. The men have their hair braided the same as the women. They have two kinds of dances, the Sioux and the medéwin dance. They have no ghost dance.

The Chippewas have on the reservation one large cemetery. Their burial customs are similar to those of the whites. They do not deposit the weapons of the deceased in the grave as in days gone by. Each grave is covered with carpet or mats or birch bark and then protected by a small roof or house. Almost invariably a small drawer was attached, in which food and tobacco were placed for the spirit of the deceased, but this custom is seldom observed now.

WYOMING.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	1,844
Reservation Indians, not taxed (not counted in the general census)	1,801
Indians off reservation, self-supporting and taxed (counted in the general census)	43

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	1,850
Reservation Indians, not taxed	1,801
Other persons with Indians, not otherwise enumerated	49

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Shosnone agency		1,801	884	917	901
Wind River reservation	Shoshone, Eastern band	916	442	474	458
	Arapaho, Northern	885	442	443	443

The civilized (self-supporting) Indians of Wyoming, counted in the general census, number 43 (22 males and 21 females), and are distributed as follows:

Fremont county, 10; Laramie county, 14; other counties (6 or less in each), 19.

SHOSHONE AGENCY.—The number of Shoshones at the agency is 916; number of Northern Arapahos, 885; total, 1,801. The Shoshones claim to have occupied this region and country since 1781, at which time they finally conquered the Crows and drove them north of the Pryor mountains. They also claim that the country to the far south was originally occupied by them, and that the Comanches are a part of the original Shoshone tribe. They have occupied the reservation since the time of their treaty, July 3, 1868.

The Arapahos first came to this reservation in 1872. They then went to Pine Ridge agency, and returned here in 1878, being furnished a military escort. They formerly occupied the country east of the Rocky mountains on the Republican, upper South and North Platt, Powder, and Tongue rivers, and tributaries of the Yellowstone river. They now occupy the southeastern part of the reservation.

These 2 bands are entirely separate and do not intermarry, only in rare instances. Up to 1871 they were at war with each other. They now mingle and are apparently friendly, though some jealousy seems to exist.—JOHN FOSHER, United States Indian agent.

INDIANS IN WYOMING, 1890.

Much of Wyoming is high plains land and tall mountains. The Wind River region was a great game country, and here the Arapaho, Sioux, Shoshone, and some smaller tribes annually went to hunt buffalo and smaller game. Many and fierce were the battles between these tribes. The Nez Perces from northern Idaho had a clearly marked trail from Lapwai across the Salmon and Boise rivers to the Wind River country, more than 800 miles in length. Annually they came over this to get buffalo for skins, which they used themselves or traded with the Columbia River Indians. On one occasion, 23 years ago, they met the Sioux east of Yellowstone park, and after a day's battle were driven back, with a loss of 8 warriors. In the night they removed their dead and wrapping the bodies in raw buffalo hides, tightly winding them, lashed each of them to the back of a pony, and thus transported them in 30 days to Lapwai. The government after this interfered, the buffalo became scarce, and the Sioux were removed to reservations. This was probably the last buffalo battle fought between the Sioux in Wyoming and

any band of Pacific coast Indians. The establishment of the Shoshone agency near Fort Washakie and the location there of Washakie's band of Shoshones in 1868 and the removal of Black Coal's band of Northern Arapahos to that agency, located all of the Indians of Wyoming on reservations. Wyoming in early days was the great fur, buffalo, and game middle range of the continent. Its mountain fastnesses and deep canyons concealed both game and men.

Washakie, the chief of the Eastern band of Shoshones, is one of the most intelligent of all the North American Indian chiefs. He has been and is the sworn friend of the white people. His age was given in 1890 at 73, but it must be more. Forty-one years ago he was a chief of prominence among the Shoshones. Washakie's band were even then horse Indians. The Washakie band and Snakes were probably all Shoshones. Black Coal, chief of the Wind River band of Northern Arapahos, is also a man of great force and a former warrior of prowess and fame. He is an enterprising and progressive Indian, but poverty stricken. The Arapahos are described under Oklahoma.

Washakie's band of Shoshones have always had the misfortune to dwell in a desert country. They are in a desert country now, living mainly on government rations. Nothing of value can be raised on the land without irrigation, and the construction of irrigation ditches or canals is a necessity if these Indians are ever to become self-sustaining in this region.

Sherman Coolidge (E-tus-che-wa-ah, the Swiftest Runner), a full blood, educated Arapaho Indian, at the Shoshone agency, Wyoming, in 1890, writes of the Arapahos as follows:

TRADITION.—In regard to the creation the Arapahos say that long ago, before there were any animals, the earth was covered with water, with the exception of 1 mountain, and seated on this mountain was an Arapaho, crying and poor and in distress. The gods looked at him and pitied him, and they created 3 ducks and sent them to him. The Arapaho told the ducks to dive down in the waters and find some dirt. One went down in the deep waters and was gone a long time, but failed. The second went down and was gone a still longer time, and he also came up, having failed. The third then tried it; he was gone a long time. The waters where he went down had become still and quiet, and the Arapaho believed him to be dead, when he arose to the surface and had a little dirt in his mouth. Suddenly the waters subsided and disappeared, and left the Arapaho the sole possessor of the land. The water had gone so far that it could not be seen from the highest mountains, but it still surrounded the earth, and does so to this day. Then the Arapaho made the rivers, and the woods, placing a great deal near the streams. The whites were made beyond the ocean. There were then all different people, the same as at the present day. Then the Arapaho created buffaloes, elks, deer, antelopes, wolves, foxes, all the animals that are on the earth, all the birds of the air, all the fishes in the streams, the grasses, fruit, trees, bushes, all that is grown by planting seeds in the ground. This Arapaho was a god. He had a pipe and he gave it to the people. He showed them how to make bows and arrows, how to make fire by rubbing 2 sticks, how to talk with their hands, in fact, how to live. His head and his heart were good, and he told all the other people, all the surrounding tribes, to live at peace with the Arapahos, and the several tribes came to this central one (Arapaho). They came there poor and on foot, and the Arapahos gave them of their goods, gave them ponies. The Sioux, the Cheyennes, the Snakes, all came. The Cheyennes came first and were given ponies; these ponies were "prairie gifts". The Snakes had no lodges, and with the ponies they gave them skin tepees. The Arapahos never let their hearts get tired with giving; then all the tribes loved the Arapahos.

DANCES OF THE ARAPAHOS.—Their customs, manners, and some of their laws were and are very much like those of the Sioux and Cheyenne. The "sun dance" was not compulsory; it had no religious character, and lasted 4 days and 4 nights, during which time the dancer neither ate nor drank. The "sun dance" was rather an occasion of national jubilee. The dancers were looked upon as heroes and gained a certain notoriety which is so dear to some natures. They had and have many dances: the buffalo, wolf, hungry, and the war dance.

HISTORY.—Very reliable traditions locate this tribe in western Minnesota, several hundred years ago. The tribe scattered so that it is now divided into 3 separate bands, inhabiting sections of the country far apart. The 3 divisions consist of the Gros Ventres of the prairie and the Northern and Southern Arapahos. The Gros Ventres left the main body of the Arapahos during their western migration and when they reached the Missouri river, about the year 1820. They then went north and joined the Blackfeet, seldom afterward visiting the Northern Arapahos. They are now at Fort Belknap, Montana. The Northern and Southern Arapahos separated in 1868, on account of the refusal of the former to join the latter in the war against the white people. During the same year the Northern Arapahos made a treaty in conjunction with the Sioux and Cheyennes. What the name "Arapaho" means, from what language it is derived, when they were first known by it, are matters of uncertainty. The Northern Arapahos call themselves by a word which means "the parent of nations" (anonai). The Southern Arapahos claim that the word only means "the men, or the people." According to some historians the Arapahos are classified among the different branches of the Sioux family, but they are a tribe of Algonkian stock. The men of the tribe are intelligent and brave, and the people as a whole are not unlike the Sioux or Cheyennes in their physical and mental constitutions. The histories of these 2 tribes have been intermixed since they were together in Minnesota, especially those of the Cheyennes and Arapahos; indeed, they have been so to such an extent that they have been for all practical purposes one people. For many years they moved and camped with or near one another.

LANGUAGE.—The vocal language of the Arapahos is different from any other; it is very guttural, somewhat similar in this respect to the Hebrew language, and it has a rich vocabulary; hence the statement that the sign language is a necessary aid to the vocal language is a mistake. They have, however, the perfect use of the sign language.

RELIGION.—The religion of the Arapahos is monotheistic. They believe in a supreme being; he is the good and omnipotent spirit and is called E-jeb-bah-a-neatha, or "the White Man on High". They also believe in an evil spirit, who is a worker of evil, and is called A-ja. They have a standard of right and wrong, though it is far inferior to that of civilized people. The good and bad on earth will be rewarded and punished beyond the grave. The belief in ghosts is firmly implanted from their childhood. The belief in fairy stories is quite as prevalent as that of ghosts. The white buffalo has always been held sacred.

CIVILIZATION.—The civilization and christianization of the northern Arapahos is not so advanced as some other tribes, but the signs are by no means discouraging. Owing to the as yet undeveloped condition of the country, and being located far in the interior 250 miles from the railroad, their advantages for learning have necessarily been limited. But they have made a commendable start and with time and proper management they can become intelligent and self supporting christian citizens. Failures there are, failures there may be, failures there will be, but judging from their progress in the past they have shown a willing disposition to lay hold of facilities when they have been placed within their reach with gratifying results. They are beginning to build log cabins, to fence in

WASHAKIE.

CHIEF OF THE EASTERN SHOSHONES.—FORT WASHAKIE, WYOMING, 1891.

(Baker & Johnston, photographers, Evanston.)

1890.

SHOSHONE AGENCY, WYOMING.

REV. MR. COOLIDGE, ARAPAHO INDIAN.

PAINTING HORSE, ARAPAHO INDIAN

BLACK COAL, CHIEF OF THE ARAPAHOS.

land, and to cultivate the soil, besides sending all the children to school that can be accommodated at the different institutions; all this, too, in the face of insufficient food, lack of funds, and the want of that knowledge which is the inheritance of every American youth from free education and home training. There is now no doubt but that the Indian has capacity for education and civilization.

SANITARY CONDITION.—When the Arapahos were in Minnesota they had wild meat and fruit in abundance, and they had no fear or knowledge of syphilis, scrofula, or consumption; neither these diseases nor insanity were inherited in families. Those were the days when they could lie on the bosom of mother earth almost with impunity, with only a blanket or skin between them and the ground. But the hygienic provisions of both the tepee and cabin are defective. Skins and furs are gone, and the quantity and quality of food and clothing obtained by these reservation Indians are at once insufficient and deficient, and the Indians are oftentimes compelled to eat such dead horses, cows, and calves as they may find, whether lean or fat, and not knowing whether they died of disease or were killed by accident. Now, under these circumstances, on the principle of self-preservation, they have relied on their own superstitious and ignorant medicine men. The Indians are quick to perceive and discriminate, and when they see the cures from the application of medical science of the enlightened nineteenth century they will come to it for help. They have been supplied with it to a very limited extent. The government has placed a physician at all, or nearly all, of the reservations, yet the physician does not always have the proper supervision of his patient, nor can he be at all sure that his instructions will be carried out by them or his medicine taken. What, then, will meet the demand for the alleviation of the dying and neglected sufferer and lessen the duration of curable diseases? The answer is plain: the skillful physician and, most of all, a properly constructed hospital at the reservation.

See also Arapahos under Oklahoma.

SHOSHONE AGENCY.

Report of Special Agent PETER MORAN on the Indians of the Wind River reservation, Shoshone agency, Wyoming, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Northern Arapaho and Eastern band of Shoshini.

The unallotted area of this reservation is 2,342,400 acres, or 3,660 square miles. It has been partially surveyed. It was established, altered, or changed by treaty of July 3, 1868 (15 U. S. Stats., p. 673); acts of Congress approved June 22, 1874 (18 U. S. Stats., p. 166), and December 15, 1874 (18 U. S. Stats., p. 291); executive order May 21, 1887.

Indian population 1890: Eastern band of Shoshones, 916; Northern Arapahos, 885; total, 1,801.

WIND RIVER RESERVATION.

This reservation, occupied by the Shoshone and Arapaho Indians, was formerly known as the Shoshone and Bannock reservation. On July 3, 1868, a treaty was made at Fort Bridger, by which the government gave to the two tribes the right to the tract of land now occupied by the Eastern Shoshones and Northern band of Arapahos. The treaty was approved on the 16th day of February following. The tribes were the Bannocks and Shoshones, the Shoshones under the chieftainship of Washakie and the Bannocks under that of Pan-sook-a-mootse. The latter tribe only occupied the reservation a short period during the years 1871 and 1872. The two tribes could not agree, so the Bannocks were allowed to withdraw and select a separate piece of land for a reservation. They made a selection at the Fort Hall agency, and they are known as the Fort Hall Bannocks. From 1872 and until 1878 the Shoshones occupied this reservation alone, with the exception of a few roving bands of Western Shoshones, Bannocks, Crows, and Utes, who would at times cross or come to the reservation. About this time the Arapahos, under Black Coal and Sharp Nose, equal chiefs, by consent of the Shoshones were transferred from the Red Cloud Sioux reservation to this agency, and since 1878 these two tribes have been identified with this agency.

SHOSHONE INDIANS.—The portion of the Wind River reservation known as the Shoshone reservation, on which are located the Shoshone Indians, is situated between latitude 43° and 44° north and longitude 108° and 109° west. It is made up in part of a grand range of mountains called Wind River range. They are the source of many fine rivers, and contain numerous fresh water lakes. Bear, otter, and other fur-bearing animals abound in these mountains, which are very precipitous and broken by canyons in many places, and contain a supply of spruce, hemlock, and white and yellow pine timber. A large portion of the reservation has rich soil. It includes all the Wind River valleys, they being quite level and from half a mile to 5 miles in width. These valleys contain a soil that is easily worked after being once broken, and with proper irrigation and care they prove very productive. With the exception of the "bad lands", there is very little, if any, portion of the reservation that can not be utilized for either farming or stock raising. The great difficulty in the way of successful farming on this reserve is the early and late frosts, and occasionally the locust plague. The crops are sometimes damaged, but seldom entirely destroyed by either of the above causes. The Shoshones have had a hard and long struggle to maintain their stay in this country. It was until within a few years the great hunting ground of the Sioux, Cheyennes, Arapahos, and Crows, the hereditary enemies of the Shoshones. The three first mentioned, except for short periods, have always been allies, so that the Shoshones were unable to contend against them; sometimes they were friends, and again at war with the Crows, the result being that during the summer, while these tribes were on the buffalo hunt, the Shoshones were compelled to find a home far removed from their enemies. They generally went into Idaho and Utah, returning late in the fall, when they could do so with safety. It was not until 1871 that the provisions of the treaty of July 5, 1868, began to be applied to these Indians.

In May, 1873, they showed some interest in farming. The agency farm at this time was a model; that is, a large piece of land was fenced and divided into sections. Any one of the Indians could cultivate 1 or as many

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

sections as he thought advisable. During this year 200 acres were broken and planted, the Indians doing all the work they were capable of, the government employés doing the rest, and in fact most of the work. Everything went well until July, when, the crops being in bloom, the locusts made their appearance and almost destroyed them. This being repeated for several years in succession, the courage of the Indians nearly gave way. During 1873 the first day school was opened and continued until 1874. The years 1874, 1875, and 1876 showed very little progress made by these Indians toward civilization. The hostile tribes became more troublesome, which compelled the Shoshones to spend most of their time in guarding their herds of horses. This kept them from work on the farm. The Shoshones remained near the agency, but many of them enlisted under General Crook as scouts and guides against their hereditary enemies, the Sioux.

The locusts continued to destroy the crops, and, as they had also to contend against hostile tribes, it is not a cause of wonder that they made but little progress.

The valley they now occupy is called by them the Warm valley, and was formerly the favorite hunting ground of the Crows. This valley, previous to its being set apart as a reservation, was a constant battlefield, Indian tribes fighting one with the other for its possession.

The Shoshones are a band of the Snake tribe, as their name implies, the word Shoshone meaning snake. They have always, as far as known, been friends of the Utes, Comanches, and Flatheads, and sometimes of the Crows, but were previous to the year 1868 the hereditary enemies of the Sioux, Arapaho, or Cheyenne. With the Flatheads they have always been on more than friendly terms. The two tribes intermarried, Washakie himself being in part a Flathead on his father's side, his mother being a Shoshone. The last fight in which the Shoshones took part was what is known as the Bates fight, just beyond the limits of the reservation. This fight was an attack made by the military under Captain Bates on a camp of the Arapahos under Black Coal. The Shoshones played but a small part in the attack. Since that time there has been no contention on any part of the reservation caused by hostile Indians. A strong feeling, almost amounting to enmity, exists between the two tribes now here, and the presence of the military alone prevents a quarrel.

The agency, with its offices, was, at the time it was placed, very conveniently situated. It is on Trout creek, about 10 miles north of the southern limit of the reservation and in the southwestern portion. At present it is most unfortunately located except for the Shoshones, most of whom have their ranches within a convenient distance of the agency. At the time of fixing the site it was not thought that at any future period the reservation would be occupied by an hereditary enemy of the Shoshones and Bannocks or any other tribe. The Arapahos, who now occupy a portion of it 30 miles to the east of the agency, travel 60 miles every week to draw their rations.

The buildings at this agency number 35, and consist of a schoolhouse, warehouse, an office, blacksmith shop, carpenter shop, employés' houses, barns, sawmill, and slaughterhouse. They are all in a more or less dilapidated condition, with the exception of the storehouse and the residence of the agent. The storehouse is a good, substantial stone building.

The slaughterhouse is badly adapted for the purpose intended. The squaws are allowed to enter the pen where the cattle are shot down. The whole scene was one of brutality.

The school building is a large structure built of adobe. It is in a very bad condition, many parts of the walls being bulged out of line to a dangerous extent. The buildings called barns are such only in name.

The estimated value of the government buildings is $19,900. The number of persons employed at the agency is 25; the amount of expenditures for salaries is $14,960 per year. There are 2 men employed for farmers, 1 being stationed at the agency, the other at the mission. The duty of the farmer at the agency is to work the government farm, but he is also expected to teach the Indians how to farm. According to the enumeration, 916 Shoshone Indians are under his care, and do more or less farming. He is also part of his time engaged in clerical work. The farmer stationed at the mission has in his care 885 Arapahos. He is expected to devote his entire time in teaching the Indians how to work their farms, and is so situated that he can neither work himself nor teach the Indians.

The school at this agency is a government boarding school. The course of instruction is reading, writing, geography, and arithmetic. The scholars are making progress, particularly in learning to speak English. Many of them talk well when they can be induced to talk in English, which they all show a reluctance to do. Their pronunciation is excellent. Very few show any advancement in arithmetic. The Shoshones are not apt scholars, although their general mental capacity is good. The number of children for whom school room is provided is 75. There has been during this year an average attendance of possibly 35. The children go to school with reluctance and seldom miss an opportunity of absenting themselves, sometimes in large numbers. The old people seem to have little interest in the education of their children. The school is undoubtedly doing good. Among the employés at the school are 2 teachers, one called a laundress, the other an industrial teacher. Very little need be expected in the way of improvement for those who are being educated until some method is found for removing them from the influence of their parents and homes during the time they are at school.

With but few exceptions, those Indians who have been educated at the schools here and returned to their homes are not an improvement on those entirely without education. On their return to their parents they paint their faces and wear the blanket, and do just what the other members of the same family and tribe do.

HUNTING PARTY OF SHOSHONES.

SHOSHONE AGENCY, WYOMING, AUGUST, 1890.

PETER MORAN.

(Sketch in black and white by Peter Moran, special agent.)

SHOSHONE AGENCY, WYOMING.

1890.

SLAUGHTERHOUSE AT AGENCY—SHOSHONE AND ARAPAHO WOMEN RECEIVING BEEF ON ISSUE DAY.

I could mention a few exceptions, but they have been educated in an eastern Indian school and are making a serious effort at self-support by farming, but this is not generally the case. Most of those who return in the course of time either get an official position or return to the blanket and paint. Many of those who have returned from the eastern Indian schools return here just as unprepared to make a living as those who have never received any education. The cause is easily stated. They are taught trades, but on their return to their people the trades are of but little use. As an illustration, an Arapaho returned to his tribe as a tailor. Of what use is a tailor among the blanket Arapahos? Another returned as a tinsmith. In my opinion the only practical kind of education to give these Indians is reading, writing, arithmetic, and farming, and whatever pertains to that occupation, and thereby assist them to become self-supporting. Herders need no special training. A large number of the eastern school Indians have returned to this agency totally unprepared to help themselves. All this is due, I think, to an almost total neglect of the fact that the one great purpose in educating these people should be to fit them to make a living on their return to the reservation.

The Indians at this agency are generally strong and vigorous people, notwithstanding the fact that consumption and scrofula are common. They suffer from diseases to be expected from the life they lead, being most of the time on a meager diet, and from exposure, being unprotected from the sudden changes of climate which take place in this region. There is very little, if any, decrease in number in either tribe.

There were 25 births among the Shoshones in 1889, 28 in 1890; 20 deaths in 1889, and 30 in 1890; and there were 35 births among the Arapahos in 1889, and 37 in 1890; 28 deaths in 1889, and 45 in 1890.

The Shoshones show considerable progress in agriculture, considering the difficulties under which they labor. They occupy the western portion of the Little Wind River valley, a small valley whose average width is from 1 to 2 miles. They have built for themselves 58 log houses. The soil is very productive and easily worked after being once broken, but from various causes they cultivate but a small part of the land occupied by them. They have considerable land fenced, but cultivate but a small part of this, rather preferring to depend upon hay as a crop, as this requires no cultivation and is easily disposed of when cut. The chief reasons for their neglect to cultivate more land, as stated by the Indians, are that they do not get enough seed from the government to make it worth their while, considering the danger that the crops will be destroyed from lack of knowledge of how to farm properly or by frosts or locusts. The amount of seed allowed them is 50 pounds of wheat, and oats and other seeds in proportion. Many of them were induced to put down fence posts with the understanding that they would be furnished with wire to complete the fences, but they have not up to this time received the wire. Hundreds of acres are fenced by posts alone. Many of them hesitate to do any cultivation, for the reason that if they plant the seed given them as soon as it grows the probabilities are that through lack of fences the horses and cattle will destroy it; but they have during the past year farmed 275 acres of land, oats being their principal product. Some few families have vegetables that look well. They are said to have 4,000 acres under fence, but of course this is only an approximate figure. They certainly make a good showing in agriculture, considering the short time since they were in an absolute state of barbarism. There are about 170 families engaged in agriculture and other civilized pursuits, and this embraces most of them. They have raised during the past year 500 bushels of wheat, 1,000 of oats, 5 of beans, 120 of corn, 300 of potatoes, 250 of turnips, 65 of onions, besides harvesting 85 tons of hay and cutting 80 cords of wood. Many of them have this year large patches of melons.

The value of products of Indian labor sold to the government is $250, consisting almost entirely of hay, and products to the amount of $500 were sold to others. The number of horses owned by them is about 2,000; cattle, 350, and domestic fowls, 200.

The Shoshones show a willingness to work when there is any incentive given them, but much can hardly be expected from a half-starved and ignorant people, no matter how willing they may be. They are not only in want of sufficient food but are in want of almost everything which they should have to induce them to work their farms, such as rations, material for fencing, agricultural implements, seed, and farming assistance. Of one matter there is universal complaint, that is, lack of beef. It is claimed that there is never at any time enough cattle slaughtered to supply these Indians with more than half the rations they are entitled to, but that the agency employés and school people get whatever amount they require, the Indians having divided among them what remains, often not amounting to half a ration. The school and employés take about 700 pounds per week.

The material condition of the Shoshones is easily summed up: they are as poor as they can be and live. They have very little to depend on outside of what the government supplies them with occasionally.

The reputation of the Shoshones for morality is good so far as their relations with the white population is concerned. There are 18 men of this tribe who are polygamists, and have from 2 to 3 wives each. Their morals among themselves are not very high. Adultery is not uncommon, although they have tribal laws against it. If a member of the tribe suspects that another has been guilty of undue intimacy with his wife he, on meeting the suspected party, will say to him, "Where is that horse you are going to give me"? If the horse is given the matter ends. But if the suspected man declines to give the horse, the injured party will go to his herd of horses and take or shoot the best one of the herd.

The Shoshones are inclined to shortness of stature; the complexion is dark and blackish; the face is broad, with large mouth; the jaw is angular and inclined to squareness; the cheek bones are rather large and projecting;

the nose is generally heavy about the nostrils; the forehead is broad and high, the whole face having a bright and intelligent expression. Their physical condition is good, notwithstanding the fact that many of them are suffering with consumption and scrofula. They also are much afflicted with rheumatism and eczema. The number of medical cases of all kinds recorded at the agency during the year was 250, principally consumption and rheumatism.

About 20 Indians wear citizens' dress wholly, not counting school children, and all wear either moccasins, beads, or feathers.

The houses built by these Indians are of logs chinked with adobe. The roofs are also of adobe, except that of Washakie, the chief, which is of shingles. The interior of his house is lined with unbleached muslin. He has placed 2 chromos on the wall, representing rounding up and branding cattle. He also displays a religious paper containing a picture of himself. He shows with great pleasure a number of photographic portraits of General Sheridan, Jim Bridger, and others. Washakie is 73 years of age, and is a fine, healthy man. He has a mild and intellectual face, is about 5 feet 10 inches in height, of heavy build, and muscular. His hair is quite gray.

Like other Indians, the Shoshones are naturally religious. Their ceremonies consist chiefly in dances, the annual sun dance being the most important. This dance is in all important particulars the same as that of the Arapahos, except that it has a more lively character, the intervals being filled by one of the chiefs stepping to the center and proclaiming aloud the great deeds and many victories of the Shoshones over their enemies. A sun dance may take place at any time, and except in the case of the annual dance is usually called for by some member of the tribe who claims to have had a vision from the Great Spirit. The purpose of this dance with these people is the same as with the Arapahos, to invoke a blessing on and aid for the tribe. The feast that follows the dance differs from that of the Arapahos in the following: the Shoshones do not use dog meat, and if they do not have other kinds of meats will substitute vegetables. The dancers fast for 4 days before the dance.

The thanksgiving dance takes place about the end of September or beginning of October each year. The whole tribe is brought together in some appointed locality. A hemlock or cedar tree is planted. The tribe, men, women, and children, in close order, form a circle about this tree and move very slowly around, with some keeping time in a low, monotonous chant, in which they thank the Great Spirit for his bounty and invoke a continuance. They ask him to look upon the mountains, the rivers, and trees, and entreat him to send rain upon them and into the rivers. They also invoke him to bid the earth cease to swallow their fathers, mothers, and children.

They believe in a future life, a place of spiritual existence beyond the setting sun, in which the departed spirit pursues an existence of entire and complete happiness, free from all want and care.

The Shoshones are very superstitious and believe in ghosts, fairies or little devils, mermaids, and water babies. They believe in a personified bad luck. In form he is like a short man, very thick set, clad in goatskins. He shoots at the ill-fated person whom he follows with an invisible flint-pointed arrow. In case of any succession of unusual accidents happening to one of this tribe, such, for instance, as his horse falling and his child dying, he would say that bad luck had shot his horse in the knee and shot an invisible arrow into his child. He will leave that part of the country for a time, perhaps months. By this time bad luck is pursuing some one else, having lost him.

The medicine man still retains his great influence, and these Indians in cases of serious illness believe more in him than they do in the physicians furnished by the government. On the death of a man he is painted and decorated by the male friends. The squaws then take charge of his body. It is bedecked in his best clothes and all his valuable trinkets. He is usually buried in a new blanket, and his relatives will sometimes sell his favorite horse for the purpose of buying trinkets with which to decorate the body. When the body is prepared the squaws place it on a travois and take it to the hills or mountains. The body is placed in a cave or cleft in the rocks and inclosed or covered with stone and brushwood. The near male relatives cut their hair short; the females cut their hair off and gash themselves with knives, and sometimes cut the little finger off at the first joint. The men usually go to the mountains for days and even weeks to mourn their loss. The brother of the dead man will take the widow or widows as his wife or wives. The children are also taken and become his children. Thus it will be seen relationship among these Indians is not well defined.

Christianity has made no impressson on this people. They are as much worshipers of the sun as their ancestors were.

They have a tradition that many years since they came from the south, where alligators were in the streams, and so when a Shoshone crosses a stream or river he prays to an alligator.

Full-moon howls of the coyote mean good luck. When a child is joyous at the first thunder in the spring time it is considered an omen that it will live to old age and have honors. When an Indian dies his spirit exists on this earth. Mutilation of the finger is done to save the life of their own children or relatives, and both men and women cut their arms as a cure for disease. In case of murder the nearest relative becomes the avenger and is justified in taking the life of the murderer.

ARAPAHO INDIANS.—Their origin, or at what period they were called by this name, is unknown. They call themselves Nan-a-in-na, meaning "one of the people", or "one of this tribe". They are called by the Shoshones "Dog Eaters", by the Sioux "Cloud Men".

The Arapahos have a tradition that they were the first people created.

The sun dance is held annually, but may take place oftener. It has lost a great deal of its meaning and character. It is held to propitiate and thank the Great Spirit for the happiness and prosperity they have enjoyed and an appeal for continuance of them. If an Arapaho is sick he vows that if he recovers he will give a sun dance; or on the recovery of a sick member of his family or a friend he may do the same. To fulfill his vow, he calls for a council of the chiefs and announces his desire to give a sun dance to the Great Spirit. The chiefs at once grant his request. A crier is sent out to announce the coming dance and notify the people when to go to the mountains for the center pole and evergreens with which to build the tepee in which the dance will take place.

The tepee is built by first planting a large pole in the center and fastening to it a buffalo head. A number of upright poles, much shorter than the center one, are then planted, and to these and the center pole are fastened a number of rafters. Thus the entire sides and roof, with the exception of a part toward the sun from 2 to 3 feet wide, is covered with brush or evergreens. Inside the tepee there are built small recesses, where the dancers may retire when exhausted. Generally from 30 to 50 dancers take part. They wear very little clothing. They form part of a circle around the center pole, each of the dancers being provided with a whistle made of a bone of a crane's leg, one end of which is ornamented with eagle's down. When the dance begins the dancers place the whistles in their mouths and throw their heads back, looking toward the head of the buffalo on the top of the center pole, dancing forward and backward toward the pole, continually blowing their whistles. The dance may begin at any hour of the day, but all formalities end with the rising of the dog star. The dancers taking part abstain from meat and drink 3 or 4 days previous to the dance. After the dance those who took part in it drink copiously of warm water, which causes vomiting and enables them to enjoy the feast that follows. A number of dogs are killed for the feast, and their flesh is considered a delicacy.

It is seldom that any of the dancers cut or in any way inflict any punishment upon themselves except starvation. One instance occurred last year (1889): a young man, a scholar of the school at the agency, cut himself in the breast and arms. Those who take part in the dance are hailed by their friends at the feast as benefactors of the tribe.

The Arapahos occupy that portion of the reservation near the junction of the Big Wind and Little Wind rivers, 30 miles from the agency, under Chief Black Coal. They number 885 souls, and, although fully one-half of the men wear citizens' clothes, they are in civilization far behind most Indian tribes. They are very intelligent, and industrious when they have the opportunity. Their children at school are more apt and industrious than the Shoshones, and as a people they are of much higher type mentally and physically. Those who have employed them say they are good workers; they have done all the manual labor in the construction of a large irrigating ditch, about 4 miles in length, for which the government made an appropriation. They are constantly applying for work at the mission, and they do most of the labor there, under the superintendence of the priests and mission farmer. All the work that is done about the school, at the agency or mission, or at the hotel, such as washing clothes and dishes or other rough housework, is done by the Arapaho women. The hauling and sawing of wood is done by the men of the tribe. They have built for themselves 60 log houses, and did all the work except making the windows and doors. They cut and haul hay from a distance of over 5 miles, Black Coal being the only one within the camp who has any hay to cut, for the reason, as they claim, that they have no fences.

These people complain bitterly of the treatment they receive from the government. They claim that they were induced to plant posts and were promised wire, but that they received but little. They complain of a lack of implements and that the government farmer does not show them how to work. They are so far from the agency that 3 days are consumed in going for rations, of which they complain as insufficient. There is a general agreement among whites and Indians that a subagency and a store in the vicinity of the mission would be a great benefit.

The Arapahos have reached as high a state of civilization as their present surroundings and opportunities will allow. Black Coal said: "I know that the time has come when we will have to earn our living by work. I tell my people so, and they believe me. They are willing and anxious to do so, but they have neither the instruction necessary nor the tools to work with. What shall we do? I work all I can as an example to my people."

St. Stephen's mission, under the charge of the fathers of the Society of Jesus, is located on the left bank of the Little Wind river about 2 miles from its junction with the Big Wind river. The mission was established particularly for the benefit of the Arapaho Indians.

On the 1st of January, 1889, the Sisters of Charity opened an industrial school for Indian children, the average attendance being about 90 scholars. Sickness (the grippe) prevented the reopening of the school in the fall. It was again opened on the 18th of March, 1890, and continued until the end of June, the number of pupils in attendance averaging 30. Miss Catherine Drexel, of Philadelphia, Pennsylvania, paid all the expenses of this building.

The moral reputation of the Arapaho is very bad. Adultery is very common, notwithstanding tribal law against it. The children are encouraged to be immoral. The marriage ceremony consists of a gift of a horse or two by the bridegroom to the father or nearest relative. The women endure great hardships and are prematurely aged, and are often cast aside by their husbands for a more attractive and younger woman. Polygamy is common among them, 31 men having from 2 to 4 wives each. Work will cure much of this immorality.

By the Arapahos medicine men are believed to be endowed with a mysterious spirit power, which enables them to converse with the Great Spirit, and have power to heal the sick and foresee the future; in fact, to be infallible and invulnerable. Some claim to be amphibions.

The body of a dead male Indian is wrapped in blankets and carried into the hills by the women, where, a suitable place having been found, a grave is dug and the body is placed in it and covered with earth and stones. They bury only his worthless trinkets with the body. During the time he is being carried to the hills friends in the camp set fire to his tepee and sometimes kill a horse belonging to the deceased. His horses and guns are distributed among his friends and those who have taken part in making the medicine. The chief mourners give away all they possess, except a single covering or sheet. The squaws among the mourners cut and gash themselves with knives and cut their hair short. They will on the death of a child cut off part of the little finger.

The boys at the school show an ability to learn equal to whites of the same age. They are very diligent and earnest in their efforts to learn. They commit to memory well and understand what is explained to them.

The Arapahos have a tradition that when there is a storm accompanied by thunder and lightning an invisible bird is in the clouds that carries in its right claw an arrow and in its left a bow. The lightning is caused by the flight of the arrow through the clouds to destroy a bad Indian. If one of the tribe is killed by lightning he is said to have been bad.

A majority show evidence of inherited disease, either consumption or scrofula. Many of them are horribly affected with the latter.

Only men engage in the wolf dance, decked in war attire. It is a round dance. In it they appeal to the great wolf mystery for success in their undertaking and that they may be able to overcome their enemies. The most gifted of them are supposed to be able to track an enemy in the dark. They are able to see his footprints illuminated.

The hunger dance is of a social character, and is given as a preliminary to a feast. They have the squaw dance and many others of a social character.

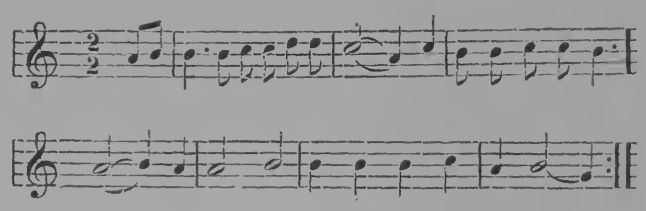
The Arapaho accounts for the mountains by saying "the mountains were made for the division of the tribes". They have the general idea of religion that the Shoshones have. God is a person of whom they received an idea from the missionaries, but it means to them everything, anything. They are, in fact, materialists.

Both the Shoshones and Arapahos were a short time since laboring under a religions belief that Christ was to return to earth. Before he came a great flood would occur. Then he would return and a new world would come with him in which buffalo would be plentiful. Certain Indians went west to meet Christ, even as far as the Pacific ocean, for he was coming from that direction. The dances in expectation of his coming were called the Messiah dance.

Black Coal and Sharp Nose, Arapaho chiefs, are favorable to allotment of land in severalty for their people. Washakie, Shoshone chief, is not favorable to the idea of land in severalty.

ARAPAHO INDIAN SONG.

Music by T. R. CRISPIN, an Arapaho.



O, Father, we be with Thee
In the next world and
Live with Thee through all,
World without end.

A SHOSHONE BUFFALO DANCE.—The dancers all congregate in a tepee, forming a circle. After a slight interval 2 women are brought into the center of the circle, one of middle age, the other quite a young maiden. An old woman attendant enters the circle and removes the clothes of the women, both being deprived entirely of clothing. A sagebrush apron is put around them. The younger woman is then covered with white clay and decorated with black spots. She is then handed a staff or coup stick, when she stretches out her arm, planting the stick firmly on the ground. All the dancers pass a given number of times under her arm, then rush at her with a yell. She is then raised on the shoulders of some of the dancers and carried around the ring, the bystanders touching her with hands and coup sticks for good medicine. She is returned to the same place in the circle, older women acting as attendants. At this period of the dance a number of women, supposed to be buffaloes, run off into the sagebrush. The men of the tribe rush out and capture them. They return with shouts, and thus ends the dance.

INDIAN WARS AND THEIR COST, AND CIVIL EXPENDITURES FOR INDIANS.

INDIAN WARS, THEIR COST, AND CIVIL EXPENDITURES.

WARS BETWEEN THE UNITED STATES AND INDIANS.

The following are the Indian wars from 1789, the date of the United States constitution, to 1846, the years in which the same were fought, and the United States soldiers employed:

War with the northwest Indians, 1790–1795; force employed, 5,200.

William Henry Harrison's expedition to the northwest, September 21 to November, 1811; force employed, unknown.

Seminole war in 1818; force employed, 5,911.

Black Hawk war in 1832; force employed, 5,031.

Creek war in 1813, 1814, and 1837; force employed, 13,418.

The Cherokee war in 1837; force employed, 3,926.

The Florida war in 1839; force employed, 41,122.

Between 1846 and January 1, 1866, a period of 20 years, the United States was engaged in 2 wars, the first with Mexico and the second the War of the Rebellion, in which the Indians figured extensively. During this period, also, in California, there were some 15 to 20 Indian wars or affairs.

The Indian wars of 1857, 1862, 1864, 1865, and 1866, in Minnesota and adjacent to that state, were bloody and costly, conducted by the Indians with frightful barbarity. The Sioux war, in March, 1857, is known as the Ink-pa-du-ta war, or the Spirit Lake massacre.

It took 3 military expeditions to stop the Sioux massacres of 1863–1866, at a cost of $10,000,000; 10 military posts were created, with permanent garrisons of 3,000 men. The Sioux reservations in Minnesota were broken up and the bands removed from the state.

Indian wars took place from 1865 to 1879 as follows: the war in southern Oregon and Idaho and northern parts of California and Nevada, 1865–1868; the war against the Cheyennes, Arapahos, Kiowas, and Comanches, in Kansas, Colorado, and the Indian territory, 1868–1869; the Modoc war, in 1872 and 1873; the war against the Apaches of Arizona, 1873; the war against the Kiowas, Comanches, and Cheyennes, in Kansas, Colorado, Texas, Indian territory, and New Mexico, in 1874–1875; the war against the Northern Cheyennes and Sioux, in 1876–1877; the Nez Perce war, in 1877; the Bannock war, in 1878, and the war against the Northern Cheyennes in 1878–1879.

The Utes in Colorado and invading Indians from outside of Colorado caused 3 wars prior to 1890, and the Apaches in Arizona and New Mexico were murderous and destructive.

The number of actions between regular troops and Indians from 1866 to 1891 is 1,065; officers and men kept actively employed, an average of 16,000.

The above includes the Fetterman massacre of December 21, 1866, the Modoc war of 1873, and the Custer battle of June 25, 1876.

In the battle of January 17, 1873, in the Modoc war, the Modoc women moved over the battlefield and dispatched the wounded soldiers by beating out their brains.

Almost the entire area of Kentucky, Tennessee, North Carolina, Georgia, and Alabama, and also that of Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, and other western states, were the scenes of numerous individual combats with the Indians by Boone, Kenton, Weitzel, Poe, Zane, and others, now known as middle state pioneers, whose names ornament history, and who long preceded Kit Carson, Jim Bridger, Beckworth, Meek, Slim Jennings, and other noted hunters, scouts, and Indian fighters to the west of the Mississippi river. It has been estimated that since 1775 more than 5,000 white men, women, and children have been killed in individual affairs with Indians, and more than 8,500 Indians. History, in general, notes but few of these combats.

The Indian wars under the government of the United States have been more than 40 in number. They have cost the lives of about 19,000 white men, women, and children, including those killed in individual combats, and of the lives of about 30,000 Indians.

The actual number of killed and wounded Indians must be very much greater than the number given, as they conceal, where possible, their actual loss in battle, and carry their killed and wounded off and secrete them. The number given above is of those found by the whites. Fifty per cent additional would be a safe estimate to add to the numbers given.

The Sioux outbreak of December, 1890, may be cited in illustration of an Indian war aided by government neglect. The report of the United States Indian agent at Rosebud agency (Sioux), adjoining Pine Ridge agency, South Dakota, is as follows:

UNITED STATES INDIAN SERVICE, ROSEBUD AGENCY,
SOUTH DAKOTA, November 2, 1890.

SIR: I deem it my duty to call the attention of the department to the extremely disaffected and troublesome state of a portion of the Indians on this and other Sioux agencies.

The coming new order of things, as preached to this people during the past 7 months, is the return to earth of their forefathers, the buffalo, elk, and all other game; the complete restoration of their ancient habits, customs, and power, and the annihilation of the white man. This movement, which some 3 weeks ago it was supposed had been completely abandoned, while not so openly indulged in, is continually gaining new adherents, and they are daily becoming more threatening and defiant of the authorities.

This latter phase of the case may in a measure be attributed to the scant supply of rations, to which my attention has been almost daily called by the Indians, and especially to the reduction in the quantity of beef as compared to the issues of former years. They kill cows and oxen issued to them for breeding and working purposes, make no secret of doing so, and openly defy arrest; they say that the cattle were issued to them by the "Great Father", and that it is their right to do as they please with them. This evil is increasing daily and if not checked there will be but very few of this class of stock left on the reservation by spring. During the past week it was reported to me that 2 Indians in the Red Leaf camp on Black Pipe creek had killed their cows for a feast at the "ghost dance". I sent a policeman to bring them in; they refused to come. The following day I sent 2 officers and 8 policemen and they returned without the men, reporting that after they arrived at the camp they were surrounded by 75 or more Indians well armed and with plenty of ammunition, and they unanimously agreed that an attempt to arrest the offenders would have resulted in death to the entire posse. On Friday I sent the chief of police with an interpreter to explain matters and endeavor to bring the men in. They positively refused to come, and the chief of police reports that the matter is beyond the control of the police. This is one case which could be repeated indefinitely by attempting the arrest of parties guilty of the same offense.

The religious excitement, aggravated by almost starvation, is bearing fruits in this state of insubordination; Indians say they had better die fighting than to die a slow death of starvation, and as the new religion promises their return to earth at the coming of the millennium they have no great fear of death. To one not accustomed to Indians it is a hard matter to believe the confident assurance with which they look forward to the fulfillment of their prophet's promises. The time first set for the inauguration of the new era was next spring, but I am reliably informed that it has since and only lately been advanced to the new moon after the next one, or about December 11. The indications are unmistakable; these Indians have within the past 3 weeks traded horses and everything else they could trade for arms and ammunition, and all the cash they become possessed of is spent in the same way. One of the traders here reports that Indians within the last 2 days have come into his store and offered to sell receipts for wood delivered at the agency, and for which no funds are on hand to pay them, for one-third of their value in cash. When asked what urgent necessity there was for such sacrifice of receipts for less than their face value, they answered that they wanted the cash to buy ammunition. These are some of the signs of the times and strongly indicate the working of the Indian mind. To me there appears to be but one remedy (and all here agree with me), unless the old order of things (the Indians controlling the agency) is to be re-established, and that is a sufficient force of troops to prevent the outbreak which is imminent and which any one of a dozen unforeseen causes may precipitate.

Very respectfully, your obedient servant,

E. B. REYNOLDS,
Special United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS, Washington, D. C.

In December the army was moved to Pine Ridge, and on December 29, 1890, the battle of Wounded Knee creek, South Dakota, was fought, resulting in the loss of 1 officer and 24 men, the wounding of 3 officers and 32 men, and the killing of 128 and the wounding of 38 Sioux. The expenses of the Wounded Knee affair of December, 1890, are in the army expenditures for 1890–1891.

SOLDIERS AND INDIANS KILLED AND WOUNDED IN BATTLE (AS FAR AS KNOWN), 1790-1842.

WARS.	WHITES.				INDIANS.			
	Total.	Killed.	Wounded	Killed or wounded.	Total	Killed.	Wounded.	Killed or wounded.
Total	2,882	1,334	1,028	520	2,475	2,280	100	95
War with the northwest Indians 1790-1795	1,215	814	294	107	120	120	.....	.....
Harrison s expedition to the northwest, 1811	188	62	126	.....	270	170	100	.....
War with the Creeks, 1813-1814	689	74	282	333	1,300	1,300	.....	.....
Black Hawk war, 1832	25	.....	.....	25	150	150	.....	.....
Florida and Seminole wars, 1835-1842	765	384	326	55	635	540	.....	95

WAR WITH THE NORTHWEST INDIANS, 1790–1795.

Americans: killed, 814; wounded, 294; killed or wounded, 107; total, 1,215. Indians: killed, 120.

The Miamis, Wyandots, Delawares, Pottawatomies, Shawnees, Chippewas, and Ottawas of the northwestern territory made war against the United States under the Miami chief Michikiniqua. Their object was to drive the whites east of the Ohio.

Miami village, Ohio, September 30, 1790: fought between about 1,800 Americans under General Harmar and about 2,000 Indians under their various chiefs. The Americans were defeated. Americans, 183 killed and 31 wounded; Indians, 120 killed and 300 wigwams burned.

Near Miami village, Ohio, November 4, 1791: fought between about 1,500 Miami Indians and the United States army, numbering 1,400 men, under General St. Clair. The Indians were victorious. Americans, 631 killed and 263 wounded; Indian loss unknown.

Miami Rapids, Ohio, August 20, 1794: fought between 2,000 Indians and 900 Americans, the latter under General Wayne. The Indians were totally routed. Americans, 107 killed and wounded; Indian loss unknown.

Treaty of Greenville, August 3, 1795.

HARRISON'S EXPEDITION TO THE NORTHWEST, 1811.

Americans: killed, 62; wounded, 126; total killed and wounded, 188. Indians: killed, 170; wounded, 100; total killed and wounded, 270.

Tippecanoe, Indiana, November 7, 1811: fought between the Fourth United States regiment and a body of Kentucky and Indiana militia under General Harrison and Indians under the prophet. The Americans were victorious. Americans, 62 killed and 126 wounded; Indians, 170 killed and 100 wounded.

From September 21 to the last of November, 1811: the Indians of the northwest having confederated under Tecumseh and his brother, the prophet, against the whites, General William Henry Harrison marched against them.

WAR WITH THE CREEKS, 1813–1814.

Americans: killed, 74; wounded, 282; killed or wounded, 333; total killed and wounded, 689. Indians: killed, 1,300; wounded unknown.

The Creek Indians had adopted many of the arts of civilization, when the artful Tecumseh came among them and urged them to shake off the restraints of civilized life.

Massacre at Fort Mims (Creek Nation), August 30, 1813: the fort was garrisoned by Americans under Major Beasely when attacked by the savage Creeks. Only 17 out of 300 men, women, and children in the fort escaped to tell the tale.

Tallushatchee town (Creek Nation), November 2, 1813: fought between the Creeks and 900 Americans under General Coffee. The Creeks were defeated and their wigwams destroyed. Americans, 5 killed and 41 wounded; Creeks, 200 killed; wounded unknown.

Talladega (Creek Nation), November 7, 1813: General Jackson, with 2,000 Tennessee volunteers, met and defeated the Creeks at Talladega. Americans, 15 killed and 85 wounded; Creeks, 290 killed; wounded unknown.

Hillabeetown (Creek Nation), November 11, 1813: the Tennesseeans, under General Jackson, met and defeated the Creeks, killing 60 of them.

Autossee (Creek Nation), November 29, 1813: General Floyd, with 950 Georgia militia and 400 friendly Indians, encountered the Creeks upon their sacred ground and defeated them. Americans, 50 killed and wounded; Creeks, 200 killed and 400 houses burned.

Eccanachaca, or Holy Ground (Creek Nation), December 23, 1813: General F. L. Claiborne, with a body of Mississippi volunteers, gained a victory over the Creeks under their prophet Weatherford.

Camp Defiance (Creek Nation), January 27, 1814: fought between the Creek Indians and the Americans under General Floyd. The Indians were defeated with great loss.

Tohopeka, or Horseshoe Bend (Creek Nation), March 27, 1814: fought between 1,000 Creek warriors and the Americans and friendly Indians under General Jackson. The latter were victorious. Americans, 54 killed and 156 wounded; Creeks, 550 killed; wounded unknown.

BLACK HAWK WAR, 1832.

Americans: killed and wounded, 25. Indians: killed, 150.

The Winnebagos, Sacs, and Foxes, becoming dissatisfied with the lands to which the United States government had removed them, recrossed the Mississippi in April, 1832, under their chief Black Hawk, and entering upon the lands which they had sold to the United States, broke up the white settlements, killing whole families and burning their dwellings. General Scott was ordered to march against them, but before he could reach the

scene of action the Indians were routed by the forces under General Atkinson after several skirmishes. The most important engagement was the battle of the Iowa, August 2, 1832, fought between 1,300 Americans under General Atkinson and Indians under Black Hawk. The latter were defeated. Americans, 25 killed and wounded; Indians, 150 killed and 39 made prisoners. Treaties were made September 15 and 21, 1832.

THE FLORIDA WAR, 1835-1842.

Americans: killed, 384; wounded, 326, 5 of whom were hanged; killed or wounded, 55; total, 765. Indians: killed, 540; wounded unknown; killed or wounded, 95; total, 635, as far as known.

This war was caused by the refusal of the Seminoles to remove from Florida to lands provided for them west of the Mississippi.

Tampa bay, Florida, December 28, 1835: a company of 177 United States troops under Major Dade were attacked by a large party of the Indians and all but 3 killed.

Withlacoochee, Florida, December 31, 1835: about 250 United States regulars and volunteers under General Clinch engaged 300 Seminoles under Osceola and repulsed them. Americans, 4 killed and 59 wounded; Seminoles, 40 killed; wounded unknown.

Near the Withlacoochee, Florida, February 29, 1836: fought between 1,100 Americans under General Gaines and 1,500 Seminoles under Osceola. The latter were repulsed. Americans, 4 killed and 38 wounded; Indians, supposed 300 killed and wounded.

Near Fort Brook, Florida, April 27, 1836: fought between the United States volunteers and the Indians. The latter were defeated. Americans, 2 killed and 24 wounded; Indians, 200 killed; wounded unknown.

Micanopy, Florida, June 9, 1836: fought and won by 75 Americans under Major Heilman against over 200 Indians.

We-li-ka-pond, Florida, July 18, 1836: fought and won by 62 American regulars under Captain Ashby against a superior force of Indians. Americans, 2 killed and 9 wounded.

Fort Drane, Florida, August 21, 1836: fought between 110 Americans under Major Pierce and 300 Seminoles under Osceola. The latter were defeated. Americans, 1 killed and 16 wounded; Indian loss unknown.

Wahoo swamp, Florida, November 17 to 21, 1836: General Armstrong and General Call, with 1,850 men, defeated a large force of Indians. Americans, 55 killed and wounded; Indians, 95.

Lake Monroe, Florida, February 8, 1837: fought between a party of Seminoles and a detachment of Americans under Colonel Fanning. The Indians were repulsed. Americans, 1 killed and 15 wounded.

Okee-Chobee, Florida, December 25, 1837: fought and won by 1,000 Americans under Colonel Taylor against a large force of Seminoles. Americans, 26 killed and 111 wounded; Indian loss unknown.

Loche-Hachee, Florida, January 24, 1838: fought between the United States troops under General Jessup and the Indians. The former were victorious. Americans, 7 killed and 32 wounded; Indian loss unknown.

Newnansville, Florida, June 28, 1838: a strong force of Indians were repulsed by 112 Americans under Major Beall. Americans, 1 killed and 5 wounded.

Coleoshatchie, Florida, July 23, 1839: a party of 28 Americans armed with Colt rifles were attacked by the Indians and 13 of them killed.

Fort Andrews, Florida, November 27, 1839: 40 Indians were repulsed by 17 Americans. Americans, 2 killed and 5 wounded.

Near Fort King, Florida, April 28, 1840: Captain Rains, United States army, while out scouting with 16 men, was assaulted by 98 Indians and negroes, from whom he escaped with a loss of 7 men.

May 19, 1840: Lieutenant Sanderson, while out scouting with 17 men, was attacked by 90 Indians; he retired with a loss of 7 men.

Wacahootah, Florida, September 8, 1840: 30 Americans under Lieutenant Hanson were defeated by 100 Indians in ambuscade. Americans, 1 killed and 4 wounded.

Everglades of Florida, December 3 to 24, 1840: Colonel Harney, with 90 men; an expedition against the Indian camp. Americans, killed, 4; wounded, 6, of whom 5 were afterward hanged.

Hawk river, Florida, January 25, 1842: the Indians under Halleck Tustenugge were defeated by 80 men of the Second United States infantry under Major Plympton. Americans, 1 killed and 2 wounded.

April 19, 1842: Pelaklikaha (Big Hammock), the stronghold of Halleck Tustenugge, was captured by Colonel Worth with 400 men.

Between 1846 and January 1, 1866, there were some 15 or 20 Indian wars or affairs, in which it is estimated that 1,500 whites were killed and 7,000 Indians.

The Sioux war in 1857 resulted in the massacre of 42 white men, women, and children.

In the actions between regular troops and Indians, from 1866 to 1891, the number of whites killed was 1,452; wounded, 1,101; the number of Indians killed was 4,363; wounded, 1,135.

COST OF THE INDIANS TO THE UNITED STATES.

CIVIL EXPENDITURE FROM JULY 4, 1776, TO JUNE 30, 1890.

Beginning with the Declaration of Independence, the expenditures of Indian administration on account of treaties and other expenses, including yearly payments for annuities and kindred charges to the government, from July 4, 1776, to June 30, 1890, were annually as follows.

YEARS.	Amount.	YEARS	Amount.	YEARS.	Amount	YEARS.	Amount.
Total	$259,944,082.34	1804	$116,500.00	1834	$1,003,953.20	1864	$2,629,975.97
		1805	196,500.00	1835	1,706,444.48	1865	5,059,360.71
July 4, 1776, to December 31, 1776.	42,928.64	1806	234,200.00	1836	5,037,022.88	1866	3,295,729.32
		1807	205,425.00	1837	4,348,036.19		
1777	57,622.28	1808	213,575.00	1838	5,504,191.34		103,422,498.03
1778	10,322.11	1809	337,503.84	1839	2,528,917.28		
1779	3,326.45	1810	177,625.00	1840	2,331,794.86	1867	4,642,351.77
1780	2,337.79	1811	151,875.00	1841	2,514,837.12	1868	4,100,682.32
1781	2,195.60	1812	277,845.00	1842	1,199,099.68	1869	7,042,923.06
1782	905.00	1813	167,358.28	1843	578,371.00	1870	3,407,938.15
1783	1,718.00	1814	167,394.86	1844	1,256,532.39	1871	7,426,997.44
1784	4,534.48	1815	530,750.00	1845	1,539,351.35	1872	7,061,728.82
1785	8,738.88	1816	274,512.16	1846	1,027,693.64	1873	7,951,704.88
1786	27,092.35	1817	319,463.71	1847	1,430,411.30	1874	6,692,462.09
1787	750.00	1818	505,704.27	1848	1,252,296.81	1875	8,384,656.82
1788	4,747.10	1819	463,181.39	1849	1,374,161.55	1876	5,966,558.17
1789 and 1790	2,650.00	1820	315,750.01	1850	1,663,591.47	1877	5,277,007.22
1791	27,000.00	1821	477,005.44	1851	2,829,801.77	1878	4,629,280.28
1792	13,648.85	1822	575,007.41	1852	3,043,576.04	1879	5,206,109.08
1793	27,282.83	1823	380,781.82	1853	3,880,494.12	1880	5,945,957.09
1794	13,042.46	1824	429,987.90	1854	1,550,339.55	1881	9,514,161.09
1795	23,475.68	1825	724,106.44	1855	2,772,990.78	1882	9,736,747.40
1796	113,563.98	1826	743,447.83	1856	2,644,263.97	1883	7,362,590.34
1797	62,396.58	1827	750,624.88	1857	4,354,418.87	1884	6,475,999.29
1798	16,470.09	1828	705,084.24	1858	4,978,266.18	1885	6,552,495.00
1799	20,302.19	1829	576,344.74	1859	3,490,534.53	1886	6,099,158.00
1800	32.22	1830	622,262.47	1860	2,991,121.54	1887	6,194,523.00
1801	9,000.00	1831	930,738.04	1861	2,865,481.17	1888	6,249,308.00
1802	94,000.00	1832	1,352,419.75	1862	2,327,948.37	1889	6,892,208.00
1803	60,000.00	1833	1,802,980.93	1863	3,152,032.70	1890	6,708,047.00

MILITARY EXPENDITURE FROM JULY 4, 1776, TO JUNE, 30, 1890.

The military expenditures have exceeded the expenses of the civil administration by hundreds of millions of dollars.

Since the advent of the European in the present United States there have been almost constant wars between whites and Indians, outbreaks, or massacres, beginning on the Pacific side in 1539 and on the Atlantic side after 1600. The wars and outbreaks arose from various causes: from resistance by the Indian to the white man's occupation of his land; from the white man's murder of Indians; from the Indian's murderous disposition; from national neglect and failure to keep treaties and solemn promises; from starvation, and so on. Within the past 100 years the Indians' chief complaint was against the acts of individuals; when the reservation system became general the complaints changed from charges against settlers to charges of breach of faith against the United States, many of which in the past 20 years have been confirmed by investigation.

The authorities as to these wars are numerous and much scattered; so much so that it would require years to collect the data to make a history of Indian wars. No such history has been written, and probably none will be. Prior to the organization of the government of the United States in 1789 individual companies of adventurers, various European governments, and the colonies were engaged in almost constant bloodshed with the Indians. War seems to have been a normal condition of a great portion of the American race; whether for food or conquest, it matters not. By their own statements made to Europeans at their first coming war was one of the occupations of the Indians, if not their chief occupation. Indian tribal wars must have been bloody, as they seldom took prisoners; at least this was the rule in several nations. Of these and the Indians, contact with the first emigrants to New England, Albert Gallatin wrote in 1836 as follows:

The first emigrants to New England were kindly received by the Indians; and their progress was facilitated by the calamitous disease which had recently swept off great numbers of the natives in the quarter where the first settlements were made. The peace was disturbed by the colonization of Connecticut river. The native chiefs had been driven away by Sassacus, sachem of the Pequods. From them the Massachusetts emigrants purchased the lands and commenced the settlement in the year 1635. Sassacus immediately committed hostilities. The Pequod war, as it is called, terminated (1637) in total subjugation of the Pequods, and was followed by 40

years of comparative peace. The principal event during that period was a war between Uncas, sachem of the Mohegans and of the conquered Pequods, who appears to have been a constant though subordinate ally of the British, and Miantonimo, sachem of the Narragansets, who had indeed assisted them against the Pequods, but seems to have afterward entertained hostile designs against them. He brought 900 warriors into the field against Uncas, who could oppose him with only 500. Miantonimo was nevertheless defeated, made prisoner, and delivered by Uncas to the English. After due deliberation the commissioners of the United Colonies of New England determined that he might be justly, and ought to be, put to death, but that this should be done out of the English jurisdiction and without any act of cruelty. He was accordingly delivered again to Uncas and killed. The act at this day appears unjustifiable. The English had not taken an active part in the contest. They might have refused to receive him from Uncas. But, this having been done, he was under their protection, and, however dangerous to them, ought to have been either released altogether or kept a prisoner.

The Narragansets from that time kept the colonies in a state of perpetual uneasiness. Yet the war which broke out in 1675, commonly called King Philip's war, can hardly be ascribed to this or to any other particular circumstance, and appears to have been the unavoidable result of the relative situation in which the Indians and the whites were placed. Collisions had during the preceding period often occurred; but no actual hostilities of any importance had taken place, and Massachusetts particularly, though exposed to obloquy on that account, always interposed to prevent a war. If the Indians were not always kindly, at least it can not be said that they were in general unjustly treated. With the exception of the conquered Pequods, no lands were ever forcibly taken from them. They were all gradually purchased from those sachems, respectively, in whose possession they were. But there, as everywhere else, the Indians, after a certain length of time, found that in selling their lands they had lost their usual means of subsistence; that they were daily diminishing; that the gradual progress of the whites was irresistible; and, as a last effort, though too late, they attempted to get rid of the intruders. The history of the Indians in the other British colonies is everywhere substantially the same. The massacre of the whites in Virginia in the years 1622 and 1644, the Tuscarora war of North Carolina in 1712, that with the Yemassees of South Carolina in 1715, were natural results flowing from the same cause; and in the year 1755, after a peace of 70 years, notwithstanding all the efforts made to avert it, the storm burst even in Pennsylvania.

Metacom, or King Philip, as he is generally called, was sachem of the Wampanoags, and son of Massassoit, the first and faithful friend of the first settlers of the New Plymouth colony. His most powerful and active ally was Canonchet, son of Miantonimo, and principal sachem of the Narragansets. A portion of the Indians of that nation, under another chief named Ninigret, the Mohegans, and the Pequods fought on the English side. The other tribes of Connecticut, with the exception of some in the northern parts of the colony, appear to have remained neutral. The converted Indians of Massachusetts were friendly. All the other New England Indians, assisted by the Abenaki tribes, joined in the war. Its events are well known, and that, after a most bloody contest of 2 years, during which the 2 colonies of Massachusetts and Plymouth experienced great losses, it terminated in the complete destruction or dispersion of the hostile Indians. Philip, after the most desperate efforts, was killed on the field of battle. Canonchet shared the fate of his father, having been, like him, taken prisoner in an engagement and afterward shot. A small number only of the Indians who had taken arms accepted terms of submission. The greater part of the survivors joined the eastern tribes or those of Canada. Some took refuge among the Mohicans of Hudson river. Among those who did not at that time join the Indians in the French interest were those afterward known by the name of Shotacooks, from the place of their new residence on the Hudson, some distance above Albany. They, however, at a subsequent epoch, became hostile, and removed to Canada at the commencement of the 7 years' war.

From the termination of Philip's war till the conquest of Canada, the eastern and northern frontiers of New England continued exposed to the predatory and desolating attacks of the eastern and Canada Indians.

Indian tribal wars in the United States continued up to 1868. The efforts of the early Europeans were directed toward the stopping of these tribal wars, although European governments, when at war within the United States, did not hesitate to employ Indians against the whites.

Of the colonial Indian tribal wars east of the western boundary of New York, Albert Gallatin wrote in 1836:

The Indians east of the Connecticut river never were, however, actually subjugated by the Five Nations. In the year 1669 the Indians of Massachusetts carried on even offensive operations against the Maquas, marched with about 600 men into Mohawk country, and attacked one of their forts. They were repulsed with considerable loss, but in 1671 peace was made between them through the interference of the English and Dutch at Albany, and the subsequent alliance between the Five Nations and the British, after they had become permanently possessed of New York, appears to have preserved the New England Indians from further attacks.

In the matter of European nations using Indians in war against whites, Albert Gallatin wrote in 1836:

But instead of exerting their influence in assuaging the passions of the Indians and in promoting peace among them, the European governments, intent only on the acquisition of territory and power, encouraged their natural propensities. Both France and England courted a disgraceful alliance with savages, and both, under the usual pleas of self-defense and retaliation, armed them against the defenseless inhabitants of the other party. The sack of Schenectady, the desolation of the island of Montreal, the murdering expeditions on the frontiers of New England, are related by the respective historians with indifference, if not with exultation. No scruple was felt in including all the Indian tribes to carry on against America their usual warfare, and to desolate, without discrimination of age or sex, the whole extent of a frontier of 1,200 miles during the 7 years of the War of Independence.

The United States are at least free from that reproach. If their population has pressed too fast on the natives, if occasionally they have too forcibly urged purchases of land, their government, ever since they were an independent nation, has not only used every endeavor to be at peace with the Indians but has succeeded in preventing war among them to a degree heretofore unknown in America; and at Ghent they proposed an article in the treaty of peace by which both nations should engage, if unfortunately they were again at war, never to employ the savages as auxiliaries.

The expense of war with Indians within the present area of the United States was borne chiefly by the European nations interested, up to the Declaration of Independence in 1776, and the Indians were freely used against each other and against the colonists.

The United States at times has supplied arms to the Indians, and frequently citizens or soldiers have been killed with the same arms. In the treaty made in 1828 with the Western Cherokees for the surrender of lands on the Arkansas and White rivers, and their removal to a tract in what is now Indian territory, one of the considerations was a rifle to each Indian.

In the many Indian wars the causes and provocations have not always come from the Indian. While the nation at times supplied the Indian with firearms, ammunition, and scalping knives, it did not employ him against white foes, except in the War of the Rebellion, when Indians were enlisted as soldiers on both sides. Indian soldiers and scouts have been employed against Indians, but never, with the exception noted, against whites.

The amount expended in Indian wars from 1776 to June 30, 1890, can only be estimated. The several Indian wars after 1776, including the war of 1812, in the west and northwest, the Creek, Black Hawk, and Seminole wars, up to 1860, were bloody and costly.

Except when engaged in war with Great Britain, Mexico, or during the rebellion (1861–1865), the United States army was almost entirely used for the Indian service, and stationed largely in the Indian country or along the frontier. In 1890, 70 per cent of the army was stationed west of the Missouri river, 66 per cent being in the Indian country. It will be fair to estimate, taking out the years of foreign wars with England, namely, 1812–1815, $66,614,912.34, and with Mexico, 1846–1848, $73,941,735.12, and the rebellion, 1861–1865, and reconstruction, 1865–1870, $3,374,359,360.02, that at least three-fourths of the total expense of the army is chargeable, directly or indirectly, to the Indians. During our foreign wars and the War of the Rebellion many of the Indian tribes were at war with the United States, and others were a constant danger, a large force being necessary to hold them in subjection; but expense on this account is dropped from the estimate.

The total expense of the army of the United States from March 4, 1789, to June 30, 1890, was $4,725,521,495; deducting $3,514,911,007.48 for foreign wars and the War of the Rebellion, the remainder is $1,210,610,487.52. Two-thirds of this sum, it is estimated, was expended for Indian wars and for army services incidental to the Indians, namely, $807,073,658.34⅔ (cost of fortifications, posts, and stations being deducted).

Adding the expense of the civil administration $259,944,082.34, we have an estimated cost of the Indians to the United States from July 4, 1776, to June 30, 1890, of $1,067,017,740.68⅔ aside from the amounts reimbursed to states for their expenses in war with Indians and aside from pensions.

As indicating that the estimate of military expenses on account of Indians is not too high it may be mentioned that on March 4, 1882, the Secretary of War, under Senate resolution of January 24, 1882, asking the cost to the government of Indian wars for the 10 years from 1872 to 1882, reported that it was $202,994,506. (See Senate Executive Document No. 123, Forty-seventh Congress, first session, March 6, 1882. In the same connection see also the following: Senate Executive Document No. 33, Forty-fifth Congress, second session, for cost of the Indian war of 1876–1877, and Senate Executive Document No. 313, part 2, Forty-fifth Congress, second session; Senate Executive Document No. 14, Forty-fifth Congress, second session, giving expenses of the Nez Perce wars; Senate Executive Document No. 15, Forty-sixth Congress, third session, for report on expenses of certain Indian wars, 1865–1879.)

It has been the policy of the national government since 1828 to refund to states and territories the money paid out by them in suppressing Indian hostilities. This liability was urged because the national government treated the Indians as nations, thus keeping them from citizenship and control by the several states.

It may be safely stated that the cost to the United States for this class of claims for reimbursement for money paid out for equipment of troops, and other expenses by states and territories in the Indian outbreaks, will aggregate $10,000,000. No accurate statement of this cost has ever been made.

To illustrate the number and variety of these claims some instances are given, as follows:

In California the expenses of all Indian wars prior to January 1, 1854, were to be settled by the nation under the act of Congress of August 5, 1854. The amount to be paid was not to exceed $924,259.65. This was for equipment, expenses, and pay of volunteers for Indian expeditions in almost every portion of the state. The expenses of Indian wars in California from January 1, 1854, to March 2, 1861, were paid by the nation by act of Congress of March 2, 1861, amounting to $230,529.76. This included the Shasta war of 1854, Siskiyou war of 1855, Klamath and Humboldt war of 1855, San Bernardino of 1855, Modoc of 1855, Klamath of 1856, Tulare of 1856, Klamath and Humboldt of 1858–1859, and Pitt river of 1859.

The expenses of the Humboldt Indian expedition of 1861 in California were paid by the nation by act of Congress of June 27, 1882. There were claims by California for the Mendocino expedition against the Indians of 1859 of $9,294.53 and for the Carson valley or Washoe Indian war of 1860 of $11,355.62. This last expedition was undertaken by Californians to aid the settlers on the border of Utah, now in Nevada. The expense of California in the Modoc war of 1872–1873 was repaid by the nation by act of Congress of January 6, 1883, as well as the claims of volunteers; in all, $4,441.33.

The Mormons after 1846, in treating with the Indians, acted upon the belief that it was cheaper to feed than to fight them; still, the Indians, while taking the Mormons' food frequently committed murder on defenseless Mormons. In 1849–1850 an expedition against the Utes by the Mormons, which was partially in charge of Lieutenant Howland of Stansbury's expedition, in a short time killed over 100 Utes and captured half as many more.

The state of Oregon, under the act of Congress of January 6, 1883, received $70,268.08 for moneys paid out for suppressing Modoc Indian hostilities during the Modoc war of 1872–1873.

The "White Pine" Indian war of 1875 in Nevada cost the state $17,650.98, refunded by the nation. This was merely a scare and a stampede. The troops never overtook the unfortunate Indians, who had the lead.

"The Elk Indian war" of 1878 in Nevada cost that state $4,654.64, which was also refunded by the nation. This was another race, with the Indians in the lead.

The national legislation for this class of claims, beginning in 1828, is as follows:

By act approved March 21, 1828, the Secretary of War was required to pay the claims of the militia of the state of Illinois and the territory of Michigan, called out by any competent authority, on the occasion of the then recent Indian disturbances, and that the expenses incident to the expedition should be settled according to the justice of the claims. (See Laws of the United States, volume 4, page 258.)

By act approved March 1, 1837, an appropriation was made for the payment of the Tennessee volunteers, called out by the proclamation of Governor Cannon, on the 28th of April, 1836, to suppress Indian hostilities, and a direct appropriation was also made to Governor Cannon to reimburse him for moneys expended on account of such volunteers. (See Laws of the United States, volume 5, page 150.)

By act approved March 3, 1841, a direct appropriation was made to the city of Mobile for advances of money and expenses incurred in equipping, mounting, and sending to the place of rendezvous 2 full companies of mounted men, under a call from the governor of Alabama, at the beginning of the hostilities of the Creek Indians. (See Laws, volume 5, page 435.)

By act of August 11, 1842, $175,000 was appropriated as a balance for the payment and indemnity of the state of Georgia for any moneys actually paid by said state on account of expenses in calling out her militia during the Seminole, Cherokee, and Creek campaigns, or for the suppression of Indian hostilities in Florida and Alabama. (See Laws, volume 5, page 504.) By act approved August 29, 1842, a similar appropriation was made to the state of Louisiana. (See Laws, volume 5, page 542.)

By act approved July 7, 1838, an appropriation was made to the state of New York of such amount as should be found due by the Secretary of War and the accounting officers of the Treasury out of the appropriation for the prevention of hostilities on the northern frontier, to reimburse the state for expenses incurred in the protection of the frontier in the pay of volunteers and militia called into service by the governor (See 5 United States Statutes, page 268.) By an act approved June 13, 1842, the state of Maine was reimbursed for the expenses of the militia called into service by the governor for the protection of the northeastern frontier. (See 5 United States Statutes, page 490.)

By act approved March 2, 1861, the state of California had appropriated to her $400,000 to defray the expenses incurred by the state in suppressing Indian hostilities for the years 1854, 1855, 1856, 1858, and 1859. (See 12 United States Statutes, page 199.)

By act approved July 2, 1836, Captains Smith, Crawford, Wallis, and Long of the militia of Missouri, and Captain Sigler of the Indiana militia, were paid for services rendered in protection of those states against Indians, and an appropriation of $4,300 was made for that purpose. (See 5 United States Statutes, page 71.)

By act approved February 2, 1861, there was appropriated to reimburse the territory of Utah "for expenses incurred in suppressing Indian hostilities in said territory in the year 1853", the sum of $53,512. (See 12 United States Statutes, page 15.) This bill was considered by the House Military Committee, and was reported by Mr. Stanton, who, in his report, says:

> The liability of the federal government for necessary expenses incurred by the states and territories in repelling invasions of their territory by a foreign enemy, or of hostile tribes of Indians within our borders, has been so often recognized that it can no longer be considered an open question.
>
> The committee also believe that the action of the state and territorial authorities in calling out their military force and engaging in hostilities furnished at least prima facie evidence of the necessity of their action.
>
> As there is no evidence before the committee tending to show that these expenses were unnecessarily incurred, the committee feel bound to recognize the liability of the claim

By the act approved June 21, 1860 (it being an army appropriation bill), the sum of $18,988 was appropriated to reimburse the state of Iowa for the expenses of militia called out by the governor "to protect the frontier from Indian incursions". (See 12 United States Statutes, page 68.)

By the same act the sum of $123,544.51 was appropriated to the state of Texas for the "payment of volunteers called out in the defense of the frontier of the state since the 28th of February, 1855". By the "act making appropriations for the sundry civil expenses of the government for the year ending June, 1864, and for other purposes", an appropriation was made "to pay the governor of the state of Minnesota, or his duly authorized agent, the costs, charges, and expenses properly incurred by said state in suppressing Indian hostilities within said state and upon its borders, in the year 1862, not exceeding $250,000, to be settled upon proper vouchers to be filed and passed upon by the proper accounting officers of the Treasury". (See 12 United States Statutes, page 754.)

In the sundry civil bill of the following year an appropriation of the sum of $117,000 was made to the same state "to supply a deficiency in the appropriation for the costs, charges, and expenses properly incurred by the state of Minnesota in suppressing Indian hostilities in the year 1862". (See 13 United States Statutes, pages 350, 351.)

By act approved May 28, 1864, the sum of $928,411 was appropriated for the payment of damages sustained by citizens of Minnesota "by reason of the depredations and injuries by certain bands of Sioux Indians". (See 13 United States Statutes, page 92.)

Besides the appropriation made to the state of California by act approved August 5, 1854, the sum of $924,259.65 was appropriated to reimburse the state for expenditures "in the suppression of Indian hostilities within the state prior to the 1st day of January, 1854". (See United States Statutes at Large for 1853–1854.)

August 4, 1886, a general act created a board of war claim examiners under the Secretary of War, to which all Indian war claims were referred for report to Congress as to allowance. The act was entitled "An act for the benefit of the states of Texas, Colorado, Oregon, Nebraska, California, Kansas, and Nevada, and the territory of Washington, and Nevada when a territory". The purpose of this act was to relieve Congress of the pressure of such claims.

The total cost to the United States for pensions to the survivors or widows of these Indian wars June 1, 1890, was estimated at $28,201,632.

DEPREDATION CLAIMS AND LIABILITIES OF THE UNITED STATES TO INDIANS.

DEPREDATION CLAIMS.

Indian depredation claims are claims against Indians for depredations committed by them against whites or other Indians. These depredations began with the earliest white settlements, and claims under them have been a constant source of contention.

One of the most serious dangers that now threatens the reservation Indians is the allowance of claims against them for long past depredations said to have been committed on white men or other Indians.

Congress, while opening the Court of Claims to claimants, provides for defense by making an appropriation for the purpose under direction of the Department of Justice.

The Commissioner of Indian Affairs annually reports the condition of these claims. The following text and tables are from the Commissioner's report for 1890, pages CXXVII-CXXXIII, except the last two tables and the accompanying text, which are from the Commissioner's report for 1891, pages 115, 116:

The first of such legislation is found in the act of May 19, 1796 (1 United States Statutes, 472), which provided that if the Indians took or destroyed property the owner should present his claim to the superintendent or agent of the tribe charged, who would demand satisfaction from the Indians. If it was not made within 18 months, the superintendent or agent was to report the claim and his action thereon to the President; and, "in the meantime in respect to the property so taken, stolen or destroyed, the United States guaranteed to the party injured an eventual indemnification", provided he did not seek private satisfaction or revenge. This act also provided for deducting the amount "out of the annual stipend which the United States are bound to pay the tribe"; and, further, that the Indian charged might be arrested, etc. This and subsequent conciliatory acts also provided that if the property of a friendly Indian should be taken by a white man, the same should be paid for out of the Treasury of the United States, provided the Indian did not seek private revenge.

The act "to regulate trade and intercourse with the different tribes and to preserve peace on the frontiers", approved June 30, 1834 (4 United States Statutes, 749), not only re-enacted all the provisions above mentioned but restrained white people from going on to the reservations without a license from the agent or other person in charge. It also provided that claims against Indians should be barred unless presented for payment within 3 years from the date of the injuries complained of. The law stood thus until the act approved February 28, 1859 (11 United States Statutes, 401), repealed that clause of the act of June 30, 1834, which provided that indemnity should be made out of the Treasury of the United States, but left unchanged and unrepealed the obligation of the Indians to pay for losses out of their annuities. By a joint resolution of June 25, 1860, Congress declared that this repeal should not be so construed as to destroy any right to indemnity which existed at the date of the same, that is, February 28, 1859, from which it would seem that claims originating prior to that time were not affected by the act of that date.

The act of July 15, 1870 (16 United States Statutes, 360), provided that no claim for Indian depredations should be paid in future except by special appropriation by Congress. The act of May 29, 1872 (17 United States Statutes, 190), directed the Secretary of the Interior to prepare rules and regulations prescribing the manner of presenting depredation claims under existing laws and treaties, and the kind and amount of testimony necessary to establish their validity, also to investigate the claims presented and report them to Congress at each session, whether allowed or not, together with the evidence on which his action was based. Since this date this office has prepared these reports, and the work was done by its civilization and educational division until after the passage of the act of March 3, 1885; it was then transferred to the depredations division, which, however, did not receive official designation as such until January 1, 1889.

A clause in the Indian appropriation act of 1885 (23 United States Statutes, 376) set aside $10,000 "for the investigation of certain Indian depredation claims". This act provided (1) for making and presenting to Congress at its next session a complete list of all Indian depredation claims then on file; and (2) for the investigation and report to Congress of depredation claims in favor of citizens of the United States, chargeable against any tribe of Indians by reason of treaty stipulations. The first part of this work was transmitted to Congress March 11, 1866 [1886], and is to be found in Executive Document No. 125, Forty-ninth Congress, first session.

To carry out the second requirement, the Secretary of the Interior was authorized to cause such additional testimony to be taken as would make it possible to form a just estimate of the kind and value of the property damaged or destroyed. For this purpose special agents were employed and sent to the scenes of the alleged depredations, and additional clerks were appointed in this office to report the claims to the department for transmittal to Congress as rapidly as investigated.

* * * * * * * *

Much of the first year's work * * * was rendered useless for the following reason: the construction placed upon the act of March 3, 1885, by both the Indian bureau and the Department of the Interior, was that claims barred by the limitation clause of the act of June 30, 1834 (4 United States Statutes, 731, section 17), were not entitled to investigation on their merits; hence, they were simply examined to see whether they had been filed "within 3 years from the commission of the injuries", and if not, they were briefly reported as "barred" and not entitled to consideration. When quite a number had been thus disposed of, Congress, by the act approved

May 15, 1886 (24 United States Statutes, 44), which appropriated $20,000 for continuing the investigation of the class of claims designated in the act of March 3, 1885, added the clause, "and the investigation and report shall include claims, if any, barred by statute, such fact to be stated in the report". This change in the law necessitated the return from Congress or the department of all claims which had been reported as "barred" and not examined on their merits.

At the request of this office the assistant attorney general for the Interior Department rendered an opinion August 23, 1886, as to what claims were subject to investigation on their merits under the act of March 3, 1885, as amended by the act of May 15, 1886. This opinion was to the effect that two classes of claims came within the provisions of these acts: first, all claims on file March 3, 1885, in favor of persons who were citizens of the United States at the dates of the alleged depredations for losses at the hands of Indians whose tribe had a treaty with the United States at the time of the losses, whether such claims were barred by statute or not; second, all claims growing out of depredations committed since December 1, 1873, because the latter part of the seventeenth section of the act of June 30, 1834 (containing the limitation clause which barred claims if not filed within 3 years from the date of the depredation), was omitted from section 2156 of the Revised Statutes, which is a re-enactment of the first part of said seventeenth section. Thus, when the Revised Statutes went into effect December 1, 1873, the limitation clause was removed, and the bar being no longer operative, claims could be filed at any time, if for a depredation committed subsequent to that date. A recent decision, however, has placed December 1, 1870, instead of December 1, 1873, as the time subsequent to which claims may originate and still be entitled to investigation, for the reason that if the bar had not become complete by the expiration of the full time to which it was limited, it was ineffectual and inoperative.

Under these decisions the claims on file have been classified as subject to consideration and not subject to consideration. The first class comprises 2 groups: one of claims on file March 3, 1885, whether barred or not; the other, claims filed since March 3, 1885, but for depredation committed since December 1, 1870. The latter class may be subdivided into 2 groups; one containing defects curable by the claimants, and the other defects curable only by statute. Both groups may be again subdivided into several classes.

Those defects curable by the parties are: (1) lack of proof in compliance with the department rules, which require that the evidence of 2 witnesses should support each claim, that the tribe which committed the alleged depredations shall be designated, and that the testimony shall have been taken before some officer duly authorized to administer oaths in such cases; (2) loss of material papers in the case when the claim has at some time been sent to an agent or to Congress, or where the papers have been returned to claimant, his agent, or attorney for amendment and never refiled. The claims with defects curable only by statute are: (1) those for depredations committed prior to December 1, 1870, and not on file March 3, 1885; (2) those in favor of citizens, but for depredations committed by Indians not in treaty relations; (3) those in favor of Indians because of depredations by other Indians or by white men; and (4) those in favor of white persons not citizens of the United States.

The records do not show that any depredation claims were filed in this office prior to 1849, up to which time the bureau was a part of the War Department, although it is possible that some may have been so filed. If so, the record of them has never been transmitted here. During the last 40 years, or since this bureau was transferred to the Interior Department, over 6,000 claims have been presented, but the government has not carried out its oft repeated guaranty of "eventual indemnification" in even 300 of them. From 1796 to 1859 there was an implied contract on the part of the government to pay its citizens for property lost by Indian depredations "out of any money in the Treasury not otherwise appropriated", and from 1859 to 1870 the obligation still rested on the government to deduct the amount of properly established claims from the annuities due the tribes charged with the depredations; but only a few of these claims have been paid or otherwise adjudicated.

The number so disposed of was stated in my last report as 54, aggregating $218,190.10, but this number included only such claims as had been paid by act of Congress and were mentioned in the acts providing for their payment.

A thorough examination of the office records shows that 220 other claims have been at various times before May 29, 1872, referred by the Department of the Interior to the second auditor for settlement, and it is presumed that these have been paid either directly from the Treasury or from the annuities due the tribe of Indians charged with the depredation, so that the number of claims which have been filed and are no longer pending may be stated with tolerable accuracy as 274, aggregating $784,268.42, on which $434,570.93 was allowed.

When the act of March 3, 1885, was passed there were on file in this office 3,846 Indian depredation claims, involving a total of nearly $14,000,000. Between that time and the close of the fiscal year ending June 30, 1885, there were filed 93 claims, involving nearly $900,000, so that, as shown in my last report, there were on file June 30, 1885, 3,939 claims, aggregating $14,879,088.

Owing to the great amount of work required to prepare the list of claims which are found in Executive Document No. 125, as heretofore explained, and the fact that many of those reported under the act of March 3, 1885, as being "barred" had to be reinvestigated under the amended act of May 15, 1886, the real work of reporting claims for submission to Congress in pursuance of the above acts did not begin until about June 30, 1886, and those reported since then have been sent to Congress regularly in January of each year.

The following tables will show the number of claims filed and disposed of, those subject to investigation and those which can be rendered subject to investigation under existing laws, the number embraced in each of the 4 classes where the defects are curable only by statute, and the total amount involved in each class:

NUMBER OF DEPREDATION CLAIMS ON HAND AND RECEIVED SINCE MARCH 3, 1885.

[DATES OF FILING.]	Number of claims.	Amount involved.
Total	6,053	$20,922,939
Claims on file March 3, 1885	3,846	13,981,816
Claims filed between March 3 and June 30, 1885	93	897,272
Claims filed during fiscal year ending June 30—		
1886	168	674,939
1887	109	382,514
1888	769	1,907,685
1889	509	1,383,104
1890	559	1,695,609

NUMBER OF DEPREDATION CLAIMS DISPOSED OF UP TO JUNE 30, 1890.

[DATES OF PAYMENTS.]	Number of claims.	Amount allowed.	Amount claimed.
Total	1,371	$1,640,017.33	$4,612,553.07
Paid or otherwise adjudicated by the Secretary of the Interior prior to the act of May 29, 1872.	220	216.380.83	438,166.71
Paid under authority of various acts of Congress prior to March 3, 1885.	52	208,140.10	311,651.71
Paid under authority of acts of Congress since March 3, 1885	2	10,050.00	34.450.00
Reported to Congress January 1—			
1887	305	278,323.88	1,066,021.97
1888	399	336,728.42	984,433.66
1889	229	377,105.41	1,070,003.37
1890	164	213,288.69	707.825.65
Pending in Indian Office June 30, 1890	4.682		16,310,385.93

NUMBER OF DEPREDATION CLAIMS SUBJECT TO CONSIDERATION ON FILE JUNE 30, 1890.

[DATES OF FILING.]	Number of claims.	Amount involved.
Total	2.293	$5,172,017.35
(a) On file March 3. 1885	1,722	2,909,650.88
(b) Filed since March 3, 1885	571	2,263,366.47

NUMBER OF DEPREDATION CLAIMS ON FILE JUNE 30, 1890, NOT SUBJECT TO CONSIDERATION.

[REASONS FOR NONCONSIDERATION.]	Number of claims.	Amount involved.
Total	2,389	$11,138,368.58
(c) Because of defects curable by the claimants	580	4,480,938.53
(d) Because of defects curable only by statute	1,809	6,657,430.05

Class (c) need not be subdivided into the groups previously mentioned for the reason that in many instances if the papers were returned from Congress, the Indian agent, the claimant or his attorney, they would still be found defective in some way, and would have to be placed in another subdivision of the same class.

Class (d) is subdivided as follows:

NUMBER OF CLAIMS ON FILE JUNE 30, 1890, NOT SUBJECT TO CONSIDERATION BECAUSE OF DEFECTS CURABLE ONLY BY STATUTE.

[REASONS FOR NONCONSIDERATION.]	Number of claims.	Amount involved.
Total	1,809	$6,657,430.05
(1) Claims for depredations committed prior to December 1, 1870, and not on file March 3, 1885.	1,265	4,017,660.53
(2) Claims for depredations committed by Indians not in treaty relations	187	1,043,986.15
(3) Claims in favor of Indians	338	1,558,700.27
(4) Claims in favor of white persons not citizens of the United States	19	37,083.10

During the fiscal year ending June 30, 1890, 124 claims subject to investigation, involving over a half million dollars, were placed on file; 435 claims not subject to investigation, involving over a million dollars, were also filed and are included in the above tables.

When the act of March 3, 1885, became a law there were on file in this office 3,574 claims, omitting those previously paid or otherwise disposed of, and although 1,097 claims have been reported to the department, and 2 have been paid, there were still pending June 30, 1890, 4,682 claims, an increase of 1,108. Of these 4,682 only 580 require amendments which the claimants can make, and it is submitted that the remaining 4,102 are all entitled to consideration under existing law.

NUMBER OF CLAIMS SATISFACTORILY INVESTIGATED BY SPECIAL AGENTS IN THE FIELD DURING EACH FISCAL YEAR SINCE THE PASSAGE OF THE ACT OF MARCH 3, 1885.

Claims investigated during fiscal year ending June 30—		Claims investigated during fiscal year ending June 30—	
1885		1888	272
1886	37	1889	201
1887	127	1890	417

It was shown in my last report that during the fiscal year ending June 30, 1889, 202 claims, involving $881,107, were reported to the department. During the fiscal year ending June 30, 1890, 289 claims, involving $1,214,825.65, have been so reported.

Much difficulty has been experienced in communicating with claimants, especially where the claims originated nearly half a century ago, and considerable time has been taken up with this branch of the work. That it has resulted in bringing to light and into shape a number of such claims is shown by the fact that while last year 800, amounting to $5,145,965.48, were not in condition for present consideration because of curable defects, now only 580, amounting to $4,480,938.53, are so defective.

* * * While the number of claims filed last year exceeded that of the previous year, and was greater than those of 1886 and 1887 combined, a large percentage of them are for depredations committed several years ago, and must not be taken as evidence that depredations are increasing. On the contrary, as the Indians are more closely confined to their reservations, or as they take land in severalty and adopt the habits of civilized life, depredations perceptibly decrease, and only a few have been reported as occurring within the last few years.

NUMBER OF DEPREDATIONS COMMITTED EACH YEAR, FROM 1812 TO 1890, INCLUSIVE, AND THE TOTAL AMOUNT INVOLVED IN THE CLAIMS. (*a*)

YEARS.	Number.	Amount.	YEARS.	Number.	Amount.	YEARS.	Number	Amount.
Total	7,985	$25,589,006	1851	68	$244,723	1871	185	$650,025
			1852	69	341,423	1872	270	696,248
1812	1	7,548	1853	79	244,340	1873	144	405,303
1821	1	5,770	1854	87	326,298	1874	134	358,511
1832	2	235	1855	230	722,519	1875	63	167,501
1833	4	1,155	1856	231	602,478	1876	45	145,269
1834	5	2,381	1857	131	299,261	1877	194	419,575
1835	25	11,206	1858	158	317,568	1878	305	667,458
1836	975	1,150,386	1859	191	408,981	1879	80	166,598
1837	26	8,876	1860	211	776,556	1880	250	1,148,950
1838	8	1,332	1861	182	1,275,152	1881	118	349,146
1839	4	1,815	1862	363	1,249,918	1882	41	109,418
1843	3	264,240	1863	147	497,704	1883	13	103,261
1844	3	4,205	1864	300	1,793,204	1884	24	126,946
1845	2	13,320	1865	320	1,599,218	1885	88	118,267
1846	4	68,866	1866	403	2,157,606	1886	12	17,438
1847	55	223,000	1867	443	1,962,370	1887	12	14,171
1848	28	168,393	1868	536	1,499,298	1888	3	675
1849	32	222,054	1869	371	650,141	1889	9	8,786
1850	27	176,797	1870	265	613,157	1890	5	1,966

a Report Commissioner of Indian Affairs, 1891, page 115.

NUMBER OF DEPREDATIONS COMMITTED BY EACH TRIBE AND THE AMOUNT INVOLVED. (*a*)

TRIBES.	Number.	Amount.	TRIBES.	Number.	Amount.
Total	7,985	$25,589,006	Cow Creek	25	$30,151
			Ponca	25	38,621
Comanche	1,307	4,056,639	Pottawatomie	23	7,887
Apache	986	4,186,490	Oregon	29	133,613
Creek	965	1,195,978	Sac and Fox	20	270,145
Cheyenne	653	2,394,382	Yakama	20	85,783
Sioux	670	2,900,415	Wichita	17	6,821
Navajo	645	2,382,109	Crow	18	35,670
Kiowa	334	1,447,592	Puyallup	12	14,145
Chippewa	187	168,835	Omaha	11	4,067
Pawnee	170	216,170	Modoc	11	34,259
Osage	160	227,115	Cayuse	13	43,009
Nez Perce	161	365,588	Shoshone	11	57,997
Ute	157	525,233	Caddo	12	37,240
Rogue River	137	434,796	Walla Walla	9	67,253
Bannock	134	375,028	Coquille	7	12,027
California Indians	154	884,098	Skaquamish	7	3,676
Arapaho	70	297,308	Pima and Maricopa	6	9,752
Nisqually	66	118,109	Flatheads	6	11,505
Winnebago	58	73,251	Menomonee	6	580
Keechie	52	55,365	Hualapais	6	53,819
Klikitat	50	138,678	Otoe	5	3,564
Washington territory Indians	48	84,527	Eluha	3	398
Blackfeet	41	217,701	Iowa	3	252
Kansas or Kaw	36	65,261	Prairie Indians	3	13,325
Piute	41	368,315	Lipan	10	52,090
Cherokee	30	85,520	Pend d'Oreille	3	1,740
Southern refugee Indians	30	6,150	Miscellaneous and unknown tribes	142	510,359
Kickapoo	53	302,351	Committed by white persons, including United States soldiers, emigrants, and rebels	88	322,936
Snake	39	153,318			

a Op. cit., page 116.

May 17, 1796, under the approval of George Washington, Congress solemnly promised eventual indemnification to the citizens and inhabitants of the United States who might, through no fault of their own, lose their property at the hands of Indians who were holding treaty relations. In the nearly 100 years which have elapsed since that date the promise has been kept in regard to not more than 3 per cent of the claims which have been filed. The law forbade these claimants, under penalty of losing the amounts of their claims, from attempting by private efforts to recover their property, where such efforts might involve the country in an Indian war, in the language of the law from taking "private satisfaction or revenge". Becoming thus, by its own law, their agent and attorney, and forbidding them any other course of procedure, the government appeared bound by honor and good policy to redeem its pledges and faithfully carry out its promises.

On the last day of its last session [March 3, 1891] Congress enacted a law transferring jurisdiction as to the adjudication of all these claims from the Interior Department to the Court of Claims. This office has long desired and frequently recommended that some such action should be taken; and while the measure adopted by the last Congress does not, in some of its aspects, meet my entire approval, yet in the main I welcome its enactment, and am glad that a step has been taken looking to the ultimate redemption of the obligations of the United States.

CONTRACT ATTORNEYS FOR INDIAN TRIBES.

Indians are easily dissatisfied, and, as a rule, not understanding English, they frequently, with or without reason, become displeased with the nation or its officials, and especially so in the matter of treaties or contracts, charging that they did not know the terms at the time of signing, or that the contracts have been improperly executed, or that they are being cheated. It is difficult to quiet a dissatisfied Indian. Attorneys for Indian tribes are not appointed by the Secretary of the Interior or the Commissioner of Indian Affairs, but are retained by the Indians. When attorneys are selected by tribes they bring their contracts to the Indian Office for approval and transmission to the Secretary of the Interior for his approval. The officials of the United States are to see that the contracts are not excessive and that the Indians are protected. A list of all such contracts is kept on file by the Commissioner of Indian Affairs, and is published by him in his regular annual reports. (*a*)

a See Report Commissioner of Indian Affairs, 1890, pages CLXXVI—CLXXXII.

LIABILITIES OF THE UNITED STATES TO INDIANS, 1890.

INDIAN TRUST FUNDS.

The United States holds in trust funds which are invested in state and other bonds for certain tribes of Indians. These funds have arisen from the sale of Indian lands or from the sale of the lands of removed Indian tribes, the United States investing the money in bonds or stocks. The amount of stock so held is $1,648,016.83⅓. The annual interest charge on this amount is $98,261.01. This is paid to the trust tribes each year by the government. The amount of bonds of Indians abstracted from the United States Treasury is $83,000. The annual interest charge on these is $4,980. The United States thus holds for these Indian tribes a total of $1,731,016.83⅓ of stocks, with an annual interest charge of $103,241.01, which is paid by the United States to the Indians, or for which the United States is liable.

Another character of investments by the nation for Indians is "funds held in trust" in lieu of investment. This class of liabilities also arises from land sales or removals. The amount of funds held in trust by the government for Indians and for which it pays interest from the Treasury of 4 or 5 per cent per annum is $23,760,413.34. The annual interest charge paid out by the nation to the Indians on this account is $1,175,312.96. To the amount of funds held in trust for tribes must be added $7,441,666.64, the amount of aggregate future appropriations to pay liabilities to Indian tribes under treaty stipulations; in all $31,202,079.98. (*a*) Congress each year appropriates money to pay the Indians interest due on bonds which do not pay interest. The interest on the bonds of 6 states was appropriated for in 1890, amounting to $96,490.

From these funds, however, Indian depredation claims are paid. The amount claimed to date on this account more than equals the total amount of the above debt. In any event the United States is liable for the total amount, whether it reaches the Indians, the lawful owners of the same, or the white men who may be awarded Indian money for Indian depredations.

For full particulars as to these trusts see the annual reports of the Commissioner of Indian Affairs.

LIABILITIES OF THE UNITED STATES TO INDIAN TRIBES UNDER TREATY STIPULATIONS, 1890

The liabilities of the United States to Indians under treaties are published annually by the Commissioner of Indian Affairs. The amount of money necessary to meet stipulations indefinite as to time, now allowed, but liable to be discontinued, is $1,134,690; aggregate of future appropriations that will be required during a limited number of years to pay limited annuities incidentally necessary to effect payment, $7,441,666.64; amount of annual liabilities of a permanent character, $322,007.35; amount held in trust on which 5 per cent is annually paid, and amounts which, invested at 5 per cent, produce permanent annuities, $5,479,737.36.

a See Report Commissioner of Indian Affairs, 1890, pages 423–433.

TRUST FUNDS AND TRUST LANDS. (*a*)

The following statements show the transactions in the Indian trust funds and trust lands during the year ending October 31, 1890:

Statements A, B, C, D, E, and F, show in detail the various stocks, funds in the Treasury to the credit of various tribes, and collections of interest. A statement is also given showing the condition of nominal state stocks enumerated in table C.

A consolidated statement is given of all interest collected, and a statement of interest appropriated by Congress on nonpaying state stocks for the fiscal year ending June 30, 1890.

A statement also will be found showing the transactions arising on account of moneys derived from the sales of Indian lands, all being sufficiently in detail to enable a proper understanding of the subject.

A.—LIST OF NAMES OF INDIAN TRIBES FOR WHOM STOCK IS HELD IN TRUST BY THE SECRETARY OF THE INTERIOR (TREASURER OF THE UNITED STATES CUSTODIAN), SHOWING THE AMOUNT STANDING TO THE CREDIT OF EACH TRIBE, THE ANNUAL INTEREST, THE DATE OF THE TREATY OR LAW UNDER WHICH THE INVESTMENT WAS MADE, AND THE AMOUNT OF ABSTRACTED BONDS FOR WHICH CONGRESS HAS MADE NO APPROPRIATION, AND THE ANNUAL INTEREST ON THE SAME.

TRIBES.	Treaty or act.	STATUTES AT LARGE.		Amount of stock.	Annual interest.	Amount of abstracted bonds.	Annual interest.
		Volume.	Page.				
Total				$1,648,016.83⅔	$98,261.01	$83,000.00	$4,980.00
Cherokee national fund	December 29, 1835	7	478	534,638.56	30,958.31	68,000.00	4,080.00
Cherokee school fund	February 27, 1819	7	195	62,854.28	3,841.26	15,000.00	900.00
	December 29, 1835	7	498				
Cherokee orphan fund	December 29, 1835	7	478	22,223.26	1,333.40		
	February 14, 1873	17	462				
Chickasaw national fund	October 20, 1872	7	381	347,016.83⅔	20,321.01		
	May 24, 1834	7	450				
	June 20, 1878						
Choctaw general fund	January 17, 1837	7	605	450,000.00	27,000.00		
Delaware general fund	May 6, 1854	10	1048	109,283.90	7,087.03		
Iowas	May 17, 1854	10	1069	51,000.00	3,280.00		
	March 6, 1864	12	1171				
Kaskaskias, Peorias, etc	May 30, 1854	10	1082	31,300.00	2,041.00		
	February 23, 1867	15	519				
Kaskaskias, etc., school fund	February 23, 1867	15	519	20,700.00	1,449.00		
Menomonees	September 3, 1836	7	506	19,000.00	950.00		

a Report of the Commissioner of Indian Affairs, 1890, page 423.

NOTE.—The reduction of the amount of stock held in trust as shown by the last annual report was caused by the redemption of $110,000 bonds of the state of North Carolina. The $1,000 bond of the state of Indiana belonging to the Pottawatomie education fund, heretofore carried in the column under "Amount of abstracted bonds", has been dropped from this statement for the reason that Congress, by act approved August 19, 1890, appropriated the face value of the same with interest for 22 years.

B.—STATEMENT OF STOCK ACCOUNT, EXHIBITING IN DETAIL THE SECURITIES IN WHICH THE FUNDS OF EACH TRIBE ARE INVESTED AND NOW ON HAND, THE ANNUAL INTEREST ON THE SAME, AND THE AMOUNT OF ABSTRACTED BONDS NOT PROVIDED FOR BY CONGRESS. (*a*)

STOCKS.	Per cent.	Original amount.	Amount of abstracted bonds not provided for by Congress.	Amount on hand.	Annual interest.
Cherokee national fund		$602,638.56	$68,000.00	$534,638.56	$30,958.31
State of Florida	7.00	13,000.00		13,000.00	910.00
State of Louisiana	6.00	11,000.00		11,000.00	660.00
State of Missouri	6.00	50,000.00	50,000.00		
State of North Carolina	6.00	34,000.00	13,000.00	21,000.00	1,260.00
State of South Carolina	6.00	118,000.00		118,000.00	7,080.00
State of Tennessee	6.00	5,000.00	5,000.00		
State of Tennessee	5.00	125,000.00		125,000.00	6,250.00
State of Virginia	6.00	90,000.00		90,000.00	5,400.00
United States issue to Union Pacific railroad, eastern division	6.00	156,638.56		156,638.56	9,398.31
Cherokee school fund		77,854.28	15,000.00	62,854.28	3,841.26
State of Florida	7.00	7,000.00		7,000.00	490.00
State of Louisiana	6.00	2,000.00		2,000.00	120.00
State of North Carolina	6.00	8,000.00	8,000.00		
State of South Carolina	6.00	1,000.00		1,000.00	60.00
State of Tennessee	6.00	7,000.00	7,000.00		
State of Virginia (Chesapeake and Ohio Canal Company)	6.00	1,000.00		1,000.00	60.00
United States issue to Union Pacific railroad, eastern division	6.00	51,854.28		51,854.28	3,111.26
Cherokee orphan fund:					
United States issue to Union Pacific railroad, eastern division	6.00			22,223.26	1,333.40
Chickasaw national fund				347,016.83⅓	20,321.01
State of Arkansas	6.00			168,000.00	10,080.00
State of Maryland	6.00			8,350.17	501.01
State of Tennessee	6.00			104,000.00	6,240.00
State of Tennessee	5.25			66,666.66⅔	3,500.00
Choctaw general fund:					
State of Virginia, registered	6.00			450,000.00	27,000.00
Delaware general fund				109,283.90	7,087.03
State of Florida	7.00			53,000.00	3,710.00
State of North Carolina	6.00			7,000.00	420.00
United States issue to Union Pacific railroad, eastern division	6.00			49,283.90	2,957.03
Iowas				51,000.00	3,280.00
State of Florida	7.00			22,000.00	1,540.00
State of Louisiana	6.00			9,000.00	540.00
State of North Carolina	6.00			17,000.00	1,020.00
State of South Carolina	6.00			3,000.00	180.00
Kaskaskias, Peorias, etc				31,300.00	2,041.00
State of Florida	7.00			16,300.00	1,141.00
State of Louisiana	6.00			15,000.00	900.00
Kaskaskias, Peorias, etc., school fund:					
State of Florida	7.00			20,700.00	1,449.00
Menomonees:					
State of Tennessee	5.00			19,000.00	950.00

a Op. cit., pages 424, 425.

C.—STATEMENT OF STOCKS HELD BY THE TREASURER OF THE UNITED STATES AS CUSTODIAN FOR THE VARIOUS INDIAN TRIBES, SHOWING THE AMOUNT NOW ON HAND; ALSO ABSTRACTED BONDS, FOR WHICH CONGRESS HAS MADE NO APPROPRIATION. (*a*)

STOCKS.	Per cent.	Amount on hand.	Amount of abstracted bonds.
Total		$1,648,016.83⅓	$83,000.00
State of Arkansas	6.00	168,000.00	
State of Florida	7.00	132,000.00	
State of Louisiana	6.00	37,000.00	
State of Maryland	6.00	8,350.17	
State of Missouri	6.00		50,000.00
State of North Carolina	6.00	45,000.00	21,000.00
State of South Carolina	6.00	122,000.00	
State of Tennessee	6.00	104,000.00	12,000.00
State of Tennessee	5.00	144,000.00	
State of Tennessee	5.25	66,666.66	
State of Virginia	6.00	541,000.00	
United States issue to Union Pacific railroad, eastern division	6.00	280,000.00	

a Op. cit., page 425.

D.—STATEMENT OF FUNDS HELD IN TRUST BY THE GOVERNMENT IN LIEU OF INVESTMENT. (*a*)

TRIBES AND FUND	Date of acts, resolutions, or treaties.	STATUTES AT LARGE. Volume.	Page.	Section.	Amount in the United States Treasury.	Annual interest at 4 and 5 per cent.
Total					$23,760,413.34	$1,175,312.96
Choctaws	January 20, 1825	7	236	9	390,257.92	19,512.90
	June 22, 1855	11	614	3		
Choctaw orphan fund	September 27, 1830	7	337	19	16,608.04	830.40
Choctaw school fund	April 1, 1880	21	70		49,472.70	2,473.63
Choctaw general fund	April 1, 1880	21	70		47,514.00	2,375.70
Creek general fund	April 1, 1880	21	70		2,000,000.00	100,000.00
Creeks	August 7, 1856	11	701	6	200,000.00	10,000.00
	June 14, 1866	14	786	3	275,168.00	13,758.40
Cherokee asylum fund	April 1, 1880	21	70		64,147.17	3,207.37
Cherokee national fund	April 1, 1880	21	70		796,310.90	39,815.55
Cherokee orphan fund	April 1, 1880	21	70		337,456.05	16,872.80
Cherokee school fund	April 1, 1880	21	70		732,416.81	36,620.84
Chickasaw national fund	April 1, 1880	21	70		959,678.82	47,983.94
Chickasaw incompetent fund	April 1, 1880	21	70		2,000.00	100.00
Chippewa and Christian Indians fund	April 1, 1880	21	70		42,560.36	2,128.02
Delaware general fund	April 1, 1880	21	70		753,894.64	37,694.73
Delaware school fund	April 1, 1880	21	70		11,000.00	550.00
Iowas	May 7, 1854	10	1071	9	57,500.00	2,875.00
Iowa fund	April 1, 1880	21	70		120,543.37	6,027.16
Kansas	June 14, 1846	9	842	2	135,000.00	6,750.00
Kansas school fund	April 1, 1880	21	70		27,174.41	1,358.72
Kaskaskia, Peoria, Wea, and Piankeshaw fund	April 1, 1880	21	70		6,000.00	300.00
Kickapoos	May 18, 1854	10	1079	2	73,648.86	3,682.44
Kickapoo general fund	April 1, 1880	21	70		114,181.91	5,709.09
Kickapoo 4 per cent fund	July 28, 1882	22	177		15,002.17	750.10
L'Anse and Vieux de Sert Chippewa fund	April 1, 1880	21	70		20,000.00	1,000.00
Menomonee fund	April 1, 1880	21	70		134,039.38	6,701.98
Omaha fund	April 1, 1880	21	70		245,216.41	12,260.82
Osages	June 2, 1825	7	242	6	69,120.00	3,456.00
Osage fund	April 1, 1880	21	70		8,147,515.46	407,375.77
	July 15, 1870	16	36	12		
	May 9, 1872	17	91	2		
	June 16, 1880	21	291			
Osage school fund	April 1, 1880	21	70		119,911.53	5,995.58
Otoes and Missourias fund	August 15, 1876	19	208		595,577.85	29,778.89
Pawnee fund	April 12, 1876	19	28		301,497.27	15,074.86
Ponca fund	March 3, 1881	21	422		70,000.00	3,500.00
Pottawatomies	June 5, 1846	9	854	7	230,064.20	11,503.21
	June 17, 1846					
Pottawatomies general fund	April 1, 1880	21	70		89,618.57	4,480.93
Pottawatomies educational fund	April 1, 1880	21	70		76,993.93	3,849.70
Pottawatomies mill fund	April 1, 1880	21	70		17,482.07	874.10
Sac and Fox of the Mississippi	October 2, 1837	7	541	2	200,000.00	10,000.00
	October 11, 1842	7	596	2	800,000.00	40,000.00
Sac and Fox of the Mississippi fund	April 1, 1880	21	70		55,058.21	2,752.91
Sac and Fox of the Missouri	October 21, 1837	7	543	2	157,400.00	7,870.00
Sac and Fox of the Missouri fund	April 1, 1880	21	70		21,659.12	1,082.96
Santee Sioux fund	April 1, 1880	21	70		20,000.00	1,000.00
Seminole general fund	April 1, 1880	21	70		1,500,000.00	75,000.00
Seminoles	August 7, 1856	11	702	8	500,000.00	25,000.00
	May 21, 1866	14	757	3	70,000.00	3,500.00
Senecas of New York	June 27, 1846	9	35	2-3	118,050.00	5,902.50
Seneca fund	April 1, 1880	21	70		40,979.60	2,048.98
Seneca and Shawnee fund	April 1, 1880	21	70		15,140.42	757.02
Seneca (Tonawanda band) fund	April 1, 1880	21	70		86,950.00	4,347.50
Shawnees	May 10, 1854	10	1056	3	40,000.00	2,000.00
Shawnee fund	April 1, 1880	21	70		1,985.65	99.28
Shoshone and Bannock fund	July 3, 1882	22	149	2	13,621.04	681.05
Eastern Shawnee fund	April 1, 1880	21	70		9,079.12	453.65
Stockbridge consolidated fund	February 6, 1871	16	405		75,988.60	3,799.43
Umatilla school fund	April 1, 1880	21	70		59,467.14	2,973.35
Ute 5 per cent fund	April 29, 1874	18	41	2	500,000.00	25,000.00
Ute 4 per cent fund	June 15, 1880	21	204	5	1,250,000.00	50,000.00
Uintah and White River Ute fund	April 1, 1880	21	70		3,340.00	167.00
Winnebagos	November 1, 1837	7	546	4	804,909.17	40,245.45
	July 15, 1870	16	355		78,340.41	3,917.02

a Op. cit., pages 425, 426.

The changes in the statement of funds held in lieu of investment are accounted for as follows, namely: (a)

These funds have been decreased by—

Payment to Creek Nation of treaty funds		$400,000.00
Payment of Kansas tribal funds in the redemption of Kaw scrip		65,000.00
Payment to Kickapoo allottees, treaty funds		8,783.58
Payment to Kickapoo allottees out of Kickapoo general fund		6,962.85
Payment to Kickapoo allottees out of Kickapoo 4 per cent fund		160.14
Payment to Miamis of Kansas, treaty funds		14,170.33
		495,076.90

And increased by—

Appropriation for Choctaw orphans, act August 19, 1890	$15,000.00	
Redemption of North Carolina bonds, Cherokee national fund	7,000.00	
Redemption of North Carolina bonds, Cherokee school fund	13,000.00	
Proceeds of sale of lands, Cherokee school fund	7,204.66	
Redemption of North Carolina bonds, Delaware general fund	80,000.00	
Redemption of North Carolina bonds, Iowa fund	4,000.00	
Redemption of North Carolina bonds, Kaskaskia, etc., fund	6,000.00	
Proceeds of sale of Omaha lands	48,328.45	
Proceeds of sale of Osage lands	67,909.21	
Proceeds of sale of Otoe and Missouria lands	183,461.46	
Proceeds of sale of Pawnee lands	15,040.13	
Proceeds of sale of Umatilla lands	5.50	
Proceeds of sale of Umatilla Ute lands	3,340.00	
		450,289.41
Net decrease		14,787.49
Amount reported in Statement 4, November, 1889		23,805,200.83
Deduct amount of net decrease		14,787.49
Total as before stated		23,760,413.34

a Op. cit. p. 426.

E.—INTEREST COLLECTED ON UNITED STATES BONDS. (a)

FUND OR TRIBE	Face of bonds.	Period for which interest was collected.	Interest.
Cherokee national fund	$156,638.56	July 1, 1889, to January 1, 1890	$4,699.16
	156,638.56	January 1, 1890, to July 1, 1890	4,699.16
			9,398.32
Cherokee school fund	51,854.28	July 1, 1889, to January 1, 1890	1,555.63
	51,854.28	January 1, 1890, to July 1, 1890	1,555.63
			3,111.26
Cherokee orphan fund	22,223.26	July 1, 1889, to January 1, 1890	666.70
	22,223.26	January 1, 1890, to July 1, 1890	666.70
			1,333.40
Delaware general fund	49,283.90	July 1, 1889, to January 1, 1890	1,478.51
	49,283.90	January 1, 1890, to July 1, 1890	1,478.51
			2,957.02

a Op. cit., p. 427.

F.—INTEREST COLLECTED ON STATE BONDS, THE INTEREST ON WHICH IS REGULARLY PAID.

FUND OR TRIBE	Face of bonds.	Period for which interest is regularly paid.	Amount collected.
Maryland 6 per cent bonds, Chickasaw national fund	$8,350.17	July 1, 1889, to July 1, 1890	a$485.34

a Less state tax, $15.66.

RECAPITULATION OF INTEREST COLLECTED AS PER TABLES HEREINBEFORE GIVEN.

Interest on United States bonds (Table E)	$16,800.00
Interest on paying state stocks (Table F)	485.34
Total interest collected during the time specified and carried to the credit of trust fund interest due various Indian tribes	17,285.34

APPROPRIATIONS MADE BY CONGRESS FOR THE YEAR ENDING JUNE 30, 1890, ON NONPAYING STOCKS HELD IN TRUST BY THE SECRETARY OF THE INTERIOR FOR VARIOUS INDIAN TRIBES. (*a*)

BONDS.	Per cent.	Principal.	Annual interest appropriated.
Total amount appropriated		$1,469,663.66	$96,490.00
Arkansas	6.00	168,000.00	10,080.00
Florida	7.00	132,000.00	12,950.00
North Carolina	6.00	155,000.00	14,520.00
South Carolina	6.00	122,000.00	7,320.00
Tennessee	6.00	104,000.00	6,240.00
Tennessee	5.25	66,666.66	3,500.00
Tennessee	5.00	144,000.00	7,200.00
Virginia	6.00	541,000.00	32,460.00
Louisiana	6.00	37,000.00	2,220.00

a Op. cit., page 427.

The receipts and disbursements since November 1, 1889, as shown by the books of the Indian Office, on account of sales of Indian lands, as exhibited in the following statement: (*a*)

APPROPRIATIONS.	Acts and treaties.	On hand November 1, 1889.	Amount received during year.	Disbursed during year.	On hand November 1, 1890.
Total		$9,124,615.88	$355,490.46	$13,995.53	$9,466,110.81
Proceeds of Sioux reservations in Minnesota and Dakota	12 Stats., 819, act March 3, 1883	6,287.92	23,414.39	4,013.30	25,689.01
Fulfilling treaty with Cherokees, proceeds of lands	Cherokee strip				
Fulfilling treaty with Cherokees, proceeds of school lands	Treaties of February 27, 1819, and December 29, 1835.				
Fulfilling treaty with Kansas, proceeds of lands	Article 4, treaty of October 5, 1859, 12 Stats., 1112.	8,085.72	11,936.68		20,022.40
Fulfilling treaty with Miamis of Kansas, proceeds of lands	Act of March 3, 1872		945.10		945.10
Fulfilling treaty with Omahas, proceeds of lands	Acts of July 31, 1872, and August 7, 1882	196,887.96	48,328.45		245,216.41
Fulfilling treaty with Osages, proceeds of trust lands	Article 2, treaty September 29, 1865, sec. 2, act July 15, 1870.	7,779,048.59	69,024.53	557.66	7,847,515.46
Fulfilling treaty with Osages, proceeds of ceded lands	Article 1, treaty September 29, 1865	300,000.00			300,000.00
Proceeds of New York Indian lands in Kansas	Acts of February 19, 1873, and June 23, 1874.	4,058.06			4,058.06
Fulfilling treaty with Pottawatomies, proceeds of lands	Treaty February 27, 1867, 15 Stats., 532	32,584.94			32,584.94
Fulfilling treaty with Winnebagos, proceeds of lands	Article 2, treaty 1859, act February 2, 1863.	20,621.61	572.22		21,193.83
On account of claims of settlers on Round Valley Indian reservation in California.	Act March 3, 1873, 17 Stats., 633	594.37			594.37
Fulfilling treaty with Sacs and Foxes of Missouri, proceeds of lands.	Treaty March 6, 1871, 12 Stats., 1171, act August 15, 1876.	1,978.67	2,269.71	66.30	4,182.08
Fulfilling treaty with Shawnees, proceeds of lands	Acts April 7, 1869, and January 11, 1875	1,270.56	492.29	70.00	1,692.85
Fulfilling treaty with Otoes and Missourias, proceeds of lands	Act of August 15, 1876	412,116.39	183,461.46		595,577.85
Fulfilling treaty with Pawnees, proceeds of lands	Act of April 10, 1876	286,457.14	15,040.13		301,497.27
Fulfilling treaty with Umatillas, proceeds of lands	Act of August 5, 1882, 22 Stats., 297, 298	59,461.64	5.50	7,740.00	51,727.14
Fulfilling treaty with Kickapoos, proceeds of lands	Act July 28, 1882, 22 Stats., 177	15,162.31		1,548.27	13,614.04

a Op. cit., page 428.

PRESENT LIABILITIES OF THE UNITED STATES TO INDIAN TRIBES UNDER TREATY STIPULATIONS. (*a*)

NAMES OF TREATIES.	Description of annuities, etc	Number of installments yet unappropriated, explanations, etc.	Reference to laws, Statutes at Large.	Annual amount necessary to meet stipulations. (*b*)	Aggregate of future appropriations required. (*c*)	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States. (*d*)
Total				$1,134,690	$7,441,666.64	$322,007.35	$5,479,737.36
Apaches, Kiowas, and Comanches.	30 installments, provided to be expended under article 10, treaty of October 21, 1867.	7 installments, unappropriated, at $30,000 each.	Vol. 15, p. 584, sec. 10		210,000.00		
Do	Purchase of clothing	Article 10, treaty of October 21, 1867.	do	11,000			
Do	Pay of carpenter, farmer, blacksmith, miller, and engineer.	Article 14, treaty of October 21, 1867.	Vol. 15, p. 585, sec. 14	4,500			
Do	Pay of physician and teacher	do	do	2,500			
Arickarees, Gros Ventres, and Mandans.	Amount to be expended in such goods, etc., as the President may from time to time determine.	Article 7, treaty of July 27, 1866.	Treaty not published.	30,000			
Cheyennes and Arapahos.	30 installments, provided to be expended under article 10, treaty of October 28, 1867.	7 installments, unappropriated, at $20,000 each.	Vol. 15, p. 596, sec. 10		140,000.00		
Do	Purchase of clothing, same article		do	12,000			
Do	Pay of physician, carpenter, farmer, blacksmith, miller, engineer, and teacher.		Vol. 15, p. 597, sec. 13	6,500			
Chickasaws	Permanent annuity in goods		Vol. 1, p. 619			3,000.00	
Chippewas of the Mississippi.	46 installments, to be paid to the chiefs of the Mississippi Indians.	2 installments, of $1,000 each, due.	Vol. 9, p. 904, sec. 3		2,000.00		

a Op. cit., pages 429–433.
b These amounts are indefinite as to time, now allowed, but liable to be discontinued.
c These amounts will be required during a limited number of years to pay limited annuities incidentally necessary to effect the payment.
d On these amounts 5 per cent is annually paid, and amounts which, invested at 5 per cent, produce permanent annuities.

PRESENT LIABILITIES OF THE UNITED STATES TO INDIAN TRIBES UNDER TREATY STIPULATIONS—Continued.

NAMES OF TREATIES.	Description of annuities, etc.	Number of installments yet unappropriated, explanations, etc.	Reference to laws, Statutes at Large.	Annual amount necessary to meet stipulations.	Aggregate of future appropriations required.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States.
Chippewas, Pillager, and Lake Winnebagoshish bands.	40 installments: in money, $10,666.66; goods, $8,000; and for purposes of utility, $4,000.	4 installments, of $22,666.66 each, due.	Vol. 10 p. 1168, sec. 3; vol. 13, p. 694, sec. 3.		$90,666.64		
Choctaws	Permanent annuities	Article 2, treaty of November 16, 1805, $3,000; article 13, treaty of October 18, 1820, $600; article 2, treaty of January 20, 1825, $6,000.	Vol. 7, p. 99, sec. 2; vol. 11, p. 614, sec. 13; vol. 7 p. 213, sec. 13; vol. 7, p. 235, sec. 2.			$9,600.00	
Do	Provisions for smiths, etc	Article 6, treaty of October 18, 1820; article 9, treaty of January 20, 1825.	Vol. 7, p. 212, sec. 6; vol. 7, p. 236, sec. 9; vol. 7, p. 614, sec. 13.			920.00	
Do	Interest on $390,257.92, articles 10 and 13, treaty of January 22, 1855.		Vol. 11, p. 614, sec. 13			19,512.89	$390,257.92
Creeks	Permanent annuities	Treaty of August 7, 1790	Vol. 7, p. 36, sec. 4			1,500.00	
Do	do	Treaty of June 16, 1802	Vol. 7, p. 69, sec. 2			3,000.00	
Do	do	Treaty of January 24, 1826	Vol. 7, p. 287, sec. 4			20,000.00	400,000.00
Do	Smiths, shops, etc	do	Vol. 7, p. 287, sec. 8			1,110.00	22,200.00
Do	Wheelwright, permanent	Treaty of January 24, 1826, and treaty of August 7, 1856.	Vol. 7, p. 287, sec. 8; vol. 11, p. 700, sec. 5			600.00	12,000.00
Do	Allowance, during the pleasure of the President, for blacksmiths, assistants, shops, and tools, iron and steel, wagon-maker, education, and assistants in agricultural operations, etc.	Treaty of February 14, 1833, and treaty of August 7, 1856.	Vol. 7, p. 419, sec. 5; vol. 11, p. 700, sec. 5.	$840 270 600 1,000 2,000			
Do	Interest on $200,000 held in trust, article 6, treaty August 7, 1856.	Treaty of August 7, 1856	Vol. 11 p. 700, sec. 6			10,000.00	200,000.00
Do	Interest on $275,168 held in trust, article 3, treaty June 14, 1886, to be expended under the direction of the Secretary of the Interior.	Expended under the direction of the Secretary of the Interior	Vol. 14, p. 786, sec. 3			13,758.40	275,168.00
Crows	For supplying male persons over 14 years of age with a suit of good, substantial woolen clothing; females over 12 years of age a flannel skirt or goods to make the same, a pair of woolen hose, calico and domestic; and boys and girls under the ages named such flannel and cotton goods as their necessities may require.	Treaty of May 7, 1868; 8 installments of $15,000 each, due, estimated.	Vol. 15, p. 651, sec. 9		120,000.00		
Do	For pay of physician, carpenter, miller, engineer, farmer, and blacksmith.	Treaty of May 7, 1868	do	4,500			
Do	Blacksmith, iron and steel, and for seeds and agricultural implements.	Estimated at	Vol. 15, p. 651, sec. 8	1,500			
Do	25 installments of $30,000 each, in cash or otherwise, under the direction of the President.	16 installments of $30,000 each, due.	Act of April 11, 1882.		480,000.00		
Iowas	Interest on $57,500, being the balance on $157,500.		Vol. 10, p. 1071, sec. 9			2,875.00	57,500.00
Indians at Blackfeet agency.	10 installments of annuity, at $150,000 each.	7 installments, due	Act of May 1, 1888		1,050,000.00		
Indians at Fort Belknap agency.	10 installments of annuity, at $115,000 each.	do	do		805,000.00		
Indians at Fort Peck agency.	10 installments of annuity, at $165,000 each.	do	do		1,155,000.00		
Indians at Fort Hall agency.	20 installments of annuity of $6,000	Expended under the direction of the Secretary of the Interior; 18 installments, due.	Agreement of February 23, 1889.		108,000.00		
Kansas	Interest on $135,000, at 5 per cent		Vol. 9, p. 842, sec. 2			6,750.00	135,000.00
Kickapoos	Interest on $73,648.86, at 5 per cent		Vol. 10, p. 1079, sec. 2			3,682.44	73,648.86
Moleis	Pay of teacher to manual labor school and subsistence of pupils, etc.	Treaty of December 21, 1855	Vol. 12, p. 982, sec. 2	3,000			
Nez Perces	Salary of 2 matrons for schools, 2 assistant teachers, farmer, carpenter, and 2 millers.	Treaty of June 9, 1863	Vol. 14, p. 650, sec. 5	6,000			
Northern Cheyennes and Arapahos.	30 installments, for purchase of clothing, as per article 6, of treaty May 10, 1868.	8 installments of $12,000 each, due.	Vol. 15, p. 657, sec. 6		96,000.00		
Do	Pay of 2 teachers, 2 carpenters, 2 farmers, miller, blacksmith, engineer, and physician.	Estimated at	Vol. 15, p. 658, sec. 7	9,000			
Osages	Interest on $69,120, at 5 per cent for educational purposes.	Resolution of the Senate to treaty, January 2, 1885.	Vol. 7, p. 242, sec. 6			3,456.00	69,120.00
Do	Interest on $300,000, at 5 per cent, to be paid semiannually, in money or such articles as the Secretary of the Interior may direct.	Treaty of September 29, 1865	Vol. 14, p. 687, sec. 1			15,000.00	300,000.00
Otoes and Missourias.	12 installments, last series, in money or otherwise.	4 installments of $5,000 each, due.	Vol. 10, p. 1039, sec. 4		20,000.00		
Pawnees	Annuity goods and such articles as may be necessary.	Treaty of September 24, 1857	Vol. 11, p. 729, sec. 2			30,000.00	
Do	Support of 2 manual labor schools and pay of teachers.	do	Vol. 11, p. 729, sec. 3	10,000			
Do	For iron and steel and other necessary articles for shops, and pay of 2 blacksmiths, 1 of whom is to be tin and gun smith, and compensation of 2 strikers and apprentices.	Estimated for iron and steel, $500; 2 blacksmiths, $1,200, and 2 strikers, $480.	Vol. 11, p. 729, sec. 4	2,180			
Do	Farming utensils and stock, pay of farmer, miller, and engineer, and compensation of apprentices to assist in working in the mill and keeping in repair grist and saw mill.	Estimated	Vol. 11, p. 730, sec. 4	4,400			
Poncas	Amount to be expended during the pleasure of the President for purposes of civilization.	Treaty of March 12, 1868	Vol. 12, p. 998, sec. 2	15,000			
Pottawatomies	Permanent annuity in money	August 3, 1795	Vol. 7, p. 51, sec. 4			357.80	7,156.00
Do	do	September 30, 1809	Vol. 7, p. 114, sec. 3			178.90	3,578.00
Do	do	October 2, 1818	Vol. 7, p. 185, sec. 3			894.50	17,890.00
Do	do	September 28, 1828	Vol. 7, p. 317, sec. 2			715.60	14,312.00
Do	Permanent annuities	July 29, 1829	Vol. 7, p. 330, sec. 2			5,724.77	114,495.40
Do	Permanent provision for 3 blacksmiths and assistants, iron and steel.	October 16, 1826; September 20, 1828; July 29, 1829.	Vol. 7, p. 296, sec. 3; vol. 7, p. 318, sec. 2; vol. 7, p. 321, sec. 2			1,008.99	20,179.80

PRESENT LIABILITIES OF THE UNITED STATES TO INDIAN TRIBES UNDER TREATY STIPULATIONS—Continued.

NAMES OF TREATIES.	Description of annuities, etc.	Number of installments yet unappropriated, explanations, etc.	Reference to laws, Statutes at Large.	Annual amount necessary to meet stipulations.	Aggregate of future appropriations required.	Amount of annual liabilities of a permanent character.	Amount held in trust by the United States.
Pottawatomies	Permanent provision for furnishing salt.	July 29, 1829	Vol. 7, p. 320, sec. 2.			$156.54	$3,120.80
Do	Permanent provision for payment of money in lieu of tobacco, iron, and steel.	September 20, 1828; June 5 and 17, 1846.	Vol. 7, p. 318, sec. 2; vol. 9, p. 855, sec. 10.			107.34	2,146.80
Do	For interest on $230,064.20, at 5 per cent.	June 5 and 17, 1846	Vol. 9, p. 855, sec. 7.			11,503.21	230,064.20
Quapaws	For education, smith, farmer, and smithshop during the pleasure of the President.	$1,000 for education, $500 for smith, etc.	Vol. 7, p. 425, sec. 3.	$1,500			
Sacs and Foxes of Mississippi.	Permanent annuity	Treaty of November 3, 1804	Vol. 7, p. 85, sec. 3.			1,000.00	20,000.00
Do	Interest on $200,000, at 5 per cent	Treaty of October 21, 1837	Vol. 7, p. 541, sec. 2.			10,000.00	200,000.00
Do	Interest on $800,000, at 5 per cent	Treaty of October 21, 1842	Vol. 7, p. 596, sec. 2.			40,000.00	800,000.00
Sacs and Foxes of Missouri.	Interest on $157,400, at 5 per cent	Treaty of October 21, 1837	Vol. 7, p. 543, sec. 2.			7,870.00	157,400.00
Do	For support of school	Treaty of March 6, 1861	Vol. 12, p. 1172, sec. 5.	200			
Seminoles	Interest on $500,000, article 8 of treaty of August 7, 1856.	$25,000 annual annuity	Vol. 11, p. 702, sec. 8.			25,000.00	500,000.00
Do	Interest on $70,000, at 5 per cent	Support of schools, etc	Vol. 14, p. 757, sec. 3.			3,500.00	70,000.00
Senecas	Permanent annuity	September 9 and 17, 1817	Vol. 7, p. 161, sec. 4; vol. 7, p. 179, sec. 4.			1,000.00	20,000.00
Do	Smith and smithshop and miller, permanent.	February 28, 1821	Vol. 7, p. 349, sec. 4.			1,660.00	33,200.00
Senecas of New York.	Permanent annuity	February 19, 1841	Vol. 4, p. 442			6,000.00	120,000.00
Do	Interest on $75,000, at 5 per cent	Act of June 27, 1846	Vol. 9, p. 35, sec. 2.			3,750.00	75,000.00
Do	Interest on $43,050, transferred from the Ontario bank to the United States Treasury.	do	Vol. 9, p. 35, sec. 3.			2,152.50	43,050.00
Senecas and Shawnees.	Permanent annuity	Treaty of September 17, 1818	Vol. 7, p. 179, sec. 4.			$1,000.00	$20,000.00
Do	Support of smith and smithshops	Treaty of July 20, 1831	Vol. 7, p. 352, sec. 4.	$1,060			
Shawnees	Permanent annuity for education	August 3, 1795; September 29, 1817.	Vol. 7, p. 51, sec. 4.			3,000.00	60,000.00
Do	Interest on $40,000, at 5 per cent	August 3, 1795; May 10, 1854	Vol. 10, p. 1056, sec. 3.			2,000.00	40,000.00
Shoshones and Bannocks:							
Shoshones	For the purchase of clothing for men, women, and children, 30 installments.	9 installments, due, estimated, at $10,000 each.	Vol. 15, p. 676, sec. 9.		$90,000.00		
Do	For pay of physicians, carpenter, teacher, engineer, farmer, and blacksmith.	Estimated	Vol. 15, p. 676, sec. 10.	5,000			
Do	Blacksmith, and for iron and steel for shops.	do	Vol. 15, p. 676, sec. 3.	1,000			
Bannocks	For the purchase of clothing for men, women, and children, 30 installments.	9 installments, due, estimated, at $5,000 each.	Vol. 15, p. 676, sec. 9.		45,000.00		
Do	Pay of physician, carpenter, miller, teacher, engineer, farmer, and blacksmith.	Estimated	Vol. 15, p. 676, sec. 10.	5,000			
Six Nations of New York.	Permanent annuities in clothing, etc	Treaty November 11, 1794	Vol. 7, p. 64, sec. 6			4,500.00	90,000.00
Sioux of different tribes, including Santee Sioux of Nebraska.	Purchase of clothing for men, women, and children.	9 installments of $130,000 each, due, estimated.	Vol. 15, p. 638, sec. 10.		1,170,000.00		
Do	Blacksmith, and for iron and steel	Estimated	do	2,000			
Do	For such articles as may be considered necessary by the Secretary of the Interior for persons engaged in agriculture.	9 installments of $150,000 each, due, estimated.	do		1,350,000.00		
Do	Physician, 5 teachers, carpenter, miller, engineer, farmer, and blacksmith.	Estimated	Vol. 15, p. 638, sec. 13.	10,400			
Do	Purchase of rations, etc., as per article 5, agreement of September 26, 1876.	do	Vol. 19, p. 256, sec. 5.	950,000			
Tabequache band of Utes.	Pay of blacksmith	do	Vol. 13, p. 675, sec. 10.	720			
Tabequache, Muache, Capote, Weeminuche, Yampa, Grand River, and Uintah bands of Utes.	For iron and steel and necessary tools for blacksmith shop.	do	Vol. 15, p. 627, sec. 9.	220			
Do	2 carpenters, 2 millers, 2 farmers, 1 blacksmith, and 2 teachers.	do	Vol. 15, p. 622, sec. 15.	7,800			
Do	30 installments of $30,000 each, to be expended under the direction of the Secretary of the Interior for clothing, blankets, etc.	8 installments, each $30,000, due.	Vol. 15, p. 622, sec. 11.		240,000.00		
Do	Annual amount to be expended under the direction of the Secretary of the Interior in supplying said Indians with beef, mutton, wheat, flour, beans, etc.		Vol. 15, p. 622, sec. 12.	30,000			
Winnebagos	Interest on $804,909.17, at 5 per cent per annum.	November 1, 1837, and Senate amendment, July 17, 1862.	Vol. 7, p. 546, sec. 4; vol. 12, p. 628, sec. 4.			40,245.45	804,909.17
Do	Interest on $78,340.41, at 5 per cent per annum, to be expended under the direction of the Secretary of the Interior.	July 15, 1870	Vol. 16, p. 355, sec. 1.			3,917.02	78,340.41
Yankton tribe of Sioux.	20 installments of $15,000 each, fourth series, to be paid to them or expended for their benefit.	18 installments of $15,000 each, due.	Vol. 11, p. 744, sec. 4.		270,000.00		

LEGAL STATUS OF INDIANS.

LEGAL STATUS OF INDIANS.

Many of the North American Indians in 1890 present a lamentable condition. They are natives but they are not citizens, and have no defined status.

In the matter of civil rights the legal status of the North American reservation Indian in 1890 is unstable. A United States district court has said that he is a person within the constitution of the United States. The Commissioner of Indian Affairs says he is a ward of the nation. The allotment act of 1884 says that when allotted he at once becomes a citizen, that is, he is not a citizen until he becomes the occupancy owner of lands held by a suspended fee.

After the government of the United States was organized the Indian was looked upon as a subject, still not a citizen. When the superintendency and agency system combined was in operation the Indians were still considered independent nations until after the adoption of the reservation system, and until 1871, when President Grant ceased to treat with them as nations.

HOW INDIANS BORN IN THE UNITED STATES MAY BECOME CITIZENS.

In 1890 there were 3 ways in which an Indian born in the United States could become a citizen of the United States:

First. By taking an Indian homestead, under provisions of the act of July 4, 1884 (23 United States Statutes, page 96), and adopting the ways of civilized life. The fees for the entry are paid by the nation if the Indian is unable to pay them. The patent for this homestead is issued after 25 years. If the Indian is a citizen at the time of his application for homestead he takes the homestead as do other citizens, in fee.

Second. By reason of allotment to a specific tract of land under law of Congress of February 8, 1887 (24 United States Statutes, page 388).

Third. By renouncing his tribal relations and adopting the ways of civilized life.

In the Oklahoma act of May 2, 1890, there is a special provision for the Indians of Indian territory.

The United States district court for the western district of New York decided in 1877, in the case of Abram Elm, indicted for voting for a representative in Congress at the election in the town of Lenox, Madison county, in 1876, "that inasmuch as the defendant was subject by the laws of the United States to taxation and to the jurisdiction of the courts in the same manner and to the same extent as other citizens", and since the tribal government to which he belonged had ceased to exist, he was entitled to vote, and his conviction for illegal voting was reversed. From this opinion by Judge Wallace it appeared that whenever the tribal government of the several Indian nations is broken, no further action will be necessary to make the former members citizens. The opinion of the Supreme Court of the United States in Elk v. Wilkins necessitated new law as to this. The general allotment act of February 8, 1887, followed the suggestions in that case and provided that—

> Every Indian born within the territorial limits of the United States who has voluntarily taken up within said limits his residence separate and apart from any tribe of Indians therein, and has adopted the habits of civilized life, is hereby declared to be a citizen of the United States, and is entitled to all the rights, privileges, and immunities of such citizens, whether said Indian has been or not, by birth or otherwise, a member of any tribe of Indians within the territorial limits of the United States, without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

Congress can at any time by an act declare all Indians in the United States, including the Six Nations of New York and The Five Civilized Tribes, citizens of the United States. The Indians not citizens now are the nonallotted reservation Indians, the Six Nations of New York, and The Five Civilized Tribes of Indian territory.

Alien born Indians become citizens as do other aliens, and a state can admit an Indian to citizenship, but not while he is on a reservation or a ward of the nation. The reservations and the Indians on them are absolutely under the authority of the United States.

The civil status of the Indians has been defined by a long series of statutes and court rulings. In the cases of the Cherokee Nation v. Georgia (5 Peters, 1) and Worcester v. Georgia (6 Peters, 515) the Indian tribes residing within the United States were recognized in some sense as political bodies, not as foreign nations nor as

domestic nations, but still possessing and exercising some of the functions of nationality; but by act of Congress of March 3, 1871, it was provided that hereafter no recognition by treaty or otherwise should be made by the United States of the claim of any Indian tribe as being an independent nation, tribe, or power. The Indians hold the relation of wards to the general government and are subject to its control. A state legislature has no jurisdiction over the Indian territory contained within the territorial limits of the state; but in the case of New York v. Dibble (21 Howard, 366) it was decided that the state holds the sovereign police authority over the persons and property of the Indians, so far as necessary to preserve the peace and protect them from imposition and intrusion.

LEGAL STANDING OF INDIANS IN THE UNITED STATES.

Indian includes descendants of Indians who have an admixture of white or negro blood, provided they retain their distinctive character as members of the tribe from which they trace descent. (*a*)

The United States adopted the principle originally established by European nations, that the aboriginal tribes were to be regarded as the owners of the territories they respectively occupied. (*b*)

Indians who maintain their tribal relations are the subjects of independent governments, and as such not in the jurisdiction of the United States, because the Indian nations have always been regarded as distinct political communities between which and the government certain international relations were to be maintained. These relations are established by treaties to the same extent as with foreign powers. They are treated as sovereign communities, possessing and exercising the right of free deliberation and action, but, in consideration of protection, owing a qualified subjection to the United States. (*c*)

If the tribal organization of Indian bands is recognized by the national government as existing, that is to say, if the government makes treaties with and has its agent among them, paying annuities, and dealing otherwise with "headmen" in its behalf, the fact that the primitive habits and customs of the tribe have been largely broken into by intercourse with the whites does not authorize a state government to regard the tribal organization as gone and the Indians as citizens of the state where they are and subject to its laws. (*d*)

When members leave their tribe and become merged into the mass of the people they owe complete allegiance to the government of the United States and are subject to its courts. (*e*)

A white man who is incorporated with a tribe by adoption does not thereby become an Indian so as to cease to be amenable to the laws of the United States or to lose the right to trial in their courts. (*f*)

Under the constitution "Indians not taxed" are not counted in apportioning representatives and direct taxes among the states; and Congress has power to regulate commerce with the Indian tribes. The tribes are alien nations, distinct political communities, with whom the United States have habitually dealt either through treaties or acts of Congress. The members owe immediate allegiance to their several tribes, and are not part of the people of the United States. They are in a dependent condition, a state of pupilage, resembling that of a ward to his guardian. Indians and their property, exempt from taxation by treaty or statute of the United States, can not be taxed by any state. General acts of Congress do not apply to Indians, unless so expressed as to clearly manifest an intention to include them. The alien and dependent condition of the members of the tribes can not be put off at their own will without the assent of the United States. They have never been deemed citizens, except under explicit provisions of treaty or statute to that effect; nor were they made citizens by the fourteenth amendment. (*g*)

While the government has recognized in the Indian tribes heretofore a state of semi-independence and pupilage, it has the right and authority, instead of controlling them by treaties, to govern them by acts of Congress, they being within the geographical limits of the United States, and necessarily subject to the laws which Congress may enact for their protection and that of the people with whom they come in contact. A state has no power over them as long as they maintain their tribal relations. The Indians then owe no allegiance to the state and receive from it no protection. (*h*)

In construing a treaty, if words be used which are susceptible of a more extended meaning than their plain import as connected with the tenor of the treaty, they should be considered as used in the latter sense. How the words were understood by the unlettered people, rather than their critical meaning, should form the rule of construction. (*i*)

The relations between the United States and the different tribes being those of a superior toward inferiors who are under its care and control, its acts touching them and its promises to them in the execution of its own

a Wall v. Williams, 11 Ala., 836 (1847). See Relation of Indians to Citizenship, 7 Op. Att. Gen., 746–750 (1856). Campan v. Dewey, 9 Mich., 435 (1861).

b United States v. Rogers, 4 How., 567 (1846); Johnson v. M'Intosh, 8 Wheat., 574–584 (1823), United States v. Kagama, 118 U. S. 381–382 (1886); 3 Kent, 378, Washb., R. P., 521.

c Ex parte Reynolds, 18 Alb. Law J., 8 (U. S. D. C., W. D. Ark., 1878), Parker, J. See also Cherokee Nation v. Georgia, 5 Pet., 16 (1831); Worcester v. Georgia, 6 id., 515–584 (1832); Dred Scott v. Sandford, 19 How., 493 (1856), Cherokee Trust Funds, 117 U. S., 288 (1886); 2 Story Const., pages 1097–1100, 3 Kent, 308–318; 50 Mich., 585.

d The Kansas Indians, 5 Wall., 737–756 (1866), Davis, J.

e Ex parte Reynolds, 18 Alb. Law J., 8 (U. S. D. C., W. D. Ark., 1878) Parker, J.

f United States v. Rogers, 4 How., 567 (1846); 2 Op. Att. Gen., 693; 4 id., 258; 7 id., 174.

g Elk v. Wilkins, 112 U. S., 99, 100–102 (1884), cases, Gray, J.

h United States v. Kagama, 118 U. S., 375–381, 882 (1886), cases, Miller, J.; act March 3, 1871; R. S., section 2079; 119 U. S. 27.

i Worcester v. Georgia, 6 Pet., 582 (1832), McLean, J.

policy and in the furtherance of its own interests are to be interpreted as justice and reason demand in all cases where power is exerted by the strong over those to whom are due its care and protection. The inequality between the parties is to be made good by the superior justice which looks only to the substance of the right, without regard to technical rules framed under a system of municipal jurisprudence formulating the rights and obligations of private persons equally subject to the same laws. A treaty is not to be read as rigidly as a document between private persons governed by a system of technical law, but in the light of that larger reason which constitutes the spirit of the law of nations. (*a*)

REGULATION OF COMMERCE WITH INDIAN TRIBES.

Article 1, section 8, clause 3 of the constitution of the United States says that the Congress shall have power "to regulate commerce with foreign nations and among the several states, and with the Indian tribes". Commerce "with the Indian tribes" applies only to cases where the tribe is wholly within the limits of a state. (*b*)

EXPATRIATION.

The right of expatriation is inalienable and extends to individuals of the Indian race. (*c*)

LAWS AS TO INDIAN TRIBES AND MARITAL RELATIONS.

No state laws have any force over Indians in their tribal relations: Kansas Indians, 72 U. S., 5 Wall., 737 (18 L. ed., 667); New York Indians, 72 U. S., 5 Wall., 761 (18 L. ed., 708); United States v. Kagama, 118 U. S., 375 (30 L. ed., 228); United States v. Holliday, 70 U. S., 3 Wall., 407 (18 L. ed., 182); United States v. Shanks, 15 Minn., 369 (Gil., 302.); Dole v. Irish, 2 Barb., 639; Hastings v. Farmer, 4 N. Y., 293; Cherokee Nation v. Georgia, 30 U. S., 5 Pet., 1 (8 L. ed., 25); Worcester v. Georgia, 31 U. S., 6 Pet., 515 (8 L. ed., 483); Wall v. Williamson, 8 Ala., 48; Wall v. Williams, 11 Ala., 826; Morgan v. McGhee, 5 Humph., 13; Johnson v. Johnson, 30 Mo., 72; Boyer v. Dively, 58 Mo., 510; Tuten v. Byrd, 1 Swan, 108; Jones v. Laney, 2 Tex., 342.

The civil laws of the state do not extend to an Indian country within a state (United States v. Shanks, 15 Minn., 369) nor to Indians maintaining tribal relations (United States v. Payne, 4 Dill., 389).

INDIAN DESCENT.

The rules of Indian descent are: Partus (L.): that which is brought forth, or born; offspring, young. Partus sequitur patrem: the offspring follows the father; the condition of the father. Partus sequitur ventrem: the offspring follows the mother. Partus: the former rule prevails in determining the status of children born of a mother who is a citizen of the United States or of an Indian living with his people in a tribal relation. This was the principle of the Roman and of the common law with regard to the children of freemen; but in the case of animals the second maxim still obtains: the owner of the female owns her progeny, whether brood, foal, or litter. Formerly, also, in the southern states, the children of negroes took the mother's condition. (*d*)

The supreme court of Minnesota, January 17, 1890, in the case of Esther Earl et al. v. Eugene M. Wilson et al., appellants, held that "an Indian tribe within the state, recognized as such by the United States government, is to be considered as a separate community or people, capable of managing its own affairs, including the domestic relations, and those persons belonging to the tribe who are recognized by the custom and laws of the tribe as married persons must be so treated by the courts, and the children of such marriages can not be regarded as illegitimate. (Kansas Indians, 72 U. S., 5 Wall., 737 (18 L. ed., 667); Kobogum v. Jackson Iron Company, 76 Mich., 498, and cases cited; Boyer v. Dively, 58 Mo., 510; Sutton v. Warren, 10 Met., 452.)

A marriage according to the custom of an Indian tribe need not be contracted in the territory of that tribe in order to be valid. (La Riviere v. La Riviere, 97 Mo., 80.) Indians within a state are not citizens or members of the body politic, but are considered as independent tribes governed by their own laws and usages. (Holden v. Joy, 84 U. S., 17 Wall., 211 (21 L. ed., 523); Goodell v. Jackson, 7 Johns., 290; Strong v. Waterman, 11 Paige.)

INDIVIDUAL LIABILITY OF TRIBAL INDIANS.

Indians in tribal relations, as well as allottees, can make personal debts, their liability for such legal debts being subject to the following rules:

1. An Indian is not incapable of giving a valid promissory note by reason of the fact that he belongs to a band which is governed by ancient Indian customs and retains a tribal organization, unless it grows out of some contract prohibited by law.

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a Choctaw Nation v. United States, 119 U. S., 28 (1886), Matthews, J. On Indian Citizenship, see 20 Am. Law Rev., 183–193 (1886), cases.

b United States v. Holliday, 3 Wall., 17, 418 (1865); United States v. Forty-three Gallons of Whisky, 108 U. S., 494 (1883).

c United States ex rel. Standing Bear v. Crook, 5 Dill., 453 (1879).

d See, generally, 2 Bl. Com., 390, as to Indians, United States v. Sanders, 1 Hempst., 486 (1847); Ex parte Reynolds, 5 Dill., 483 (1879); as to slaves, Andover v. Canton, 13 Mass., 551 (1816); Commonwealth v. Aves, 18 Pick., 222 (1836); William C. Anderson, in "A Dictionary of Law", 1881.

2. The fact that the lands of a defendant, who is an Indian, are not liable to levy and sale under a judgment is no ground for refusing a judgment against him.

3. Rendering judgment for a sum in excess of that covered by the prayer of the complaint is not ground for reversal where it does not exceed the amount due, as the complaint might have been amended if the objection had been made in the lower court. (Ke-tuc-e-mun-guah, appellant, v. Samuel McClure, Indian.)

The assignment of errors calls in question the correctness of the ruling of the circuit court in sustaining the demurrer to these answers, as well as the propriety of the ruling in overruling a motion for a new trial. It is earnestly contended by the appellant that the band of Indians of which he is a member is the ward of the United States government, and that by reason thereof each member of said band is under legal disability, and is incapable of making a binding contract. It is admitted by the appellee, as we understand his brief, that the band to which the appellant belongs is, in a sense, the ward of the government of the United States; but it is denied that any law exists creating a general legal disability, and that the individual members of said band are not prohibited from contracting debts and making such contracts as the one now in suit. As all persons not under legal disabilities are capable of making and entering into binding contracts, it follows that the note in suit is a binding obligation, unless it can be shown that the making of such note was prohibited by some law or contrary to the public policy. In support of his contention the appellant cites the cases of Cherokee Nation v. Georgia, 30 U. S., 5 Pet., 1 (8 L. ed., 25); Worcester v. Georgia, 31 U. S., 6 Pet., 515 (8 L. ed., 483), and Goodell v. Jackson, 20 Johns., 693.

While it was held in the case of Cherokee Nation v. Georgia that the Cherokee Nation was a separate state, a distinct political society, separated from others, capable of managing its own affairs and governing itself, it was held also that it was not a foreign state in the sense of the constitution of the United States, and could not maintain an action as such in the courts of the United States.

The case of Worcester v. Georgia was a prosecution against Worcester, a white missionary, who resided within the territory reserved, by treaty with the government of the United States, to the Cherokee Nation. The prosecution was instituted under a law of the state of Georgia making it a penal offense to reside in that territory without a license from the governor of the state. It was held that the Cherokee Nation was a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of the state of Georgia could have no force, and which the citizens of Georgia had no right to enter, except with the assent of the Cherokees themselves or in conformity with the treaties and with the acts of Congress, as the whole intercourse with that nation was, by the constitution and laws, vested in the United States.

While the chancellor in the case of Goodell v. Jackson, 20 Johns, gives a comprehensive review of the acts of Congress relating to the various tribes of Indians and the treaties made with them, and reaches the conclusion that they are to be regarded as separate and distinct nations, subject, however, to the protection of the general government, the case depended wholly upon the statutes of the state of New York, and the questions there adjudicated can have no bearing upon the question for determination. Indeed, there would seem to be no doubt that the different Indian tribes residing within the territory of the United States, while they keep up their tribal relations, are to be regarded, in the absence of some act of Congress upon the subject, as separate and distinct nations. The government has always treated with them as such, and, when engaged in war against the whites, they have never been treated as rebels, subject to the law of treason, but, on the contrary, have always been regarded and treated as separate and independent nations, entitled to the rights of ordinary belligerents, and subject to no other penalties. Acting upon the theory that the Indians, maintaining their tribal relations, residing on reservations secured to them by treaties with the United States government, constitute separate and distinct nations, and following the law as announced in the case of Worcester v. Georgia, it was held by this court, in the case of Me-shing-go-me-sia v. State, 36 Ind., 310, that this state had no power to tax the lands reserved to the tribe to which the appellant belongs. But none of these cases decide that an Indian belonging to a tribe or nation has not the power to make a contract of the kind now before us, and our attention has not been called to any law which prohibits him from making such contract. Very many of the acts of Congress, as well as the adjudicated cases, proceed upon the theory that an Indian may bind himself by an ordinary executory contract debt. Most, if not all, of the acts of Congress granting annuities to the Indians provide that such Indians shall not be bound by any contract whereby such annuity is disposed of or pledged before the same is actually paid by the government.

By the Revised Statutes of the United States, 1878, page 367, it is provided that no agreement shall be made by any person with any individual Indian, not a citizen of the United States, for the payment or delivery of any money, or other thing of value, in present or prospective, or for the granting or procuring any privilege to him or any other person, in consideration of services for said Indians relative to their lands, or to any claim growing out of, or in reference to, annuities, installments, or other moneys, claims, demands, or things, under laws or treaties with the United States, or official acts of any officers thereof, or in any way connected with or due from the United States, unless such contract or agreement be executed and approved as therein provided. It does not appear that the contract in suit falls within the class of contracts prohibited by this act of Congress. Unless it appears that such contract falls within the provisions of this statute, or some other statute, rendering it illegal, it must be held to be valid and binding. (Godfrey v. Scott, 70 Ind., 259.)

CENSUS OF INDIANS IN THE DOMINION OF CANADA, 1890.

INDIANS IN CANADA, 1890.

The close relations between the Indians of the United States and those of the Dominion of Canada give interest to the census of the Indians of Canada, quoted below:

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES. (*a*)

PROVINCE OF ONTARIO.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Total	17,776				
Algonquins of Carleton	*b*26				
Algonquins of Golden lake	91		91		1 Roman Catholic.
Algonquins of Renfrew	*b*673				
Chippewas of the Thames	456	456			Protestant
Chippewas of Walpole island	632	600	22	10	Protestant
Chippewas of Sarnia	470	458	12		Protestant.
Chippewas of Snake island	123	123			Protestant.
Chippewas of Rama	235	222	13		Protestant.
Chippewas of Saugeen	364	344	20		Protestant.
Chippewas of Nawash	392	270	122		Protestant.
Chippewas of Beausoleil	348	226	122		Protestant.
Iroquois and Algonquins of Gibson, Muskoka district	137	137			Protestant.
Moravians of the Thames	292	292			Protestant.
Mississagnas of Mud lake	163	163			Protestant.
Mississagnas of Rice lake	86	86			Protestant.
Mississagnas of Scugog	42	41		1	
Mississagnas of Alnwick	236	236			Protestant.
Mississagnas of New Credit	256	256			Protestant.
Mohawks of the Bay of Quinté	1,056	1 056			Protestant.
Munsees of the Thames	136	136			Protestant.
Oneidas of the Thames	715	715			Protestant.
Pottawattamies of Walpole island	176	170	6		Protestant.
Pottawattamies of Aux Sauble	29	29			
Ojibbewas and Ottawas of Manitonlin and Cockburn islands, at—					
Cockburn island	35		35		
Sheshegwaning	169		169		Roman Catholic.
West bay	252		252		Roman Catholic.
Sucker creek	109	90	19		Protestant.
Sheguiandah	148	138	5	5	Protestant.
Sucker lake	22		22		
South bay	70		65	5	Roman Catholic.
Wikwemikong	865		865		Roman Catholic.
Wikwemikongsing	196		196		Roman Catholic.
Obidgewong	23		23		
Ojibbewas of Lake Superior, at—					
Fort William	350		350		Roman Catholic.
Red Rock or Helen island	205		205		Roman Catholic.
Pays plat	55		55		Roman Catholic.
Lake Nepigon	514		514		Protestant.
Pic river	279		279		
Long lake	345		345		
Michipicoton and Big Heads	327	52	275		
Ojibbewas of Lake Huron, at—					
Thessalon river	178		178		
Maganettawan	170		170		Roman Catholic.
Spanish river	553	66	447	40	
Whitefish lake	143	36	87	20	Roman Catholic.
Mississagua river	147		118	29	Roman Catholic.
Onewaiegocs	53		53		
Serpent river	90		73	17	Roman Catholic.
French river	92	77	15		Protestant.
Tahgaiewenene	151		151		
Whitefish river	76	76			Protestant.
Parry island	86	55	16	15	Protestant.
Shawanaga	119	75	44		Protestant.
Henvys inlet	188	80	80	28	Protestant.
Lake Nipissing	166		166		Roman Catholic.

a Dominion of Canada: Annual Report of the Department of Indian Affairs for the year ending December 31, 1890, part 1, pages 236-245.

b Religion unknown.

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES—Continued.

PROVINCE OF ONTARIO—Continued.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Ojibbewas of Lake Huron—Continued.					
Temogamingue	89		89		
Dokis	63		63		
Garden river	437	153	284		Protestant and Roman Catholic.
Batchewana bay	354	19	335		Roman Catholic.
Six Nations on the Grand river	a3,425	2,144	23	630	13 Protestant.
Wyandotts of Anderdon	98				

a Religion of 628 unknown and 4 Universalists.

PROVINCE OF QUEBEC.

Total	13,599				
Abenakis of St. Francis	366	66	300		1 Protestant and 1 Roman Catholic.
Abenakis of Bécancour	a39				
Algonquins of—					
Desert	438	4	434		Roman Catholic.
Témiscamingue	118		118		Roman Catholic.
South Pontiac	a1,028				
North Pontiac	a1,028				
Bigelow, Wells, Blake, McGill, county of Ottawa	a14				
Beauman, Villeneuve, county of Ottawa	a1				
Mulgrave, Derry, county of Ottawa	a15				
Ste. Angélique, county of Ottawa	a6				
Hartwell, county of Ottawa	a25				
North nation, county of Ottawa	a11				
River Rouge, north, county of Ottawa	a31				
Hull, city, county of Ottawa	a3				
Hull, county of Ottawa	a5				
Gatineau, village, county of Ottawa	a1				
Wright, county of Ottawa	a8				
Aumond, county of Ottawa	a1				
Unorganized territory, county of Ottawa	a320				
Argenteuil	a24				
Shefford	a2				
Bagot	a1				
Danville, village	a2				
Victoriaville	a8				
St. Médard	a1				
Mégantic	a2				
L'Islet	a21				
Beauce	a2				
Kamouraska	a2				
St. Timothée	a2				
Côteau Landing, village	a4				
St. Urbain	a4				
Point au Pic, village	a4				
St. Joachim	a1				
Quebec, city	a5				
Quebec, county	a33				
Champlain	a379				
Montreal, city	a13				
Laval	a1				
Rimouski	a39				
St. Sylvestre	a2				
Three Rivers	a11				
Stanstead	a10				
Montcalm	a9				
Joliette	a1				
Berthier	a53				
Iberville	a7				
Maskinongé	a18				
St. Maurice	a174				
Compton	a10				
Portneuf	a2				
Amalecites of Témiscouata	a73				
Amalecites of Viger	120		120		
Hurons of Lorette	293	1	292		1 Roman Catholic.
Iroquois of Canghnawaga	1,722	7	1,715		2 Roman Catholic.
Iroquois of St. Régis	1,190	80	1,110		1 Protestant and 4 Roman Catholic.
Iroquois and Algonquins of the Lake of Two Mountains	375	225	150		2 Protestant.
Micmacs of Gaspé	a71				
Micmacs of Maria	98		98		1 Roman Catholic.
Micmacs of Restigonche	562		562		1 Roman Catholic.
Montagnais of—					
Betsiamits	530		530		
Escoumains	65		65		
Godbout	44		44		
Grand Romaine	360		360		
Lake St. John	414	54	360		1 Roman Catholic.
Mingan	183		183		
Maskapees of the Lower St. Lawrence	a2,860				
Seven islands	324		324		

a Religion unknown.

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES—Continued.

PROVINCE OF NOVA SCOTIA.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Total	2,107				
Micmacs of—					
Annapolis	80		80		
Kings county	66		66		
Queens	104		104		
Lunenburg	58		58		1 Roman Catholic.
Halifax	110		110		1 Roman Catholic.
Hants	163		163		
Colchester	100		100		
Cumberland	103		103		
Pictou	171		171		
Antigonish and Guysboro	171		171		
Richmond	248		248		1 Roman Catholic.
Inverness	143		143		1 Roman Catholic.
Victoria	140		140		1 Roman Catholic.
Cape Breton	170		170		1 Roman Catholic.
Yarmouth	72		72		
Shelburne	58		58		
Digby	150		150		1 Roman Catholic.

PROVINCE OF NEW BRUNSWICK.

Total	1,569				
Micmacs of—					
Restigouche	29		29		
Gloucester	48		48		
Northumberland	428		428		2 Roman Catholic.
Kent	325		325		
Westmoreland	68		68		
Amalecites of—					
Madawaska	38		38		
Victoria	186		186		1 Roman Catholic.
Carleton	92		92		
Charlotte	37		37		
St. John	14		14		
York, Sunbury, Kings, and Queens county	304		304		2 Roman Catholic.

PROVINCE OF PRINCE EDWARD ISLAND.

Micmacs	321		321		1 Roman Catholic.

PROVINCE OF MANITOBA AND THE NORTHWEST TERRITORIES.

Total	25,743				
Chippewas and Crees of treaty No. 1	2,408	1,274	564	570	7 Protestant and 4 Roman Catholic.
Chippewas and Crees of treaty No. 2	697	378	190	129	6 Protestant and 2 Roman Catholic.
Chippewas and Saulteaux of treaty No. 3	2,830	566	208	2,056	10 Protestant and 2 Roman Catholic.
Chippewas, Saulteaux, and Crees of treaty No. 4	*a*4,682	815	434	2,387	10 Protestant and 4 Roman Catholic.
Chippewas, Saulteaux, and Crees of treaty No. 5	3,031	2,370	51	610	13 Protestant.
Plain and Wood Crees of treaty No. 6	*b*5,312	2,098	2,012	751	16 Protestant and 12 Roman Catholic.
Blackfeet of treaty No. 7	5,648	585		5,063	10 Protestant and 3 Roman Catholic.
Resident Sioux	920				
Stragglers in the vicinity of Maple creek and Medicine Hat	215				
Peace River district	*c*2,038				
Athabasca district	*c*8,000				
McKenzie district	*c*7,000				
Eastern Ruperts Land	*c*4,016				
Labrador, Canadian interior	*c*1,000				
Arctic coast	*c*4,000				

a Religious belief of 1,046 Indians not given. *b* Religious belief of 451 Indians not given. *c* Religion unknown.

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES—Continued.

PROVINCE OF BRITISH COLUMBIA.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
West Coast agency	3,084				
Ahbousaht	280				
Clao-qu-aht	280				
Chaic cles-aht	127				
Ehatt-is-aht	134				
Emlh-wilh-laht	174				
Hosh-que-aht	209				
Howchuk lis-aht	51				
Kel-seem-aht	121				
Ky-wk-aht	488				
Match itl-aht	75		800	2,284	3 Roman Catholic.
Mooach-aht	273				
Nitten-aht	219				
Nooch-alh laht	125				
Oi-aht	214				
Opitches aht	55				
Pacheen-aht	63				
Too-qu-aht	31				
Tsesh-aht	165				
Fraser River agency	4,331				
Assylitch	22	22			1 Protestant.
Burrard Inlet, reserve No. 3	21		21		
Capitano creek	71	12		59	
Cheam	146		146		
Chehales	133	10	123		
Co-qua-piet	26		26		
Coquet-lane	35		35		
Cla-hoose	105		105		
Douglas	122		122		
Ewa-hoos	60		60		
Em-alcom	68		68		
False creek	72		27	45	
Haisting's sawmills	52	22		30	
Harrison Mouth	52		52		
Hope	153		153		1 Roman Catholic.
Katsey	77		60	17	
Langley	123		123		
Matsqui	52		52		
Mission, Burrard inlet	257		257		1 Roman Catholic.
Misqueam	122	22	100		
New Westminster	102	35	67		1 Roman Catholic.
Nicoameu	35		35		
Ohamille	79	39	40		
Pemberton meadows	186		186		
Popkum	23	23			
Semiahmoo	54		54		
Schurye	30		30		
Sechelt	240		240		
Skokale	37	30	7		1 Protestant.
Skowall	57		57		
Skukum Chuck	111		111		
Skulteen	122		122		
Seymour creek	37			37	
Squah	93		93		
Squattets	69	37	32		
Squamish, Howe sound	232	30	122	80	
Sliammon	274		274		
Slumagh	71		71		
Squchala	21	12	9		
Squeam	34		34		
Sumas, No. 1	24		24		
Sumas, No. 2	45	20	25		
Sumas, No. 3	42	42			
Syuay	57	10	47		
Texes lake	39		39		
To-ylee	52	42	10		1 Protestant.
Tsonassan	67		67		
Wadington harbor	67		67		
Whonock	49		49		
Yak-y-yon	61	14	47		
Yale	152	89	63		1 Church of England.
Kamloops agency	2,456				
Chataway	11		11		
Chomok	25	25			
Chukchuqualk	119		119		
Halaha	8	8			
Halaut	130		129	1	
Haltkum	141		139	2	
Hlukhlukatan	72	70		2	
Kamloops	228		228		1 Roman Catholic
Kamus	56	40		16	
Kapatsitsan	36	36			
Kekalus	22	22			
Kittsawat	16	8		8	
Kuaut	66		64	2	
Mpaktam	12	12			
Nepa	20	13		7	

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES—Continued.

PROVINCE OF BRITISH COLUMBIA—Continued.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Kamloops agency—Continued.					
Nesikeep	34	34			
Nhumen	22	20		2	
Nikaomin	30	28		2	
Nkaih	2			2	
Nkatsam	101	98		3	
Nkumcheen	87	87			
Nkya	44	42		2	
Nquakin	51	48		3	
Paska	13	13			
Piminos and Pakeist	46	46			
Shahshanih	85	82		3	
Siska	35	20		15	
Skaap	14	14			
Skappa	21	19		2	
Skichistau	70		70		
Skuwha	11		11		
Skuzzy	65		65		
Snahaim	14	14			
Spapium	24	22		2	
Spaptsin	21	21			
Speyam	23	17		6	
Spuzzam	132	110	20	2	
Stahl	60	60			
Strynne	49	46		3	
Sunk	20	20			
Tikumcheen	150	100	47	3	
Tluhtans	135		135		
Tquayaum	125	60	60	5	
Yout	10	10			
Cowichan agency	1,901				
Che-erno	66		66		
Comea-kin	70		70		1 Roman Catholic
Clem-clemalats	149		149		
Comox	47		47		
Discovery island	17		17		
Esquimalt	29		29		
Galiano island	20		20		
Hel-lalt	30		30		
Hatch point	11		11		
Kil-pan-hus	15		15		
Kee-nip-sim	53		53		
Kok-si-lah	27		27		
Kel leets	65		65		1 Protestant.
Ll-mal-ches	22	22			1 Protestant.
Lyach sun	74		74		
Mal-a-hut	15		15		
Mayne island	23		23		
Nanaimo	176	176			1 Protestant.
Pan-que-chin	64		64		
Penel-a-kut	184		184		
Punt ledge	46		46		
Qua-michan	203		203		
Qual-i-cum	21		21		
Saturna island	5		5		
Sick-a-meen	37		37		
Sno-uo-wus	15		15		
Somenos	82		82		
Songhees	129		129		
Sooke	21		21		
Tsar-out	57		57		
Tsart-alp	55		55		
Tse-kum	33		33		
Tsussie	40		40		
Kwawkewith agency	1,797				
Ah-know-ah-mish	64			64	
Kose-kemoe	153			153	
Klah-wit-sis	85			85	
Kwawt-se-no	27			27	
Kwaw-she-la	56			56	
Kwaw-kewlth	39	39			1 Protestant.
Kwe-ah-kah	58	58			
Mateelpi	76	76			
Mah-ma-hl-le-kullah	171			171	
Na-knock-to	137			137	
Nim-keesh	172	172			1 Protestant.
Noo-we-tee	103			103	
Ta-nock-teuch	151			151	
Tsah-waw-ti neuch	206			206	
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We-wai-ai-kum, Saich-kioie-tachs	101		101		
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PROVINCE OF BRITISH COLUMBIA—Continued

INDIANS.	Census returns	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Okanagan agency	900				
Chu-chu-way-ha	67		65	2	
Ker-e-meus	65		63	2	
Na-aik	98	62	30	6	
Nkam-ip	34		34		
Nkam-a-plix	167		106	61	
Nzis-kat	19		19		
Pen-tic-ton	130		130		
Quin-sha-a-tin	24		24		
Quis-kan-aht	26		22	6	
Shen-nos-quan kin	42		42		
Spa-ha-min	155		116	39	
Spal-lam-cheen	61		57	4	
Zoht	12		10	2	
Williams Lake agency	1,859				
Alexandria	55		55		
Alkali lake	166		166		
Anahim	188		188		
Anderson lake	114		114		
Bridge river	86		86		
Canoe creek	144		144		
Cayoosh	36		36		
Cheewack	9	9			
Clinton	37		37		
Dog creek	10		10		
Fountain	211		211		
High bar	41		41		
Kanimin lake	46		46		
Lillooet	96		96		
Pavillion	60		60		
Pashilquia	40	40			
Quesnelle	56		56		
Seton lake	100		100		
Soda creek	66		66		
Stone	100		100		
Tooseys tribe	59		59		
Williams lake	139		139		
Kootenay agency	650				
Columbia lake	95				
Flatbow	141				
Kinbaskets (Shuswap tribe)	50		650		
St. Mary	298				
Tobacco plains	66				
Northwest Coast agency	4,039				
Aiyansh	70	70			1 Protestant.
Bella Bella	204	204			1 Protestant.
Bella Coola	204	24		180	1 Protestant.
China Hat	54	20		34	
Clew	94	94			
Coquiette	70	70			
Fort Simpson	635	635			2 Protestant.
Kincolith	229	229			1 Protestant.
Kittak	75			75	
Kitangataa	13			13	
Kitwint-shieth	103	12		91	
Kitlach-damak	219	10		209	
Kithatla	209	12		197	1 Protestant.
Kitha-ata	88	88			
Kitchem kalem	54	43		11	
Kitsalass	89	38		51	
Kitamatt	294	294			1 Protestant.
Kitt-lope	98			98	
Kinisquitt	111			111	
Lack-al-sap (Greenville)	77	77			1 Protestant.
Metlakahtla	144	144			2 Protestant.
Massett	438	438			1 Protestant.
O-wee-kay-no	157	15		142	
Quish-eilla	43			43	
Skidegette and Gold harbor	198	198			1 Protestant.
Tallium	46			46	
Wil-skish-tum, Wilwilgett	23			23	
Babine and Upper Skeena River agency	2,603				
Babine	160		160		
Carriers	52		52		
Frasers lake	48		48		
Fatchee	46		46		
Gal Doe	33			33	
Glt-an-max (Hazelton)	233	9		224	1 Protestant
Grand Rapids	35		35		
Ha-anees (Stuarts lake)	60		60		
Ha-anees (Bears lake)	92		92		
Kit-wan-ragh	140	7		133	1 Protestant

CENSUS RETURN OF RESIDENT AND NOMADIC INDIANS; DENOMINATIONS TO WHICH THEY BELONG, WITH APPROXIMATE NUMBER BELONGING TO EACH DENOMINATION, IN THE DOMINION OF CANADA, BY PROVINCES—Continued.

PROVINCE OF BRITISH COLUMBIA—Continued.

INDIANS.	Census returns.	Protestant.	Roman Catholic.	Pagan.	Denomination of schools.
Babine and Upper Skeena River agency—Continued.					
Kit-wan Cool	85			85	
Kitse-gukla	83	42		41	1 Protestant.
Kits-pioux	225	39		186	1 Protestant.
Kiss-ge-gaas	280			280	
Kit-khsuns	40		2	38	
Lach-al-sap	147		147		
Lake Connelly Carriers	20		20		
Laketown	65		65		
McGoods lake	90		90		
Pond du Lac	78		78		
Port Babine	146		146		
Pas-clab-tah	68		68		
Port George	133		133		
Siccanees (Stuarts lake)	104		104		
Siccanees (Bears lake)	52		52		
Stony creek	88		88		
Bands for which no agents have as yet been appointed	11,796				
Hiletsuck	2,274				
Tahelie	1,000				
Bands not visited	8,522				

RECAPITULATION.

Ontario	17,776
Quebec	13,599
Nova Scotia	2,107
New Brunswick	1,569
Prince Edward island	321
Manitoba and Northwest territories	25,743
Peace River district	*a*2,038
Athabaska district	*a*8,000
McKenzie district	*a*7,000
Eastern Ruperts Land	*a*4,016
Labrador, Canadian interior	*a*1,000
Arctic coast	*a*4,000
British Columbia	*a*35,416
Total	122,585

a Approximate.

L. VANKOUGHNET,
Deputy Superintendent General of Indian Affairs.

DEPARTMENT OF INDIAN AFFAIRS, OTTAWA, June 30, 1890.
JOHN MCGIRR,
Clerk of Statistics.

The system followed by the Dominion of Canada in dealing with the Indians is similar in many respects to that of the United States. The leasing of his lands for the benefit of the Indian when he can not use them is a feature worthy of imitation in this country.

The provision for municipal government by which Indians may have the regulation of their affairs in their own hands in Canada is worthy of consideration in the United States.

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REPORT ON INDIANS TAXED AND INDIANS NOT TAXED.

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